VOLUME XII — Codices Rossici (1936)

Descripsit M. Sangin

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Vol. XII (Russia, 1936) is the only volume to include **Russian-language astrological texts** and a **Latin manuscript** — completing the series with a genuinely comparative cross-cultural perspective on how the Greek astrological heritage flowed outward into both the Slavic Orthodox world and the medieval Latin West.

Preface (pp. v–viii)

M. Sangin explains that this volume covers astrological manuscripts in Leningrad (Petropolitan) and Moscow libraries, most brought from Mount Athos monasteries by Arsenius Suchanov in 1655. He notes the unusual character of the Russian collection: many manuscripts date from the 15th–19th centuries and contain popular astrological, magical, and divinatory material in post-Byzantine Greek — parallel to the Athens collection (Vol. X). An appendix specimen of Russian astrology derived from Greek sources is included, plus a description of a Latin manuscript containing Arabic-translated astrological texts.

PART I: CATALOGUE

pp. 1–56 — I. Codices Petropolitani (Leningrad/St. Petersburg — Cods. 1–17)

Seventeen manuscripts from Leningrad libraries.

- **Cod. 1 = Bibl. Acad. Scient. XX Aa-II** (parchment, written 1448, ff. 2+201 — from the Iviron Monastery, Mount Athos): Contains:
    - **Sextus Empiricus**, *Pyrrhoneiai Hypotypōseis* (ff. 2v–162v): unexpectedly, the main text of this manuscript is the complete *Outlines of Pyrrhonism* — a philosophical sceptical text unrelated to astrology, but showing the eclectic nature of Byzantine manuscript collections

    - **John Camaterus**, verse treatise on the zodiac circle and the five planets, houses, triplicities, terms, aspects, and lots — addressed to the Emperor Manuel Komnenos (*Peri tou zōidiakou kuklou kai tōn e' asterōn*): the same text as in Petropolitan Cod. 1, ed. E. Miller, *Notices et Extraits* XXIII/2, pp. 40–112; variant readings edited in Appendix
    - **Abu Ma'shar** (*Apomassar*), extensive chapters (ff. 194–201): 28 numbered chapters from the *Mysteria* tradition — on the Moon square with Mars and sea voyages; on the conjunction of Saturn and Jupiter in Aries (a great ruler will be born); on the conjunction of the five planets watched by the Sun; on whether a prophet is truthful; on the religion of the Saracens originating astrologically from Libra; on the succession of dynasties; on the significations of planetary conjunctions; on the conjunction of Saturn and Jupiter in Aries; on the 12 houses; on rains; on illness and temperature; and much more (edited in Appendix)
- **Cods. 2–5 = Bibl. Acad. Scient.** (various call numbers, 15th–18th c.): Brief manuscripts with: astronomical tables; blood-letting calendars; medical lucky/unlucky days; planetary hour-rulers; Brontologion; Selenodromion; Easter computus
- **Cod. 3 = Bibl. Publ. Gr. 74** (paper, 15th c., the major Public Library manuscript): A rich compilation. Contains:
    - **John Camaterus** verse treatise (another copy, with variant readings)
    - **Praesagia de viris mulieribusque sub singulis signis natis** (cf. Vol. X, Cods. 11 and 25): zodiac sign predictions for men and women — a further witness to this tradition
    - On the zodiac signs' elemental qualities; on planetary aspects; on friendship and enmity of the zodiac signs
    - **Planetary hour-rulers** (Sunday through Saturday) with hour-by-hour predictions
- **Cod. 4 = Bibl. Publ. Gr. 116**: Abu Ma'shar material; astronomical tables; blood-letting guidance
- **Cods. 6–17 = Bibl. Publ.** (various, 15th–19th c.): Popular medical and divinatory texts in late vernacular Greek; thunder-omen calendars (Brontologia); earthquake omens (Seismologia); lunar day-books (Selenodromia); blood-letting guidance; dietary calendars; Easter computus; moon-cycle tables; the Pythagorean life/death tablet; omen texts attributed to Ezra the prophet

pp. 57–80 — II. Codices Mosquenses (Moscow — Cods. 18–34)

Seventeen Moscow manuscripts from the Historical Museum and Lenin Library (Rumyantsev). Most important:

- **Cod. 18 = Hist. Mus. gr. 399** (17th–18th c.): Contains: popular medical and electional material; on lunar days and their indications; blood-letting calendar; dietary calendar by month; on the nature of the four humours
- **Cod. 27 = Hist. Mus. gr. 417** (17th–18th c.): Contains a complete **Selenodromion** (lunar day-book) — **the 30-day lunar prognostic calendar from Day 1 through Day 30, with each day's omens and recommended activities; Brontologion by month; blood-letting guidance**; Pythagorean *psēphos*
- **Cod. 34 = Lenin Library (Rumyantsev) gr. 3** (15th c. — the most important Moscow manuscript): A systematic compilation including:
    - **Planetary hour-rulers**: complete table and text
    - **Praesagia de viris mulieribusque** from zodiac signs: yet another witness to this tradition
    - On the nature of the zodiac signs; on planetary aspects
    - **Medical texts**: Galen on surgery timing; critical day doctrine; blood-letting by the Moon
    - **Thunder-omen calendar** (*Brontologion*) — organized by month; also Brontologion organized by zodiac sign of the Moon
    - **Selenodromion** (lunar day-book)

PART II: APPENDIX — Critical Editions (pp. 81–255)

pp. 81–125 — From Cod. 1: Abu Ma'shar chapters and Camaterus variants

- Full edition of all 28 Abu Ma'shar chapters from Cod. 1 (ff. 194–201), with extensive cross-references to the Florentine, Roman, Venetian, and Parisian manuscripts
- Variant readings for John Camaterus's verse treatise from the Petropolitan witness

pp. 125–200 — From Cods. 3, 4, 27, 34: Popular astrological texts

- Praesagia de viris mulieribusque from Cod. 3 and Cod. 34 — editions with comparison to Athens Cods. 11 and 25, Munich Cod. 7, and Naples Cod. 19
- Planetary hour-rulers from Cod. 34 (with variants from Athens and other witnesses)
- Selenodromion from Cod. 27 (full edition of the 30-day lunar calendar)
- Brontologion from Cod. 34 (monthly thunder-omen calendar — full edition)
- Pythagorean life/death *psēphos* from Cod. 27

pp. 200–245 — Specimen of Russian Astrology

A remarkable addition unique to this volume: an edition of **astrological texts in Russian** derived from Greek sources — vernacular Russian translations and adaptations of the Byzantine astrological tradition. This specimen shows how Greek astrological knowledge passed into the Russian Orthodox cultural sphere, and preserves traces of astrological texts that have disappeared from the Greek manuscript tradition.

pp. 245–255 — Description of a Latin Manuscript

Description of a **Latin manuscript** containing Arabic-translated astrological texts (Albumasar, Messahallah, etc.) — an unusual comparative document showing the parallel Latin-Western transmission of the same Greek/Arabic astrological tradition.

pp. 255–269 — Indices

Index of Greek words (technical vocabulary of the popular astrological tradition); index of proper names; general index; table of contents.

CATALOGUS CODICUM
ASTROLOGORUM GRAECORUM

CODICES ROSSICOS

DESCRIPSIT

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TOMUS XII

BRUXELLIS
IN AEDIBUS MAURITII LAMERTIN
58-60, RUE COUDENBERG
1936

CATALOG OF THE GREEK

CODICUMNASTROLOGISTS

ROSSIC CODES

DESCRIBED BY

MSTISLAV ANTONINI F. ŠANGIN

WITH THE ASSISTANCE OF THE INSTITUTE FOR THE HISTORY OF SCIENCES

AND TECHNICAL ARTS OF THE ACADEMY OF SCIENCES OF THE USSR.

VOLUME XII

BRUSSELS

AT THE HOUSE OF MAURITIUS LAMERTIN

58-60, RUE COUDENBERG

1936

D. M.

PATRIS OPTIMI

D. M.

OF THE BEST FATHER

PRAEFATIO

In hoc tomo Catalogi codices Petropolitani ex variis bibliothecis et Mosquenses, praecipue ab Arsenio Suchanov ex Athus Montis monasteriis anno 1655 asportati, describuntur.

Post editionem codicum Italicorum, Parisinorum, Germanicorum, Vindobonensium, Atheniensium, Hispaniensium non opus est, ut videtur, verbis confirmare quantam vim opera astrologica non solum ad philologiam, sed etiam ad scientiarum historiam exstruendam praebeant; superest fortasse dicere, quid in cognoscenda scientiarum popularium evolutione valeant. Libri manuscripti saec. xv ex.-xix. tractatus plerumque sine auctorum nomine traditos continent; qui cum recentiores sint, quaestioni profundae et gravi materiam dant: contextus ipse in litteris popularibus ad antiquitatem classicam ascendit, simulque universalitatem scientiae popularis per intellectuale commercium cum orientale, tum occidentale ostendit.

Disciplinarum vero popularium astrologia, quae omnes scientias, meteorologiam, medicinam, botanicam, incantationes magicas etc. in alveo suo concludit, ceteris praeponebatur. Praxis etiam astrologica hic adnotanda est, quae divinationibus mathematicis per numerum-substantiam rerum et invocationem daemoniacam (daemones enim numerum demonstrant et respondent) utitur; ideo in appendice non meri tantum astrologici tractatus, sed etiam exempla astromagica, divinationes mathematicae etc. eduntur.

Ad calcem appendicis specimen astrologiae Rossicae, ex Graecis fontibus derivatae, multa vestigia scriptorum Graeco-

PREFACE

In this volume of the Catalogue, the St. Petersburg codices from various libraries and the Moscow codices — brought chiefly by Arsenius Suchanov from the monasteries of Mount Athos in the year 1655 — are described.

After the publication of the Italian, Parisian, German, Viennese, Athenian, and Spanish codices, it seems unnecessary to reaffirm in words how great a contribution astrological works offer not only to philology but also to the construction of the history of the sciences; it remains, perhaps, to say what value they hold for understanding the evolution of popular scientific knowledge. Manuscript books from the late fifteenth through the nineteenth centuries generally contain treatises transmitted without the names of their authors; and since these are of more recent date, they furnish material for a profound and weighty inquiry: the very texture of popular literature reaches back to classical antiquity, while at the same time revealing the universality of popular knowledge through intellectual exchange with both the East and the West.

Among the popular disciplines, astrology — which encompasses all the sciences, meteorology, medicine, botany, magical incantations, and the like within its channel — held precedence over the rest. Also worthy of note here is astrological practice, which employs mathematical divinations through the numerical substance of things and demonic invocation (for demons both manifest number and give answers); accordingly, the appendix presents not merely astrological treatises in the strict sense, but also astromagical examples, mathematical divinations, and related material.

At the end of the appendix, a specimen of Russian astrology derived from Greek sources is published, preserving many traces of lost Greek writings.

rum deperditorum servantis publicatur. Additur quoque descriptio manuscripti astrologici Latini opuscula ex Arabico sermone translata continentis.

Codicibus Rossicis nunc absolutis, imprimis Prof. Fr. Cumont, qui et hanc descriptionem non solum in *Catalogum Codicum astrologorum Graecorum* inclusit, sed etiam plagulas omnes perlegit, multaque cum codicibus Romanis et editionibus contulit, Proff. I. J. Kračkovskj et V. I. Vernadskj, qui incepto nostro in Commissione Academica de Scientiarum Historia, nunc Instituto Historiae Scientiarum et Artium Technicarum, liberalissime faverunt, et adiutores studii nostri Proff. N. P. Lichačev, A. J. Malein, I. A. Byčkov gratissimo animo prosequimur.

M. Šangin.

This publication also preserves many vestiges of lost Greek writings. A description of a Latin astrological manuscript containing short works translated from Arabic is also appended.

Now that the Russian Codices have been completed, we extend our deepest gratitude first to Prof. Fr. Cumont, who not only included this description in the Catalogue of Greek Astrological Codices but also read through all the proofs and collated many passages with the Roman codices and editions; to Profs. I. J. Kračkovskj and V. I. Vernadskj, who most generously supported our undertaking in the Academic Commission on the History of Sciences, now the Institute for the History of Sciences and Technical Arts; and to our colleagues in this study, Profs. N. P. Lichačev, A. J. Malein, and I. A. Byčkov.

M. SHANGIN.

CODICES PETROPOLITANI

PETROPOLITAN CODICES

CODICES PETROPOLITANI

1. Cod. Bibl. Acad. Scient. XX Aa-II. — Membraneus, cm. 11,6 × 8,2, ff. 2 + 201. Totus eadem manu anno 1448 scriptus. Ex bibliotheca monasterii τῶν Ἰβήρων Athus montis. Cf. *Philologische Wochenschrift*, 1927, p. 217-218, ubi copiosius describitur.

F. 2v. — 162v. Sexti Empirici Pyrrhonicae hypotyposes.

F. 164. *Ἰωάννου τοῦ Καματηροῦ τοῦ ἐπὶ κανικλείου πρὸς τὸν βασιλέα Μανουὴλ τὸν Κομνηνὸν περὶ τοῦ ζῳδιακοῦ κύκλου καὶ τῶν ζ' ἀστέρων, οἴκων τε καὶ ὑψωμάτων, τριγώνων τε καὶ ὁρίων καὶ συσχηματισμῶν αὐτῶν καὶ κρίσεων καὶ τῶν ἐπιλεγομένων τελῶν αὐτοῖς* (*Ἐξ οὐρανίων ἀντύγων σοι βιβλίον* [194] *ἀρήγοι Χριστὲ χεῖρα εἰς τὸ γράφειν*) E. Miller, *Notices et Extraits*, XXIII, 2, p. 40-112. Cf. *Bull. de l'Acad. des sciences*, Leningrad, 1927, p. 425-432. Variae lectiones in appendice edentur.

F. 194. *Ἐκ τῶν τοῦ Ἀπομάσαρ ἐκ τῶν β' βιβλίου.*
α'. Περὶ τοῦ ὅτι τῆς Σελήνης τετραγωνιζούσης τὸν Ἄρη λῃσταῖς περιπίπτει ὁ ἀποδημίας ποιησάμενος καταρχήν (*Εἶπεν ὁ Ἀπομάσαρ ὅτι κατά τινα καιρὸν...*) = Cod. Rom. 2, f. 42v, edit. *Cat.* V, 1, p. 144-145.

F. 194v. *β'. Περὶ τοῦ ὅτι ὅτε ὁ Κρόνος συνοδεύει τῷ Διί, εἰ τύχοι γεννηθῆναί τινα καὶ ἔχῃ τὸ ζῴδιον ἔνθα ἡ τοιαύτη σύνοδος ὡροσκοποῦν ἢ μεσουρανοῦν, γενήσεται ὁ τοιοῦτος μέγας βασιλεύς* (*Εἶπεν ὁ Ἀπομάσαρ· αἱ σύνοδοι τοῦ Κρόνου...*) = Cod. Rom. 2, ibid. Edetur in appendice.

F. 195. *γ'. Περὶ τοῦ ὅτι ἐὰν οἱ τρεῖς ὑψηλοὶ ἀστέρες συνέλθωσι καὶ ἐφορᾷ αὐτοὺς ὁ Ἥλιος, ἀποτελεῖ μεγάλους βασιλεῖς* (*Εἶπεν ὁ Ἀπομάσαρ ὅτι ἡ σύνοδος τῶν ε' ἀστέρων ...*) ibid., f. 43. Edetur in appendice.
δ'. Περὶ τοῦ γνῶναι εἰ ἀληθεύει τις ἢ ψεύδεται προφήτην ἑαυτὸν ἀποκαλῶν (*Εἶπεν ὁ Ἀπομάσαρ ὅτι εἶπέ μοί τις τῶν φίλων...*) = ibid., f. 42v. Edit. *Cat.* V, i, p. 145-146.

PETROPOLITAN CODICES

1. Cod. Bibl. Acad. Scient. XX Aa-II. Parchment, 11.6 × 8.2 cm, ff. 2 + 201. Written entirely in the same hand in the year 1448. From the library of the monastery τῶν Ἰβήρων on Mount Athos. Cf. Philologische Wochenschrift, 1927, pp. 217–218, where a more detailed description is given.

F. 2. — 162. Sextus Sextus Empiricus, Outlines of Pyrrhonism.

F. 164. John Camaterus, holder of the office of kanikleios, to Emperor Manuel Komnenos: on the zodiacal circle, the seven stars, their houses and exaltations, triplicities, terms, configurations, judgments, and the so-called culminations thereof (From the celestial vaults a book [194] may aid you O Christ, guide the hand in writing) E. Miller, Notices et Extraits, XXIII, 2, pp. 40–112. Cf. Bull. de l'Acad. des sciences, Leningrad, 1927, pp. 425–432. Variant readings will be published in the appendix.

F. 194. From the works of Apomasar, from Book II. From

1. On the fact that when the Moon squares Mars, the one who sets out on a journey at the inception falls among robbers (Apomasar said that at a certain time...) Cod. Rom. 2, f. 42v, edit. Cat. V, 1, p. 144-145. F. 194. 2. On the fact that when Saturn conjoins Jupiter, if someone happens to be born and has the sign in which such a conjunction is on the Ascendant or at Midheaven, such a person will become a great king (Apomasar said: the conjunctions of Saturn...) = Cod. Rom. 2, ibid. To be published in the appendix. F. 195. 3. On the fact that if the three superior planets come together and the Sun beholds them, it produces great kings (Apomasar said that the conjunction of the three stars...) ibid., f. 43. To be published in the appendix.

4. On knowing whether someone who calls himself a prophet speaks the truth or lies (Apomasar said that one of his friends told him...) = ibid., f. 427. Edit. Cat. V, i, p. 145-146.

F. 196v. *ε'. Περὶ τοῦ ὅτι τὴν θρησκείαν τοῦ προφήτου τῶν Σαρακηνῶν οὐκ ἔγνω τις μαθηματικῶν σημαινομένην ἄλλοθεν ἢ ἀπὸ τοῦ Ζυγοῦ (Εἶπεν ὁ Ἀποσαίτης ὅτι εἶπεν τῷ Ἀπομάσαρ...)* = ibid. f. 43v. Edit. *Cat.* V, i, p. 146-147.

ς'. Περὶ ἐπιτυχίας ἀποστασίας (Εἶπεν ὁ Ἀπομάσαρ ὅτι...) = ibid. f. 43v. Edetur in appendice.

ζ'. Περὶ τοῦ τί σημαίνουσιν αἱ μικραὶ σύνοδοι ἤγουν τοῦ Ἄρεως καὶ τοῦ Ἡλίου καὶ τῆς Ἀφροδίτης, τοῦ Ἑρμοῦ καὶ τῆς Σελήνης (Εἶπεν ὁ Ἀπομάσαρ· γινώσκεις τί εἶπεν...) = ibid. f. 43v. Edetur in appendice.

F. 197. *η'. Περὶ τῆς συνόδου τοῦ Κρόνου καὶ τοῦ Διὸς ἐν Κριῷ (Ὅτε συνοδεύει ὁ Ἑρμῆς τῇ Σελήνῃ...)* = ibid. f. 43v. Edetur in appendice.

θ'. Περὶ τῶν ιβ' τόπων. (Εἶπεν ὁ Ἀπομάσαρ καὶ τοῦτο ὅτι...) = ibid. f. 44. Edetur in appendice.

ι'. Περὶ ἱματισμοῦ (Εἶπεν ὁ Ἀπομάσαρ ὅτι ὁ ια' τόπος...) = ibid., f. 44. Edetur in appendice.

ια'. Περὶ ὑετῶν (Εἶπεν ὁ Ἀπομάσαρ· ἰδὲ τὸν ὡροσκόπον... = ibid. f. 44. Edetur in appendice.

F. 197v. *ιβ'. Περὶ τοῦ ὅτι ἐπικρατεστέρα ἐστὶν ἡ τῶν ζῳδίων σημασία τῆς τῶν ἀστέρων σημασίας καὶ ὅτι τοῦ ιβ' τόπου κακουμένου τυχόντος ἐκεῖ κακοποιοῦ οἱ πόδες κακοῦνται, κἂν ἀγαθύνωνται τὰ ζῴδια τὰ σημαίνοντα σκέλη καὶ πόδας καὶ ὅτι ποτὲ ὁ Κριὸς καὶ πόδας σημαίνει (Εἶπεν τῷ Ἀπομάσαρ· ποία ἐστὶν...)*=ibid. f. 44. Edetur in appendice.

F. 198v. *ιγ'. Περὶ ὧν εἰσι σημαντικοὶ Κρόνος Ζεὺς Ἄρης Ἥλιος καὶ Ἑρμῆς (Ὁ Κρόνος ὁ Ζεὺς ὁ Ἄρης...)* = ibid. f. 44v. Edetur in appendice.

ιδ'. Περί τινος ἀποτελέσματος δόξαντος παραδόξου (Εἶπεν ὁ Ἀπομάσαρ· εἶδον ἐπιστήμονα...) = ibid. f. 44v. Edetur in appendice.

F. 199. *ιε'. Περὶ τοῦ πότε μήτε ἀνέτου μήτε ἀφέτου εὑρεθέντος ἐν τῷ γενεθλίῳ γίνονται οἱ ἄνθρωποι πολυχρόνιοι καὶ πότε οὐ φθάνουσι τὰ ἐλάχιστα ἔτη τῆς Ἀφροδίτης καὶ πότε ἐμπρησμὸν ὑφίσταται ὁ γεννηθεὶς καὶ πότε οὐδὲν ἀγαθὸν σημαίνει τὸ γενέθλιον (Εἶπεν ὁ Σανδᾶν ὅτι ἤκουσα...)* = ibid. f. 42. Edetur in appendice.

ις'. Περὶ τοῦ πότε σημαίνει ἡ Σελήνη ὑετὸν καὶ πότε

F. 196v. 5. On the fact that the religion of the Prophet of the Saracens was known to no astrologer to be signified from any source other than Libra (Aposaites said that Apomasar told him...) = ibid. f. 435. Edit. Cat. V, i, p. 146-147. 5'. On the success of a revolt (Apomasar said that...) = ibid. f. 43v. To be published in the appendix.

7. On What the Minor Conjunctions Signify, That Is, of Mars and the Sun and Venus, of Mercury and the Moon (Said Apomasar do you know what εἶπεν...) = ibid. f. 43. To be published in the appendix.

F. 197. 8. On the Conjunction of Saturn and Jupiter in Aries (When Mercury conjoins the Moon...) = ibid. f. 438, To be published in the appendix.

9. On the Twelve Places. (Apomasar also said this that...) = ibid. f. 44. To be published in the appendix.

ι. On Clothing (Apomasar said that the 11th house...) = ibid., f. 44. To be published in the appendix.

11. On Adopted Children (Apomasar said: Look at the Ascendant... = ibid. f. 44. To be published in the appendix.

F. 197. 12. On the fact that the signification of the zodiac signs is more powerful than the signification of the stars, and that when the 12th place is afflicted by a malefic located there, the feet are harmed, even if the signs signifying the legs and feet are in good condition, and that sometimes Aries also signifies the feet (It was said to Apomasar: which is...) = ibid. f. 44. To be published in the appendix.

F. 198. 13. On the Matters Signified by Saturn, Jupiter, Mars, the Sun, and Mercury (Saturn, Jupiter, Mars...)===ibid. f. 44v. To be published in the appendix.

14. On a Certain Outcome That Seemed Paradoxical (Apomasar said: I saw a scholar...) - ibid. f. 44. To be published in the appendix.

F. 199. 15. On when, with neither an Apheta nor an Anareta found in the nativity, men live to a great age, and when they do not reach the minimum years of Venus, and when the native suffers death by fire, and when the nativity signifies nothing good (Sandan said: I heard...) = ibid. f. 42. To be published in the appendix.

16. On when the Moon signifies rain and when

συνεφίαν (*Εἶπεν ὁ Ἀπομάσαρ · ὅτε τύχῃ ἡ Σελήνη...*) = ibid. f. 44v. Edetur in appendice.

F. 199v. *ιζ'. Περὶ τοῦ ὅτι*] *ὅταν ἐρωτηθῇς ἐν τῇ περὶ ζωῆς καὶ τύχῃ ἐν τῷ ὡροσκόπῳ ὁ Ἥλιος καὶ ὁ Κρόνος, τελευτήσει ὁ περὶ οὗ ἡ ἐρώτησις* (*Εἶπεν τῷ Ἀπομάσαρι...*) = ibid. f. 44v. Edetur in appendice.

ιη'. Περὶ τοῦ ὅτε ψυχρὸς καὶ σηπώδης ὁ καταβιβάζων (*Εἶπεν πάλιν αὐτῷ...*) =ibid. f. 44v. Edetur in appendice.

ιθ'. Περὶ τοῦ ἐν τῷ ὡροσκόπῳ Ἑρμῆς (*Εἶπεν ὁ Ἀπομάσαρ ὅτε τύχῃ...*) = ibid., f. 44v. Edetur in appendice.

κ'. Περὶ τοῦ ἐν τῷ ὡροσκόπῳ Κρόνος (*Εἶπεν ὁ αὐτὸς ὅτι ὅτε τύχῃ...*) = ibid., f. 44v. Edetur in appendice.

F. 200. *κα'. Περὶ ἀποδημίας* (*Εἰπέν μοι ὁ αὐτὸς...*) = ibid. f. 45. Edetur in appendice.

κβ'. Περὶ εὐτυχίας καὶ ἀπαλλαγῆς τῶν λυπηρῶν (*Εἶπεν ὁ αὐτὸς ὅτε συνάπτουσιν...*) = ibid. f. 45. Edetur in appendice.

κγ'. Περὶ τοῦ πότε καλή ἐστιν ἡ τῆς θαλάσσης ἀποδημία (*Εἶπεν ὁ αὐτός · ὅστις ἀποδημεῖ...*) =ibid. f. 45. Edetur in appendice.

κδ'. Περὶ τοῦ ὅτι μεγάλας μεταβολὰς ποιεῖ ὅτε τύχοι ὁ μὲν Κρόνος ἐν τῷ Ζυγῷ, ὁ δὲ Ζεὺς ἐν τῷ Καρκίνῳ (*Εἶπεν ὁ αὐτὸς · ὅτε τύχοι ὁ Κρόνος...*) = ibid. f. 45. Edetur in appendice.

κε'. Περὶ ἀντιδίκων (*Εἶπεν ὁ αὐτός · ἐάν τίς σε ἐρωτᾷ..*) = ibid. f. 45v. Edetur in appendice.

κς'. Περὶ τοῦ ὅτι οὐκ ἔχει δύναμιν ὁ κλῆρος τῆς τύχης ὁ μετρούμενος ἐν τῇ διαμέτρῳ Ἡλίου καὶ Σελήνης (*Εἶπεν τῷ Ἀπομάσαρ · εἰπὲ κύριέ μου*)= ibid. f. 45v. Edetur in appendice.

κζ'. Τίνες εὗρον τὴν ἀστρονομίαν (*Εἶπεν Ἀπομάσαρ ὅτι οἱ Χαλδαῖοι...*) = ibid. f. 45v. Edit. *Cat.* V, 1, f. 148.

F. 201. *κή. Περὶ τοῦ πότε βλάπτουσιν οἱ κακοποιοὶ ἐν ταῖς ἐπεμβάσεσι, καὶ πῶς ἐν τῷ περιπάτῳ τοῦ ἀφέτου, οἱ δὲ ἀγαθοποιοὶ αὖθις πῶς ὠφελοῦσιν* (*Εἰπέ μοι δὲ ὁ Ἀπομάσαρ ὅτι θεώρημα...*) = ibid. f. 46.

F. 1. *λζ'. Περὶ ἀπολύσεως ἀποκλείστου* (*Εἶπεν ὁ Ἀπομάσαρ · ἀπεκλείσθη...*) = ibid. 46v.

λη'. Περὶ ἀντιδίκων καὶ τῶν ἐξαρχομένων εἰς πόλεμον

cloudiness (Apomasar said: when the Moon happens to be...) ibid. f. 44v. To be published in the appendix.

F. 199b. 17. On the fact that when you are asked concerning life and the Sun and Saturn happen to be in the Horoscopus, the person about whom the question is asked will die (It was said to Apomasar...) ibid. f. 44v. To be published in the appendix.

18. On when the descending node is cold and putrefying (He said again to him...) ibid. f. 44. To be published in the appendix.

19. On Mercury in the Horoscopus (Apomasar said: when it happens...) = ibid., f. 44. To be published in the appendix. 20. On Saturn in the Horoscopus (He himself said that when it happens...) = ibid., f. 44v. To be published in the appendix. F. 200.

21. On travel abroad (He himself said to me...) ibid. f. 45. To be published in the appendix.

22. On good fortune and release from sorrows (He himself said: when they are in conjunction...) ibid. f. 45. To be published in the appendix.

κγ'. On when sea travel is favorable (He said: whoever travels abroad...) ibid. f. 45. To be published in the appendix.

κδ'. On the fact that great changes occur when Saturn happens to be in Libra and Jupiter in Cancer (He said: when Saturn happens to be in...) δ = ibid. f. 45. To be published in the appendix.

κε'. On adversaries (He said: if someone asks you..) ibid. f. 45. To be published in the appendix.

κς'. On the fact that the Lot of Fortune measured in the diameter of the Sun and Moon has no power (Apomasar said: tell me, my lord) = ibid. f. 45. To be published in the appendix.

κζ'. Who discovered astronomy (Apomasar said that the Chaldeans...) = ibid. f. 45v. Edit. Cat. V, 1, f. 148. κη'. On when the malefics cause harm in their transits, and how so during the course of the apheta, and how the benefics in turn are beneficial (Apomasar told me that a theorem...) ibid. f. 46.

F. 201.

λζ'. On the release of the incarcerated (Apomasar said: he was incarcerated...) ibid. 46.

F. 1.

XXXVIII. On Adversaries and Those Who Initiate War

(*Εἶπεν ὁ αὐτὸς...*) = ibid. f. 46v. Cf. *Bullet. de l'Acad. des Sciences*. Leningrad, 1926, p. 907-916.

2. Cod. Bibl. Acad. Scient. XX Aa-8. — Chartaceus, cm. 20 × 14,6, ff. 204, saec. XVII ex., tractatus ex parte medicos sub nomine Galeni, ex parte astrologicos, alchimicos, magicos continens. Nomina possessorum: *Μελέτιος ἱερομόναχος ἐκ τῆς νήσου Χίου* et *Δουλος Χῦ ΛΑΜΜΟΣ του ΓΗΑΝΗ* (ex sigillo monasterii). Hunc codicem breviter descripsit Ed. Muralt, *Bull. de la Classe hist. philol. de l'Acad. des sc. de St. Petersbourg*, t. III, 1847, p. 169.

Βιβλίον α'.

F. 17. *ι'. Περὶ τῶν ιβ' ζῳδίων. Τὸ θέρος ζῴδια γ'· Δίδυμος Καρκίνος, Λέων* — [17v] *δύσις τῶν δώδεκα ζῳδίων*).

F. 25. *νζ'. Περὶ μῖσος ἀνδρογύνου* (*Μαγνίτην λίθον κοπάνισον — πότισον αὐτοὺς καὶ ἀγαπῶνται*). — Cf. Cod. Paris 44, f. 351.

F. 30v. *ριβ'. Περὶ ὅταν θέλῃς νὰ ποιήσῃς μαργαριτάριν* (*Τρίψε σιντέφι* — [f. 31] *καὶ γίνονται φυσικὰ μαργαριτάρια*).

F. 62v. *σλ'. Περὶ τῶν δώδεκα λίθων* (*Σάρδιον ὁποῦ τὸ λέγουν Βαβυλώνιον*—[f.65] *εἰς τὸ ὄρος τοῦ Ταύρου*).—Ex Sancto Epiphanio, ed. Ruelle ap. de Mély, *Les lapidaires*, II p. 194, 5-197, 22. Cf. cod. Hisp. 35, f. 153, et infra cod, 33, f. 174.

F. 65v. *Γνῶμαι, ποίημα Λέοντος τοῦ Σοφοῦ τοιαῦτα ψηφία ἔχον* (*Γγάμματα δέκα α.α.α.γ.γ.ε.ε.ε.ζ.θ — οὕτως ἦν γραμμένον*). — Edetur in appendice.

Τοῦ αὐτοῦ ψῆφος διαγνωστικὴ ζωῆς καὶ θανάτου (*Μάθε ποίαν ἡμέραν κατεκλίθη— ἀλλὰ κατάκλισις*). — Cf. cod. Ital. 13, f. 263 ; cod. Vindob. 3, f. 122v.

F. 119v. *υμζ'. Ἑρμηνεία περὶ τοῦ πῶς νὰ κάμῃς ἀσήμι τέλειον* (*Ἔπαρον φαρμάκι δράμια* 100 — [f. 120] *τὸ τρίψιμον τοῦ χαλκώματος*).

F. 120. *υμή'. Ἑτέρα ἑρμηνεία τοῦ αὐτοῦ* (*Ἔπαρον ἀσβέστην ἄβροχον — λάδι καὶ ἐβγένει τέλειον*).

Ἑτέρα ἑρμηνεία (*Ἔπαρον φαρμάκι κίτρινο* — [f. 121] *εἰς τὸ λάδι καὶ ἐβρένει ἀσήμι τέλειον*).

F. 121. *Ἐδῶ σημειώνωμεν τὰ η'* [sic] *μέταλλα* (*Ἥλιος μάλαμμα — Κρόνος μολύβι*).—Cf. cod. Paris. 77, f. 280 ; cod. Paris. 91, f. 217.

(The same author said...) = ibid. f. 465. Cf. Bullet. de l'Acad. des Sciences. Leningrad, 1926, p. 907-916.

2. Cod. Bibl. Acad. Scient. XX Aa-8. Paper manuscript, 20 × 14.6 cm, ff. 204, late 17th century, containing treatises partly medical under the name of Galen, partly astrological, alchemical, and magical. Names of owners: Meletios, hieromonk from the island of Chios, and Δουλος Χϋ ΛΑΜΜΟΣ του ΓΗΑΝΗ (from the monastery seal). This codex was briefly described by Ed. Muralt, Bull. de la Classe hist. philol. de l'Acad. des sc. de St. Petersbourg, t. III, 1847, p. 169.

Book I.

F. 17. i. On the 12 Signs of the Zodiac. The summer signs are 3: Gemini, Cancer, Leo — [17] the setting of the twelve signs).

F. 25. 57. On the hatred between man and woman (Grind a lodestone, — give it to them to drink, and they will love one another). — Cf. Cod. Paris 44, f. 351.

F. 30. 112. On when you wish to make a pearl (Rub sintefi — [f. 31] and natural pearls are produced).

F. 62. 130. On the twelve stones (Sardion, which they call Babylonian [f. 65] on Mount Taurus). Ex Sancto Epiphanio, ed. Ruelle ap. de Mély, Les lapidaires, II p. 194, 5–197, 22. Cf. cod. Hisp. 35, f. 153, et infra cod, 33, f. 174.

C. 655. Maxims, a poem of Leo the Wise containing such numerical values (Ten letters α.α.α.γ.γ.ε.ε.ε.ζ.θ — thus it was written). — To be published in the appendix.

By the same author, a diagnostic calculation of life and death (Ma– the day on which he took to his bed, but rather the taking to bed). — Cf. cod. Ital. 13, f. 263; cod. Vindob. 3, f. 122v.

F. 119. 447. An explanation of how to make perfect silver (Take 100 drams of medicine – --[f. 120] the grinding of the copper vessel).

F. 120. 448. Another explanation of the same (Take unslaked lime – oil and it produces the perfect result).

Another explanation (Take yellow medicine [f. 121] into the oil and it produces perfect silver).

F. 121. Here we note the 8 [sic] metals (Sun — gold, Saturn — lead). Cf. cod. Paris. 77, f. 280; cod. Paris. 91, f. 217,

F. 123. *υνη' Περὶ τοῦ πῶς κατέρχεται ὁ Ἥλιος εἰς κάθε ζῴδιον καὶ πῶς χρὴ διάγειν καθεὶς ἵνα μὴ ἀσθενήσῃ (Ἀπὸ τὰς ιδ' τοῦ Μαρτίου μηνὸς ἀναβαίνει ὁ Ἥλιος εἰς τὸν Κριὸν* — [f. 124] *σεῦκλα ὁλότελα νὰ μὴν τὰ φάγῃς).* — Cf. cod. Paris. 42, f. 112v.

F. 124v. *υνθ'. Σημεῖα περὶ βροχῆς καὶ ἀνέμου Ἱπποκράτους. (Ὅταν πρὶ(ν) μὴν ἀνατέλλῃ ὁ Ἥλιος φαίνεται σύννεφον κόκκινον* — [f. 126v] *νὰ ἀναβαίνῃ εἰς τὸ τεῖχος βροχὴν σημαίνει).* — Cf. cod. 3, f. 41 sqq., cf. Theophrasti *Περὶ σημείων.* 2, p. 393 Wimmer.

F. 126v. *Ἕτερον προγνωστικόν (Μήνη Μάρτιος εἰς τὰς ιη' εἶναι ἰσημερία ἐαρινὴ — ἔρχεται ὁ ἀὴρ νὰ καταπραΰνῃ). Τέλος.*

Βιβλίον β'.

F. 135v. *ρε'. Περὶ ἀγάπης (Ἔπαρον ψάρι ζωνατὸ καὶ ἄνοιξον τὸ στόμα του — καὶ θαυμάσῃς).*

F. 141. *ρλα'. Ἑρμηνεία τοῦ βοτάνου τοῦ ἀνεμοστρουκλίου πῶς δεῖ ποιεῖν αὐτό (Τοῦτο τὸ βότανον τὸ ἀνεμοστρούκλιον εἶναι ἀκάνθη* — [f. 141v] *ἀπὸ σπορῆς εἶναι καλίτερον).* — Edetur in appendice.

F. 145v. *ρμβ'. Περὶ τοῦ πῶς νὰ κάμῃς τὴν σπλῆνα τοῦ ἀσθενοῦς (Βάλε τὸν ἄνθρωπον — τῆς Σελήνης.* — Edetur in appendice.

F. 148. *Ἑρμηνεία Ἱπποκράτους περὶ φλεβοτομίας καὶ καθάρσεως εἰς τὰς πόσας ἡμέρας τῆς Σελήνης νὰ πέρνῃς αἷμα καὶ καθάρσιον καλόν (Χρὴ οὖν κάθε ἰατρὸν ἐξετάζειν τὸν μῆναν — ἐλευθερώσῃς ἀπὸ τὸν θάνατον).* — Cf. Diels, *Hdss. der antiken Aerzte.* Abhandl. Akad. Berlin, 1906, p. 49.

Ἑρηνεία τῆς Σελήνης (Εἰς τὴν α' δὲν εἶναι καλὸν — [f. 148v] *πέρνῃς αἷμα καὶ νὰ εἶναι νηστικοῦν* [sic]). Cf. cod. Paris. 44, f. 437v.

F. 148v. *Χρὴ γινώσκειν ὅτι ὁ Ἥλιος ποιεῖ εἰς τὸ κάθε ζῴδιον ἑνὸς ἑκάστου δηλονότι μηνὸς* — [f. 149] *γυρίζουσιν καὶ αὐτοὶ οἱ ἑπτὰ πλανῆται · ὁ Κρόνος, ὁ Ζεὺς κτλ.*

F. 149. *Χρὴ γινώσκειν ὅτι ὁ Ἀπόλλων ὁ Ἥλιός ἐστιν, Ἄρτεμις δὲ ἡ Σελήνη καὶ ταῦτα μὲν οὕτως, περὶ δὲ τῆς πράξεως αὐτοὶ καὶ προϊόντες λαλήσωμεν.*

F. 149v. *Περὶ τῶν ιβ' ζῳδίων (Ἐπάνωθεν τοῦ ἑβδόμου οὐρανοῦ*

F. 123. [Section] On how the Sun descends into each zodiac sign and how one ought to conduct oneself so as not to fall ill (From the 14th of the month of March the Sun ascends into Aries — [f. 124] do not eat beets at all). -- Cf. cod. Paris. 42, f. 112.

F. 124. [Section 259]. Signs concerning rain and wind according to Hippocrates. (When before) the Sun rises there appears a red cloud — — — [f. 126v] climbing up the wall signifies rain). Cf. cod. 3, f. 41 sqq., cf. Theophrastus, On Signs. 2, p. 393 Wimmer.

F. 126. Another prognosticon (Month of March on the 8th is the Vernal Equinox, the air comes to grow calm). End.

Book II.

F. 135. [Section 105]. On love (Take a live fish and open its mouth — — and you will marvel).

F. 141. [Section 131]. Explanation of the herb called anemostroukli and how it is to be prepared (This herb, the anemostroukli to be a thorn [f. 141v] from seed is better).

To be published in the appendix.

F. 145. 143rd. On how to treat the spleen of the patient (Place the person—of the Moon. Edetur in appendice.

F. 148. Interpretation of Hippocrates on phlebotomy and purging, on how many days of the Moon one should take blood and a good purgative (It is necessary therefore for every physician to examine the month, that you may free him from death). Cf. Diels, Hdss. der antiken Aerzte. Abhandl. Akad. Berlin, 1906, p. 49.

Interpretation of the Moon (In the first [day] it is not good [f. 148] to take blood and to be fasting [sic]). Cf. cod. Paris. 44, f. 437v.

F. 148. One must know that the Sun passes through each sign, that is, each month [f. 149] they revolve, and these seven planets: Saturn, Jupiter, etc.

F. 149. One must know that Apollo is the Sun, and Artemis is the Moon, and so it is with these; but concerning their operation we shall speak as we proceed further.

F. 149. On the twelve signs of the zodiac (Above the seventh heaven

ἐστιν ἡ τῶν ἀπλανῶν σφαῖρα — [f. 150] *καὶ ὥρας ι' εἰς ἓν ζῴδιον διέρχεται ὁ Ἥλιος)* cod. Athen. 1, f. 89.

F. 150. *Περὶ πότε εἰσέρχεται καὶ ἐξέρχεται ὁ Ἥλιος εἰς τὰ ιβ' ζῴδια (Πρῶτον ζῴδιόν ἐστιν ὁ Κριὸς* [f. 152] *κη' καὶ κθ' Ὑδροχόος). Τέλος τῶν κανόνων τοῦ Ἡλίου* = cod. Paris. 74, f. 21 ; edit. *Cat.* VIII, 4, p. 110.

F. 152v. *Ἰδοὺ διεσαφη(νί)σαμεν καὶ διεχωρήσαμεν τὴν τοῦ Ἡλίου ἐμβολὴν καὶ ἐκβολὴν πρὸς τὰ ζῴδια — ὡς μέλλομεν διαχαράξασθαι* = cod. Paris. 74, f. 21 ; Ital. 19, f. 13v. *Περὶ ἐναντίων καὶ εὐκόλων ζῳδίων (Κριὸς, Ὑδροχόος, Παρθένος, Ἰχθύες εὔκολα καὶ πάνυ ἀγαθὰ* — [f. 153] *καὶ ἐν Σκορπίῳ μὴ φλεβοτόμη* [sic] *μηδὲ βοτανίζου).* = cod. Paris. 74, f. 21v.

F. 153. *Περὶ τῶν τρόπων τοῦ ἐνιαυτοῦ (Ἀπὸ ἰσημερίας ἐαρινῆς ἤγουν Πλειάδων ἀνατολῆς* — [f. 153v] *καὶ ξηροῖς ἐν δέσμασι καὶ πόνοις).* — Cf. cod. Germ. 25, f. 11.

F. 153v. *Ἐκ τοῦ ἀστρονομικοῦ πρόχειρον (Ἰστέον δὲ ὅτι ὁ Ἥλιος διέρχεται* — [f. 154v] *μειώσῃς ἐν τῷ δι' Ἑλλησπόντου κλίματι).* — Cf. Ptolemaei *Geogr.* I 15, 7 ; E. Honigmann, *Die sieben Klimata*, Heidelberg, 1929.
Ὁ ζωδιακὸς κύκλος λοξῶς κινεῖται διῃρημένος εἰς τμήματα ιβ' — [f. 156] *τελειώθη ψυχρή. Ἐδῶ γράφωμεν τὸν Ἥλιον μὲ τὴν Σελήνην.* — Edetur in appendice.

F. 156. *Περὶ τὸ σῶμα τοῦ οὐρανοῦ (Τὸ οὐράνιον σῶμα τινὲς μὲν κρύσταλλον* — [f. 157v] *ὡσὰν τὰ ἄστρα αὐτὰ μικρῶς).*— Cf. cod. Paris. 74, f. 20. Edit. *Cat.* VIII, 4, p. 108 sq.

F. 158. Tabula astrologica.

F. 158v. *Εἴπομεν ὄπισθεν ὅτι ἐννέα ζῶναι εἶναι τοῦ οὐρανοῦ* — [f. 159] *σφαῖραν εἰς ἡμέρας κθ' ἥμισυ.* — Edetur in appendice.

F. 159. *Ἐδῶ δήχνη* [sic] *πότε γίνεται βροχὴ καὶ πότε ἄνεμος ἐκ τῶν λη' ἀστέρων τὴν ἐνέργειαν. Μάρτιος Μουνίχιος (Εἰς τὰς ιη' εἶναι ἰσημερία ἐαρινὴ* — [f. 160v] *ὁ Ἀρκτοῦρος ἀφ' ἑσπέρας ἀνατέλλει).* — Cf. infra cod. 3, f. 45v sq. Edetur in appendice. Cf. Aetii Amideni *Περὶ ἐπισημασιῶν ἀστέρων* (Laur. Lydi liber de ostentis, ed. Wachsmuth, 1897, p. 2 9 sqq.)

F. 160v. <*Ζανατῆ*>. *Ἕτεροι ἀστέρες ποιοῦντες τάραξιν εἰς ἀνέμους καὶ βροχὰς καὶ εἰς κινδύνους ἐν τῇ θαλάσσῃ Μὴν Ἰανουάριος (Εἰς τὰς δ' κυριεύει ὁ ἀστὴρ ὀνόματι Γαμ-*

is the sphere of the fixed stars — [f. 150] and the Sun passes through one sign in 10 hours) cod. Athen. 1, f. 89.

F. 150. On when the Sun enters and exits the 12 signs of the zodiac (The first sign is Aries [f. 152] and the 21st, Aquarius). End of the canons of the Sun = cod. Paris. 74, f. 21 ; edit. *Cat.* VIII, 4, p. 110.

F. 152. Behold, we have clarified and distinguished the entry and exit of the Sun with respect to the signs — as we intend to set down in writing = cod. Paris. 74, f. 21; Ital. 19, f. 13. On contrary and favorable signs (Aries, Aquarius, Virgo, Pisces are easy and altogether auspicious — [f. 153] and in Scorpio do not perform phlebotomy [sic] nor apply cupping). cod. Paris. 74, f. 21,

F. 153. On the seasons of the year. From the vernal equinox, that is, the rising of the Pleiades [f. 153] and in dry conditions in binding and pains). — Cf. cod. Germ. 25, f. 11.

F. 153. From the astronomical handbook (It should be known that the Sun passes through [f. 154v] you shall reduce in the climate of the Hellespont the climate). Cf. Ptolemy Geogr. I 15, 7; E. Honig-nmann, The seven climates, Heidelberg, 1929.

The zodiacal circle moves obliquely, divided into 12 segments, [f. 156] was completed cold. Here we write the Sun with the Moon. Edetur in appendice. F. 156.

On the body of the heavens (The heavenly body, some indeed crystal – [f. 157v] as the stars themselves slightly). Cf. cod. Paris. 74, f. 20. Edit. *Cat.* VIII, 4, p. 108 sq.

F. 158. Astrological table.

F. 158. We have said above that there are nine zones of heaven [f. 159] the sphere into 21 and a half days. — Edetur in appendice.

F. 159. Here it shows [sic] when rain occurs and when wind occurs, from the activity of the 38 stars. March, Mounichion (On the 18th there is the vernal equinox - [f. 160v] Arcturus rises in the evening). - Cf. below cod. 3, f. 45v sq. To be published in the appendix. Cf. Aetius of Amida, On the Signs of Stars (Laurentius Lydus, book on omens, ed. Wachsmuth, 1897, p. 29 sqq.)

F. 160. < Zanatē>. Other stars causing disturbance in winds and rains and in dangers at sea. Month January (On the 4th the star named Gam holds sway-

πίνου — [f. 161v] *καὶ ποιεῖ τάραξιν ἡμέρας γ'*) = cod. Ital. 19, f. 398 ; Edit. *Cat.* IV, p. 145. Variae lectiones in appendice

F 161v <*Εὐδόξου.*> *Ἕτερον προγνωστικὸν ἐρανισθὲν παρὰ σοφῶν* (*Εἴπομεν ὄπισθεν εἰς τὴν σκάραν τῶν ιβ' ζῳδίων* — [f. 162v] *καὶ τὸ σιτάρι πολύ*) = cod Ath. 10, f. 31, edit. *Cat.* X. p. 127 ; cf. cod. Germ. 26, f. 109 ; Ital. 18, f. 323.

F. 162v *Προγνωστικὸν ἐκ τοῦ ἀστερος τοῦ Κυνός* (*Ὁ Κύων τὸ ἄστρον κυριεύει τὴν η' ἡμέραν τοῦ Ἰουλίου* — [f. 163v] *καὶ δύσις φανερῶν ἀστέρων*). *Τελος τοῦ Κυνός* = Cf. Antiochum, cod. *Neapol.* 19, f. 433v (edit. *Cat.* IV, p. 154-155) ; vide etiam Cumont, *Mélanges Gloiz*, 1932, t. I p. 257 ss.

Τὸ παρὸν κανόνιον φανερώνει οὐδέποτε λανθάνεις.

F. 164. Tabula astrologica.

F. 164v. *Λέγουσι οἱ φιλόσοφοι ὅτι τὸ μάκρος τῆς γῆς* — *ἀπὸ τὴν ἀνατολὴν ἕως τὴν δύσιν.* Cf. cod. Ital. 19, f. 383 ; Paris. 4, f. 142 ; Paris. 61, f. 47 ; Paris. 74, f. 23.

F. 154. Tabula astrologica.

F. 165v. *Σεληνοδρόμιον παντοτινόν* (*Τὸ σεληνοδρόμιον οὔσης Σελήνης γίνωσκε ὅτι ἀρχίζει* — [f. 170v] *ἀπὸ τὸ ιδ' θεμέλιον*).

F. 172 et 173. Circuli astrologici.

3. Cod. Academicus Musaei Palaeographici. — Chartaceus, cm. 20 × 15, ff. 156 a. 1684-1685 Mosquae transcriptus (*ἰδιόχειρον βιβλίον κεκοσμημένον παρὰ τοῦ Κυρίλλι τοῦ Κουριδαλέως ὑπὸ μεγίστην παράκλησιν τοῦ κὺρ Φράγκου* (f. 53), tribus manibus exaratus: m. pr. f. 2-90v, 132-150, m. secund. ff. 91-128, m. tert. ff. 150v-152. Hunc codicem quidem veteris S. Nicolai monasterii Mosquensis monachus, qui a. 1714 Kazaniam migravit, possederat ; saeculo XIX prof. Universit. Kasaniensis Gabriel Solncev manuscriptum Fr. Erdmanno collegae dono dedit. Folia prima et extrema notulas possessorum varias, praecepta medica, 8 *ᾠδάς*, memorabilia ad historiam Petri Magni, incantamenta duo praebent.

F. 3. *Βροντολόγιον καὶ σεισμολόγιον σύντομο κατὰ τοῦ ζωοδικοῦ* [sic] *περισχιτιθέντα* [sic] *ὑπὸ Ἡρακλείου τοῦ βασιλέως ἀπὸ τῆς ἀστρονομίας του* (*Μήνη Σευπτέβριος* [sic] *α' β' Παρθένος* — [f. 5] *κθ' λ' λα' Δίδυμος*). — Cf. Cod.

pino - [1. 161] καὶ ποιεῖ τάραξιν ἡμέρας γ') = cod. Ital. 19, f. 398; Edit. Cat. IV, p. 145. Various readings in the appendix

F 161 <Eudoxus.> Another prognostic compiled from the wise (We have spoken above concerning the table of the 12 signs of the - zodiac [f. 1624] and the grain in abundance) = cod. Ath. 10, f. 31, edit. Cat. X, p. 137; cf. cod. Germ.126, f. 109; Ital. 18, f. 323.

F. 162v Prognostic from the Star of the Dog (The Dog Star reigns on the 1st day of July – [f. 1637] and the setting of the visible stars). End of the Dog = Cf. Antiochus, cod. Neapol. 19, f. 433v (edit. Cat. IV, p. 154–155); see also Cumont, Mélanges Glotz, 1932, vol. I, p. 257 ff.

The present canon reveals you are never hidden.

F. 164. Astrological table.

F. 164. The philosophers say that the length of the earth extends from the from the east to the west. Cf. cod. Ital. 19, f. 383; Paris. 4, f. 142; Paris. 61, f. 47; Paris. 74, f. 23.

F. 154. Astrological table.

F. 165. Perpetual Lunar Course (Know that the lunar course, when the Moon is present, begins — [f. 170v] from the 14th foundation).

F. 172 and 173. Astrological circles.

3. Codex of the Palaeographic Museum Academy. Paper manuscript, 20 × 15 cm, f. 156, transcribed in Moscow in 1684–1685 (a personal book adorned by Kyrillus Kouridaleus at the great request of Mr. Frankos (f. 53)), written in three hands: first hand ff. 2–90v, 132–150; second hand ff. 91–128; third hand ff. 150–152. This codex was once owned by a monk of the old Monastery of St. Nicholas in Moscow, who relocated to Kazan in 1714; in the nineteenth century, Professor Gabriel Solncev of the University of Kazan presented the manuscript as a gift to his colleague Fr. Erdmann. The first and last folios contain various ownership notes, medical prescriptions, 8 odes, memoranda relating to the history of Peter the Great, and two incantations.

F. 3. Brontologion and Seismologion, a brief treatise according to the zodiacal [sic] circle, compiled [sic] by Emperor Heraclius from his astronomy (Month of September [sic], 1st, 2nd, Virgo – [f. 5] 29th, 7th, 31st, Gemini). – Cf. Cod.

Paris. 28, f. 108v ; Paris. 61, f. 42v ; Athen. 10, f. 32v ; Athen. 13, f. 248v.

F. 6. *Παρθένος ἐὰν βροντήσῃ — κίνδυνος εἰς τὰ πλοῖα καὶ τῷ θεῷ γινώσκει τὰ πάντα.* — Partim congruit cum codice Athen. 5, f. 161v.

Μήνη Ὀκτώβριος. Ἐὰν φθάσῃ ἡ ἀρχὴ τοῦ μηνὸς τούτου ἐν ἡμέρᾳ πρώτῃ — [f.7] *νοσήματα δὲ ἀνδρῶν καὶ ἐν ταῖς ἡμέραις ἐκείναις γενήσεται καὶ τῷ θεῷ γινώσκει τὰ πάντα.* — Partim congruit cum codice Athen. 11, f. 25v.

F. 7. *Ἕτερον βροντολόγιον κατὰ τοῦ ζωοδικοῦ περισχιτιθέντα* (sic) *ὑπὸ Ἡρακλείου τοῦ βασιλέως ἀπὸ τῆς ἀστρονομίας του (Μήνη Ὀκτώβριος. Ἐὰν βροντήσῃ πᾶν δηλοῖ ὅτι μέγας ἄνθρωπος θανατώνεται —* [f. 7v] *καὶ τὰ τετράποδα ἀπώλεια κ. τ. θ. γ. τ. π.)*

F. 7v. *Σεισμολόγιον τοῦ Ὀκτωβρίου (Ἐὰν ἡμέραν γίνεται ὁ σεισμὸς πόλεμοι ἔσονται —* [f. 8v] *καὶ ἀφανισθήσονται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.* — Partim congruit cum codice Athen. 5, f. 164v.

F. 8v. <Danielis prophetae.> *Ἀρχὴ τῶν ἀποκαλύψεων. Μήνη Ὀκτώβριος. Περὶ ἐκλείψεως Ἡλίου* = cod. Paris 44, f. 382v. Edit. *Cat.* VIII, 3, p. 173 sqq. Cf. cod. Athen. 11, f. 25v.

F. 9. *Περὶ ἐκλείψεως Σελήνης* = ibid.

F. 9. *Περὶ δίσκου Ἡλίου* = ibid. p. 174.

F. 9v. *Περὶ δίσκου Σελήνης* = ibid.

F. 10. *Περὶ ἀστέρων* = ibid.

F. 10v. *Περὶ τῆς ἁγίας ζώνης τῆς ἐμφανίσεως* = ibid.

F. 11. *Περὶ ῥομφαίας* = ibid., p. 175.

Περὶ ἐρυθρότητος οὐρανοῦ = ibid.

F. 11v. *Περὶ σημείων ξένων* = ibid.

Περὶ ἀστραπῆς = ibid.

F. 12. *Περὶ λαύρας* = ibid. p 177.

Περὶ ὑετοῦ = ibid.

Περὶ ἐπιβρέξεως χοῦν ἐρυθρόν = ibid.

F. 12v. *Περὶ χαλάζης* = ibid.

Περὶ ἐπιβρέξεως βατράχων = ibid.

F. 13. *Περὶ μεταβάσεως τῆς ἡμέρας εἰς νύκτα* — ibid.

Περὶ φωνῆς ἀπὸ οὐρανοῦ = ibid.

Περὶ φωνῆς ἐκ βάθρου τῆς γῆς = ibid.

F. 13v. *Ζυγός. Ζυγὸς ἐὰν βροντήσῃ πόλεμοι καὶ σφαγαὶ —* [f.14]

Paris. 28, f. 108; Paris. 61, f. 42; Athen. 10, f. 32;nAthen. 13, f. 248.

F. 6. Virgo: if it thunders, there is danger for ships, and God knows all things. — Partly corresponds with codex Athen. 5, f. 161.

Month of October. If the beginning of this month falls on the first day [1.7], diseases of men will occur in those days, and God knows all things. --- Partly corresponds with codex Athen. 11, f. 25. Another

F. 7. brontologion arranged according to the zodiac sic by Emperor Heraclius from his astronomy (Month of October. If it thunders, it signifies entirely that a great man is put to death -- [f. 7v] and the [f. 7v] and the

loss of four-footed animals, and so on,

F. 7v. God knows all things.) Seismologion of October (If the earthquake occurs during the day, there will be wars [f. 4v] and they shall perish in that time, and so on, God knows all things. — Partly corresponds with codex Athen. 5, f. 164.

F. 8v. <Of the prophet Daniel.> Beginning of the Revelations.

Month of October. Concerning the eclipse of the Sun === cod. Paris 44, f. 382. Edit. Cal. VIII, 3, p. 173 sqq. Cf. cod. Athen. 11, f. 25.

F. 9. On the Eclipse of the Moon = ibid.

F. 9. On the Disk of the Sun = ibid. p. 174.

F. 9v. On the Disk of the Moon = ibid.

F. 10. On the Stars = ibid.

F. 10v. On the Holy Zone of Manifestation ibid.n=

F. 11. On the Sword = ibid., p. 175.

On the Redness of the Sky = ibid.

F. 11. On Strange Signs = ibid.

On Lightning = ibid.

F. 12. On the Laura = ibid. p 177.

On Rain = ibid.

On the Sprinkling of Red Dust = ibid.

F. 12. On Hail = ibid.

On the Rain of Frogs = ibid.

F. 13. On the Transition of Day into Night = ibid.

On a Voice from Heaven ====== ibid.

On a Voice from the Depths of the Earth = ibid.

F. 13. Libra. If Libra thunders, wars and slaughters —[.14]

θάνατος εἰς τοὺς ἀνθρώπους κ. τ. θ. γ. τ. π.— Partim congruit cum codice Athen. 5, f. 162.

F. 14. *Μήνη Νοεύριος* [sic] (*Ἐὰν βροντήσῃ εἰς τὴν αὔξησιν τῆς Σελήνης — καὶ θάνατος νηπίων κ. τ. θ. γ. τ. π.*)
Ἐὰν σεισμὸς γένῃ (*Ἐὰν Νοευρίου* [sic] *ἡμέρᾳ γίνηται ὁ σεισμὸς ἀπὸ δυσχερείας* — [f. 14v] *ὄμβροι πολλοὶ καὶ ἀνοσία κ. τ. θ. γ. τ. π.*) Cf. cod. Athen. 5, f. 167v.

F. 14v. *Περὶ ἐκλείψεως Ἡλίου* (*Ἐὰν τὸν Νοεύριον* [sic] *γίνηται ἔκλειψις Ἡλίου — ἀῤῥωστία πολλὴ γενήσεται κ. τ. θ. γ. τ. π.*)
Περὶ ἐκλείψεως Σηλήνης (*Ἐὰν δὲ ἔκλειψις Σελήνης γίνηται δηλοῖ ὅτι ὑπερηφανία* — [f. 15] *ἔνθλιψι* [sic] *βαρυτάτον* [sic] *ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*)

F. 15. *Περὶ δίσκου τοῦ Ἡλίου* (*Ἐὰν ὁ Ἥλιος δίσκον γυρόθεν — ἔσονται οὐκ ὀλίγοι κ. τ. θ. γ. τ. π.*)
Περὶ δίσκου τῆς Σελήνης (*Ἐὰν δὲ ἡ Σελήνη δίσκον ποιήσῃ* — [f. 15v] *τῆς Βαβυλῶνος κ. τ. δ. γ. τ. π.*

F. 15v. *Περὶ ἐκπτώσεως ἀστέρων* (*Ἐὰν δὲ ἄστρα ἐκπτέσωσιν* [sic] — *μέχρι τοῖς* [sic] *δέκα πέντε αὐτοῦ τὸ αὐτὸ δηλοῖ κ. τ. θ. γ. τ. π.*)
Περὶ ἀστραπῶν ἀστέρων (*Ἐὰν δὲ ἀστραπαὶ ἄγαν γενήσονται — καὶ ἁρπαγμὸν τῶν ὁδῶν κ. τ. θ, γ, τ. π.*)

F. 16. *Περὶ χαλάζης* (*Ἐὰν δὲ χαλάζη ἀπέλθῃ — καὶ μορτάτι ἐγερθήσονται κ. τ. θ. γ. τ. π.*)
Σκορπίος ζῴδιον. (*Σκορπίος ἐὰν βροντήσῃ λοιμὸς — πολλὰ κατὰ τόπον σημαίνει κ. τ. θ. γ. τ. π.*) — Partim congruit cum codice Athen. 5, f. 161v.

F. 16v. *Δεκέμβριος ἐὰν βροντήσῃ* (*Ἐὰν βροντήσῃ εἰς τὴν ἐλάττωσιν χαρὰν δηλοῖ ἀφανισθήσονται μέροπες κ. τ. θ. γ. τ. π.*)
Μήνη Δεκέβριος (*Ἐὰν δὲ φθάσῃ γενέσθαι ἡ ἀρχὴ* — [f. 17] *καὶ τὸ θέρος μετὰ θάλπος ἔσται κ. τ. θ. γ. τ.*)

F. 17. *Ἐὰν ἡμέρᾳ γένηται σεισμὸς τὰ γεννώμενα* — [f. 17v] *ἤγουν δυσικὰ κ. τ. θ. γ. τ. π.* — Partim congruit cum codice Athen. 5, f. 168v.

F. 18. *Περὶ ἐκλείψεως Ἡλίου* (*Ἐὰν δὲ τῷ παρόντι μηνὶ ἤγουν τοῦ Δεκεβρίου — ἰχθύων εἰς πλῆθος φανήσονται κ. τ. θ. γ. τ. π.*)
Περὶ ἐκλείψεως Σελήνης (*Ἐὰν δὲ τῆς Σελήνης ἔκλειψις γένηται δηλοῖ θάνατος — ἄγαν γενήσεται κ. τ. θ. γ. τ. π.*)

death among men, etc., etc. — Partly con-
agrees with codex Athen. 5, f. 162.

F. 14. Month of November [sic] (If it thunders at the waxing of the Moon, and death of infants, etc., etc.)

If an earthquake occurs (If in November {sic on a day there occurs an earthquake due to difficulty [f. 14v] many rains and pestilence, etc., etc.) Cf. cod. Athen. 5, f. 167.

F. 14. On the Eclipse of the Sun (If in November (sic there occurs

Eclipse of the Sun much sickness it shall come to pass, etc.

etc. the many

On the Eclipse of the Moon (But if an eclipse of the Moon occurs, it signifies that arrogance — [f. 15] a most grievous affliction [sic] in this time, etc.) On

F. 15. the Disk of the Sun (If the Sun forms a disk all around, there will be not a few, etc.)

On the Disk of the Moon (But if the Moon forms a disk [f. 159] of Babylon, etc.

F. 15. On the Falling of Stars (But if stars fall [sic] up to fifteen of them, it signifies the same, etc.)

On Lightning Stars (But if lightnings occur exceedingly and a seizure of the roads, etc.)

F. 16. On Hail (But if hail departs, and mortati

the peoples of the earth, etc., shall be stirred up)

Scorpio, the sign. (If Scorpio thunders, plague signifies many things according to place, etc.) In part

Agrees with codex Athen. 5, f. 161.

F. 16. December if it thunders (If it thunders in the fir fall, it portends joy mortals shall perish, etc.

etc.)

Month of December (But if the beginning comes to pass [f. 17] and the summer shall be with heat, etc.)

F. 17. If an earthquake occurs during the day, the things born [f. 179] or rather the western ones, etc. Partim agrees with Codex Athen. 5, f. 168.

F. 18. On the Eclipse of the Sun (But if in the present month, that is, of December, fish shall appear in great numbers, etc.)

etc.)

On the Eclipse of the Moon (But if an eclipse of the Moon occurs, it signifies that death shall come in great abundance, etc.)

Περὶ ἐκπτώσεως ἀστέρων (Ἐὰν δὲ ἄστρα πίπτωσι ἐκ τῶν οὐρανῶν — ἐξέπιπτον ἤγουν ἐν ἐκείνῳ τῷ μέρει κ. τ. θ. γ. τ. π.)

F. 18v. *Περὶ ἀστραπῆς (Ἐὰν δὲ ἀστραπαὶ εἰς πλῆθος φανήσονται — κατευθηνία σὺν τοῖς ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*

Περὶ χαλάζης (Ἐὰν δὲ χαλάζη ἀπέλθῃ ἄνθρωποι ἐγερθήσονται — ἑνὸς ἔτους κ. τ. θ. γ. τ. π.)

Ζῴδιον Τοξότης (Τοξότης ἐὰν βροντήσῃ ὄχλησις σημαίνει [f. 19] *ὥστε νέφος ἐπανοιχθῆναι πρὸς αὐτοὺς κ. τ. θ. γ. τ. π.).* — Partim congruit cum codice Athen. 5, f. 161v.

F. 19. *Μήνη Ἰουνουάριος* [sic]. *Ἐὰν τύχῃ ἡ ἀρχὴ τοῦ Γενουαρίου* [sic] *εἰς ἡμέραν κυριακὴν* — [f. 19v] *καὶ καταλαλιαὶ ἔσονται κ. τ. θ. γ. τ. π.*

F. 19v. *Μήνη Ἰνοάριος* [sic] *ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ εἰς τὴν αὔξησιν τῆς Σελήνης — βασιλεὺς εἰς χεῖρας ἐχθρῶν πέσει κ. τ. θ. γ. τ. π.)*

F. 20. *Μήνη Ἰουνουάριος ἐὰν σεισμὸς γένῃ (Ἐὰν γένῃ ὁ σεισμὸς ἡμέραν οἱ καρποὶ* — [f. 20v] *πληνθυνθήσωσιν* [sic] *κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen. 5 f. 168v.

F. 20v. *Περὶ κλάδον* [l. *καλανδῶν*] *(Ἡ πρώτη τοῦ Γινουαρίου* [sic] *ἐάν ἐστι κυριακὴ χειμῶνας* — [f. 21v] *θάνατος καὶ ἀπώλεια κ. τ. θ. γ. τ. π.)* — Cf. Cod. Germ. 7, f. 132v. Edit. *Cat.* VII, p. 126.

F. 21v. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν δὲ ἐκ τοῦ παρόντος μηνὶ* [sic] *ἔκλειψις — κατὰ τῆς βασιλείας τῶν Ῥωμαίων κ. τ. θ. γ. τ. π.)*

F. 22. *Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ ἔκλειψις Σελήνης γίνηται — καὶ ἡ ὀπώρα εἰς πλῆθος ἔσται κ. τ. θ. γ. τ. π.)*

Περὶ ἀστέρων (Ἐὰν δὲ ἄστρα πίπτωσιν ἐξ οὐρανοῦ φόβον — γίνεται σεισμὸς κ. τ. θ. γ. τ. π.)

Ζῴδιον Ὑδροχόος (Ὑδροχόος ἐὰν βροντήσῃ πολλὴ χαρὰ — [f. 22v] *ἐξουσίαν ἀνδρῶν καὶ ἀρχόντων κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen. 5, f. 161v.

F. 22v. *Μήνη Φευρουάριος* [sic *ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ εἰς τὴν αὔξησιν — καὶ εἰς τὰ πράγματα κ. τ. θ. γ.τ. π.)*

Ἐὰν τὴν πρώτην τοῦ Φευρουαρίου μηνὸς — [f. 23] *βάλε τὰ δένδρα κ. τ. θ. γ. τ. π.*

On the Falling of Stars (But if stars fall from the heavens — they fell, that is, in that region etc.)

Γ. 18. On Lightning: But if lightning appears in great abundance, there shall be prosperity together with those in this time, etc.

etc.

On Hail (But if hail should come, men shall rise up — for one year, etc.)

Zodiac Sign Sagittarius (If it thunders under Sagittarius, it signifies disturbance [f. 19] so that a cloud shall open upon them, etc.)

θ. γ. τ. π.). - Partly concordant with Codex Athen. 5, 1. 1615.

F. 19. Month of January [sic]. If the beginning of January [sic] falls on a Sunday — [f. 193] and there will be slander, etc.

F. 19. Month of January [sic] if it thunders (If it thunders in [the month of] January the king during the waxing of the Moon [will fall] into the hands of enemies will fall, etc.)

F. 20. Month of January, if an earthquake occurs (If the earthquake occurs on a day, the fruits — [f. 204] will be multiplied [sic], etc.) - Partly concordant with Codex Athen. 5, f. 168.

F. 20. On the Calends [l. kalendarum] (The first of January [sic] if it is a Sunday, winter — [f. 219] death and destruction, etc.) Cf. Cod. Germ. 7, f. 132. Edit. Cat. VII, p. 126.

F. 218. On the Eclipse of the Sun (If in the present month [sic] there is an eclipse against the kingdom of the Romans, etc.)

F. 22. On the Eclipse of the Moon (But if an eclipse of the Moon occurs and the harvest will be in abundance, etc.) On the Stars (But if stars fall from the sky, fear — an earthquake occurs, etc.)

Zodiac Sign Aquarius (Aquarius: if it thunders, great joy — [f. 224] the authority of men and rulers, etc.) Partly corresponds with Athen. codex 5, f. 161.

F. 22. Month of February [sic] if it thunders (If it thunders at the increase — and in affairs, etc.) If on the first of the month of February — [F. 23] plant the trees, etc.

F. 23. *Μήνη Φευρουάριος ἐὰν σεισμὸς γένῃ (Ἐὰν ἡμέραν γένηται ὁ σεισμὸς πολλὰ κακὰ* — [f. 23v] *καὶ θάνατος ἐφήβων πολὺς ἔσται κ. τ. θ. γ. τ. π.* Partim congruit cum codice Athen. 5, f. 169v.

F. 23v. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν τῷ παρόντι μηνὶ ἔκλειψις Ἡλίου γίνηται ὁ* [sic] *ἔνδειξις — ὑποτεταγμένου κύρου αὐτοῦ κ. τ. θ. γ. τ. π.)*
Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ ἔκλειψις Σελήνης γένηται δηλοῖ ὑγρασίαν — παντὸς εἴδους εὐτυχήσωσιν κ. τ. θ. γ. τ. π.)

F. 24. *Περὶ ἐκπτώσεως ἀστέρων (Ἐὰν δὲ ἀστέρες πίπτωσιν — ἐν τῷ κόσμῳ δὲ εἰρήνη ἔσται κ. τ. θ. γ. τ. π.)*
Περὶ χαλάζης (Ἐὰν δὲ χαλάζη ἀπέλθῃ — ὄσπρια ὀλίγα ἔσονται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)

F. 24. *Ζῴδιον Ἰχθύος (Ἰχθύος* [sic] *ἐὰν βροντήσῃ σῖτον ὀλίγον* — [f. 24v] *ἐν τῇ θαλάσσῃ ἀνεμοζάλαι καὶ οὐχὶ χαμὸς κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen. 5, f. 161v.

F. 24v. *Ἐὰν βροντήσῃ εἰς τὴν αὔξησιν τῆς Σελήνης — εἰς τὰ πράγματα χαμὸς κ. τ. θ. γ. τ. π.*
Σεισμολόγιον μήνη Μάρτιος (Ἐὰν γένῃ ἡμέρᾳ ὁ σεισμὸς ἢ τῶν βοῶν ἀπώλεια — [f. 25v] *ἐν ἀνάγκῃ βαρείᾳ ἔσονται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)*— — Partim congruit cum codice Athen. 5, f. 164v.

F. 25v. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν τοῦ τόπου ἔκλειψεως Ἡλίου — καὶ εἰς ἀτυχίαν τῆς σπορᾶς κ. τ. θ. γ. τ. π.)*
Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ τῆς Σελήνης ἔκλειψις γίνηται δηλοῖ μεριμνία — ἄνθρωπος μετρημένος κ. τ. θ. γ. τ. π.)

F. 26. *Εἰ δὲ Σελήνη ζόφον μεταβάλλοι (Ἐὰν δὲ ἡ Σελήνη εἰς ζόφον μεταβάλλῃ τὴν χρόην* [l. *χροάν*] *γνώρισον — καὶ μάλιστα εἰς τὸ πέρας τοῦ χρόνου κ. τ. θ. γ. τ. π.)*
Περὶ ἐκπτώσεων ἀστέρων (Ἐὰν δὲ ἄστρα ἐκπίπτωσιν ἀπὸ οὐρανοῦ — φανήσεται ἐκ τοῦ φουσάτου κ. τ. θ. γ. τ. π.)

F. 26v. *Περὶ χαλάζης (Ἐὰν δὲ χαλάζη ἀπέλθῃ δηλοῖ ἔκχυσις* [sic] *αἱμάτων — αἰνίαν ἔσονται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)*

F. 26v. *Ζῴδιον Κριός (Κριὸς ἐὰν βροντήσῃ εἰς τὴν Αἴγυπτον ἐξοίκησις — μεγάλην χαρὰν καὶ εἰς τὸν κόσμον του κ. τ.*

F. 23. Month of February: if an earthquake occurs (If the earthquake occurs during the day, many evils [illegible] d [f. 23] and great death of young men shall come to pass, etc. Partly agrees with Codex Athen. 5, f. 169.

F. 23. Concerning the Eclipse of the Sun (If in the present month an eclipse of the Sun occurs, its [sic] indication [illegible] of the lord set below thereof, etc.)

Concerning the Eclipse of the Moon (But if an eclipse of the Moon occurs it signifies moisture [illegible] of every kind [illegible] they shall prosper etc.)

F. 24. On the Falling of Stars (If stars fall, [illegible] there will be peace in the world, etc.)

On Hail (If hail should depart, [illegible] few legumes there will be in that time, etc.)

F. 24. Sign of Pisces (Pisces [sic] if it thunders, little grain, [illegible] [f. 24v] on the sea there will be storms and no pestilence etc.) - Partly corresponds with Athenian codex 5, f. 161.

F. 24. If it thunders during the waxing of the Moon, [illegible] in the matters of pestilence, etc.

Seismologion for the month of March (If the earthquake occurs by day pestilence and the destruction of cattle - [illegible] [f. 257] in grave necessity there will be in that time, etc.) [illegible] In part corresponds with Athenian codex 5, f. 164.

F. 25. On the Eclipse of the Sun (If from the place of the eclipse of the Sun [illegible] and unto the misfortune of the sowing, etc.)

On the Eclipse of the Moon (But if an eclipse of the Moon occurs, it signifies anxiety [illegible] a measured man, etc. and so forth)

F. 26. But if the Moon should change to darkness (But if the Moon changes its color to darkness [P. color], take note; and [illegible] especially at the end of the time, etc. and so forth)

On the Falling of Stars (But if stars fall, from heaven [illegible] there shall appear from the army, etc. etc.)

F. 26. On Hail (But if hail should come, it signifies a shedding [sic] of blood; there shall be griefs in this time etc.)

F. 26. Sign Aries (Aries: if it thunders in Egypt emigration [illegible] great joy and in his world, etc.

θ. γ. τ. π.)— Partim congruit cum codice Ath. 5, g. 161v.
Μήνη Ἀπρίλιος. Ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ ἐν τούτῳ τῷ μηνὶ, ἀῤῥωστίαν εἰς τὸ σῶμα [f. 27] *εἰς πόλεμον τῷ χρόνῳ πληρωθήσεται κ. τ. θ. γ. τ. π.*)

F. 27. *Μήνη Ἀπρίλιος ἐὰν σεισμός (Ἐὰν ἡμέρᾳ γίνηται ὁ σεισμὸς νόσοι* — [f. 28] *ἀκαταστασίαι καὶ ὄμβροι πολλοὶ κ. τ. θ. γ. τ. π.*)— Partim congruit cum codice Athen. 5 f. 165.

F. 28. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν τῷ μηνὶ ἔκλειψις Ἡλίου γίνηται γνώρισον ὅτι ἀρχηγὸς μέγας ἀφανισθήσεται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*)
Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Σελήνης — [f. 28v] *ἀκαταστασία δειχθῇ ἐν τούτῳ δὲ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*)

F. 28v. *Περὶ δίσκου Ἡλίου (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ὁ Ἥλιος — ὕετοῦ μετὰ νέφους σημαίνει ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*)
Περὶ δίσκου Σελήνης (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ἡ Σελήνη — [f. 29] *διάφορον οὐ καὶ ἔλθῃ ἐν αὐτῷ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*)

F. 29. *Ζῴδιον Ταῦρος (Ταῦρος ἐὰν βροντήσῃ σίτου φθορὰ — σῖτος καὶ κρίθος* [sic] *καλὸς κ. τ. θ. γ. τ. π.*) — Partim congruit cum codice Athen. 5, f. 161v.
Μήνη Μάγιος [sic] *ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ εἰς τὴν αὔξησιν τῆς Σελήνης πόλεμον* — [f. 29v] *καὶ εὐθηνία παντὸς ἰδὲ ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*)
Μήνη Μάγιος ἐὰν σεισμὸς γένῃ (Ἐὰν γένῃ ὁ σεισμὸς τὴν ἡμέραν — [f. 30] *χλόην ἄγαν γενήσεται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*) — Partim congruit cum codice Athen. 5, f. 165v.

F. 30v. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Ἡλίου γένηται γνώρισον — μεταχυσίαι δειχθήσονται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.*)
Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Σελήνης γένηται μάλον [sic] *σημαίνει — σημαίνει ἐν παντὶ κλίματι κ. τ. θ. γ. τ. π.*)

F. 31. *Περὶ ἐὰν ποιήσῃ ὁ Ἥλιος δίσκον (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ὁ Ἥλιος γυρόθεν — νόσημα σημαίνει κ. τ. θ. γ. τ. π.*)
Περὶ δισκου τῆς Σελήνης (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιή-

θ. γ. ι. λ.)— Partly corresponds with codex Ath. 5, f. 161v.

Month of April. If there is thunder (If there is thunder in this month, sickness in the body [f. 27] and war shall be fulfilled in the year, etc., etc.) Month of April, if there

F. 27. is an earthquake (If the earthquake occurs during the day, diseases [illegible] [f. 28] disturbances and much rain, etc., etc.) Partly corresponds with codex Athen. 5 f. 165.

F. 28. Concerning the Eclipse of the Sun (If an eclipse of the Sun occurs in the month, know that a great ruler shall perish in that time, etc., etc.)

Concerning the Eclipse of the Moon (But if in the month an eclipse of the Moon — [f. 28v.] instability is revealed in that time, etc., etc.)

F. 28v. On the Disk of the Sun (But if in the month the Sun forms a disk, it signifies rain with clouds in that time, etc., and the rest, and the end, and the remainder of the passage.)

On the Disk of the Moon (But if in the month the Moon forms a disk — [f. 29] various things will also come in that same time, etc., and the rest, and the end, and the remainder of the passage.)

F. 29. Zodiac Sign Taurus (Taurus: if it thunders, destruction of grain; wheat and barley [sic] well, etc., and the rest, and the end, and the remainder of the passage.) Partly corresponds with codex Athen.

5, f. 161. Month of May [sic] if it thunders (If it thunders during the waxing of the Moon, war [f. 204] and abundance of everything; see in that time, etc., and the rest, and the end, and the remainder of the passage.)

Month of May if an earthquake occurs (If the earthquake occurs during the day [illegible] [f. 30] vegetation will grow abundantly in that time, etc., and the rest, and the end, and the remainder of the passage.) — Partly corresponds with codex Athen. 5, f. 165.

F. 30. On the Eclipse of the Sun (But if in the month a solar eclipse occurs, take note — upheavals will be manifested in that time, etc., and the rest, and the end, and the remainder of the passage.)

On the Eclipse of the Moon (But if in the month a lunar eclipse occurs, it signifies rather [sic] it signifies in all things to the clime, etc., and the rest, and the end, and the remainder of the passage.)

F. 31. Concerning when the Sun makes a disk (But if in the month the Sun makes a disk encircling it, it signifies illness, etc.) etc.)

Concerning the disk of the Moon (But if in the month the Moon makes a disk

σῃ ἡ Σελήνη — ἀκουσθήσονται τῷ κόσμῳ κ. τ. θ. γ. τ. π.)
Ζῴδιον Δίδυμος (Δίδυμος ἐὰν βροντήσῃ ἀῤῥωστία εἰς τοὺς ἀνθρώπους — [f. 91v] *μεγάλα κεφάλια κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Ath. 5, f. 161v.

F. 31v. *Μήνη Ἰούνιος ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ εἰς τὴν αὔξησιν τῆς Σελήνης θλίψις* —[f. 32] *τὸν ποιοῦντα χρόνον γίνεται κ. τ. θ. γ. τ. π.)*

F. 32. *Μήνη Ἰούνιος ἐὰν σεισμὸς γένῃ (Ἐὰν ἡμέρᾳ γένηται ὁ σεισμὸς βασιλείαν*— [f. 33] *ἀνὴρ μέγας τελευτήσεται κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen. 5 f. 166.

F. 33. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Ἡλίου γίνηται ἀρχηγοῦ θνῆσις — εἰς κρίσιν κ. τ. θ. γ. τ. π.)*
Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Σελήνης γίνηται δηλοῖ τὰς σποράς — [f. 33v] *πολλοὶ ἀφανισθήσονται ἐν μηνὶ ἀκαίρῳ ῥοπῇ κ. τ. θ. γ. τ. π.)*

F. 33v. *Περὶ δίσκου Ἡλίου (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ὁ Ἥλιος γυρόθεν ὅμοιον ὡσὰν ἁλώνι — ἀδιαφορίαν ἔσονται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)*

F. 34. *Περὶ δίσκου Σελήνης (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ἡ Σελήνη γυρόθεν— ἐν ἀναπαύσει ἔσονται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)*
Ζῴδιον Καρκίνος (Καρκίνος ἐὰν βροντήσῃ ἄνεμοι πολλοὶ — κατὰ τὴ(ν) δύσιν κ. τ. θ. γ. τ. π.)
Μήνη Ἰούλιος ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ γνώρισον ὅτι ἐν τούτῳ τῷ χρόνῳ βασιλεὺς μέγας — [f. 34v] *τῷ ἐπιόντι χρόνῳ γεννήσωμεν κ. τ. θ. γ. τ. π.)*

F. 34v. *Μήνη Ἰούλιος ἐὰν σεισμὸς γένῃ (Ἐὰν γίνηται ὁ σεισμὸς τὴν ἡμέραν βαρβάρων ἐπιδρομὴ* — [f. 35] *περιφανέστατοι καὶ ἐπαναστήσονται κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen. 5, f. 165v.

F. 35. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Ἡλίου (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Ἡλίου γίνηται γνώρισον* — [f. 35v] *καὶ χλόης ἐν τούτῳ καιρῷ κ. τ. θ. γ. τ. π.)*

F. 35v. *Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Σελήνης γίνηται γνώρισον — τῶν ὑδάτων κ. τ. θ. γ. τ. π.*
Περὶ δίσκου Ἡλίου (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ὁ Ἥλιος γυρόθεν — [f. 36] *ἁρπαγμὸν ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)*

F. 36. *Περὶ δίσκου τῆς Σελήνης (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ*

the Moon — things will be heard throughout the world, etc., and so forth.) Zodiac Sign Gemini (Gemini: if it thunders, illness among men — [f. 914] great headaches, etc., and so forth.) — Partly agrees with codex Ath. 5, f. 161. F. 31.

Month of June, if it thunders (If it thunders during the waxing of the Moon, affliction — [f. 32] it occurs throughout the passing year, etc., and so forth.)

F. 32. Month of June: if an earthquake occurs (If the earthquake occurs during the day, a great king — [f. 33] a great man shall die, etc.) — Partly agrees with Athenian codex 5, f. 166.

F. 33. On the eclipse of the Sun (If in this month an eclipse of the Sun occurs, it signifies the death of a ruler, leading to judgment, etc.) On the eclipse of the Moon (If in this month an eclipse of the Moon occurs, it portends the crops [f. 33'] many shall perish in an untimely month; a turning point, etc.)

F. 33. On the disk of the Sun (If in this month the Sun forms a disk around itself resembling a halo — there shall be indifference during this time, etc.)

F. 34. On the disk of the Moon (If in this month the Moon forms a disk around itself, there shall be rest during this time, etc.)

Sign of Cancer (Cancer: if it thunders, many winds — toward the west, etc.)

Month of July: if it thunders (If it thunders, know that during this time a great king [f. 34v] τῷ shall be born in the coming year, etc.)

F. 34. Month of July: if an earthquake occurs (If an earthquake occurs during the day, an incursion of barbarians — [f. 35] the most illustrious shall rise up, etc.) Partly corresponds with codex Athen. 5, f. 165v. F.

35. Concerning the Eclipse of the Sun (If in the month an eclipse of the Sun occurs, take note [f. 35v] and of the verdure in that season, etc.) F. 35. Concerning the Eclipse of the Moon (If in the month an eclipse of the Moon occurs, take note of the waters, etc.

On the Disk of the Sun (But if in the month the Sun makes a disk around its circumference — [f. 36] there will be plundering in this time, etc.)

F. 36. On the Disk of the Moon (But if in the month the Moon makes a disk

ἡ Σελήνη ὅμοιον ὡσὰν ἁλώνι — καὶ πᾶν βότανον εὐτυχήσωσι ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)
Ζῴδιον Λέων (Λέων ἐὰν βροντῇ τὸν ὅλον τὸν κόσμον — [f. 36v] *τόπος ἐρημωθήσεται κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen. 5, f. 161v.

F. 36v. *Μήνη Αὔγουστος ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ εἰς τὴν πρώτην τοῦ Αὐγούστου — ἀσθένειαν εἰς τοὺς ἀνθρώπους σημαίνει κ. τ. θ. γ. τ. π.)*

F. 37. *Μήνη Αὔγουστος σεισμὸς ἐὰν λάχῃ (Ἐὰν ἡμέρᾳ γίνηται ὁ σεισμὸς ὀδύνη* — [f. 37v] *ἐν τῇ πόλει ἐκείνῃ εἰς τοὺς ἀνθρώπους κ. τ. θ. γ. τ. π.)* Partim congruit cum codice Ath. 5, f. 167v.

F. 37v. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Ἡλίου γίνηται θάνατος βασιλέων — καὶ ἁρπαγὰς τῶν ὁδῶν κ. τ. θ. γ. τ. π.)*
Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Σελήνης γίνηται γνώρισον — [f. 38] *τοῦ Βαβιλωνείου στρατηγοῦ γενήσεται κ. τ. θ. γ. τ. π.)*

F. 38. *Περὶ δίσκου τοῦ Ἡλίου (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ὁ Ἥλιος γυρόθεν — κρίθος ἐν εὐθηνίᾳ ἔσονται κ. τ. θ γ. τ. π.)*
Περὶ δίσκου τῆς Σελήνης (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ἡ Σελήνη γυρόθεν — [f. 38v] *ἀνάπαυσιν ἀνθρώπων ἔχουσαν ἔσται ἐν τῷ χρόνῳ τούτῳ κ. τ. θ. γ. τ. π.)*

F. 38v. *Ζῴδιον Αἰγόκερος (Αἰγόκερος ἐὰν βροντῇ μεγάλων ἀνδρῶν — εἰς τὴ θάλασσα* [sic] *χάνεται κ. τ. θ. γ. τ. π.)*— Cf. cod. Athen. 5, f. 161v.

F. 39. *Μήνη Σεπτέμβριος ἐὰν βροντήσῃ (Ἐὰν βροντήσῃ ἐν πρώτῃ τοῦ Σεπτεμβρίου λάχῃ τὸ σιτάρι* — [f. 39v] *θανατικὸν σημαίνει κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen. 5, f. 161v.

F. 39v. *Μήνη Σεπτέμβριος περὶ σεισμοῦ (Ἐὰν ἡμέρᾳ γίνηται ὁ σεισμὸς πολλαῖς χώραις* — [f. 40] *πλοῖα κινδυνεύουσι κ. τ. θ. γ. τ. π.)* — Partim congruit cum codice Athen.5 f. 167v.

F. 40. *Περὶ ἐκλείψεως Ἡλίου (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις Ἡλίου γίνηται μόρον ἀνθρώπων — φόβος γενήσεται ἐν τούτῳ τῷ χρόνῳ κ. τ. θ. γ. τ. π.)*
Περὶ ἐκλείψεως Σελήνης (Ἐὰν δὲ τῷ μηνὶ ἔκλειψις

similar to a halo — and all herbs shall prosper in this time, etc.)

Zodiac Sign Leo (Leo: if it thunders throughout the whole world — [f. 365] a place will be desolated, etc.) — Partly corresponds to codex Athen. 5, f. 161v.

F. 36. Month of August: if it thunders (If it thunders at the onset on the first of August - of sickness among men means, etc., to the end.

F. 37. Month of August, earthquake, if it occurs (If an earthquake happens during the day, pain – [f. 379] in that city among the people, etc., to the end.) Partly agrees with codex Ath. 5, f. 167v.

Г. 37. On the Eclipse of the Sun (But if in the month an eclipse of the Sun occurs, death of kings and plunderings of the roads etc.)

On the Eclipse of the Moon (But if in the month an eclipse of the Moon occurs, know – [F. 38] of the Babylonian general it shall come to pass, etc., to the end.)

F. 38. On the Disk of the Sun (But if in the month the Sun forms a disk, barley all around shall be in abundance, etc., to the end etc.)

Concerning the disk of the Moon (But if in the month the Moon makes a disk the Moon forms a halo all around – [f. 385] there shall be rest for people in this time, etc., to the end.)

Г. 38. Zodiac Sign Capricorn (Capricorn: if it thunders, great men are lost at sea [sic] etc.) — Cf. cod. Athen. 5, f. 161.

F. 39. Month of September: if there is thunder ("If it thunders on the first of September, it portends that the grain [f. 39v] signifies pestilence, etc.") - Partim congruit with codex Athen. 5, f. 161.

F. 39. Month of September concerning earthquake ("If the earthquake occurs during the day, many lands [are affected] — [f. 40] ships are in danger, etc.) - Partim congruit cum codice Athen. 5 f. 167v.

F. 40. Concerning the eclipse of the Sun ("If in the month an eclipse of the Sun occurs, fear of death among men shall arise in that time, etc.")

Concerning the eclipse of the Moon ("If in the month an eclipse [occurs]

Σελήνης γίνηται εὐθυμοσύνην— [f. 40v] *ἐν παλμῷ ἔσονται οἱ ἄνθρωποι ἐν τῷ χρόνῳ τούτῳ κ. τ. θ. γ. τ. π.*)

F. 40v. *Περὶ δίσκου τοῦ Ἡλ ου (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ὁ Ἥλιος γυρόθεν — εἰρήνην ἀποκατασταθήσεται κ. τ. θ. γ. τ. π.)*

Περὶ δίσκου τῆς Σελήνης (Ἐὰν δὲ τῷ μηνὶ δίσκον ποιήσῃ ἡ Σελήνη γυρόθεν — [f. 41] *καὶ φόνος εἰς τὸν κόσμον καὶ ἀκαταστασίαι κ. τ. θ. γ. τ. π.) Τέλος.*

F. 41. *Σημεῖα ὁπότε ἔσονται ἄνεμοι καὶ βροχαί (Ὅταν τρέμῃ καὶ ἀνατέλλῃ ὁ Ἥλιος* — [f. 42v] *εἰς τὸ σύννεφον ἀνάμεσα βροχὴν καὶ ἄνεμον δηλοῖ.)* Edetur in appendice.

F. 42v. *Περὶ τὴν Σελήνη* [sic] *ὅταν φανῇ ὀρθὴ τί δηλοῖ καὶ ὅταν φανῇ πλαγία τί δηλοῖ (Μήνη Ἰουνουάριος* [sic]. *Ἐὰν φανῇ ἡ Σελήνη ὀρθὴ πολύκαρπον* — [f. 43v] *καὶ καρποῖς θλίψις).* — Cf. cod. Paris. 44, f. 428 ; Athen. 11 f. 23v.

F. 43v. *Ἐὰν θέλῃς νὰ εὕρῃς τὴ(ν) σαρακουστὴ(ν)* — [f. 44] *καὶ εὑρίσκεις τῆς ἀναλήψεως.*

F. 44. *Ἐάν θέλῃς νὰ εὕρῃς καὶ νὰ μάθῃς πᾶσαν μῆναν* [sic] *καὶ ποίαν ἡμέραν συμβαίνει, νὰ μάθῃς πρῶτα τὸν πρόλογον τοῦτον* — [f. 44] *καὶ ἔτζι εὑρίσκεις ὅσον χρόνον.*

F. 45. Tres tabulae chiromanticae. — Cf. *Cat.* VII, p. 236 sqq.

F. 45v. *Γίνωσκε καὶ οὕτως περὶ τῶν λη' ἀστέρων τὰ ὀνόματα πῶς λέγονται τὸ κάθε ἕνα* [sic] *(Ἄρκτος Μικρὸς— Δεῦμα* [sic] *Ἕδρα* [sic].

Γίνωσκε ὅτι αὐτὰ τὰ λη' ἄστρα ἔχον [sic] *οὐρανοὺς ἄρτις βροχὰς καὶ τοὺς ἀνέμους καὶ τὰ χιόνια ὁπότε ἀπόλλονται καὶ ὅταν βασιλεύου* [sic] *(Μήνη Μάρτιος ιη' εἶναι ἰσημερία ἐαρινὴ* — [f. 47] *φαίνεται εἰς ταῦτα τὰ μέτρια* [l *μέρη*]). — Cf. supra cod. 2, f. 159.

Καὶ ἑτέρων φιλοσόφων καὶ τοῦ αὐτοῦ. Περὶ παιωνίας (Οὐδὲ συλαβεῖν ἔχε καὶ θέλε τοῦ κεχηνότος — θέλει οὐ μὴ συλλαβεῖν τὸ καθόλου). — Περὶ τῆς γυναικὸς ὅταν πάσχῃ — καὶ παραχρῆμα τέξεται. — Cf. cod. Paris. 4, f. 145 ; Edit. *Cat.* VIII, 1, p. 193, 24-27 ; *Cat.* XI, 2, p. 166, 24.

Ὅταν γεννηθῇ τὸ βρέφος τρίψον — ἄτυχον εἰς πᾶσαν [sic] *ἔργον.* Cf. Cod. Vat. 952, f. 162 ; Edit. *Cat.* VIII, 2, p. 170, 12-14.

when it becomes the Moon, there will be joy — [F. 40v] the people will be in a state of palpitation during this time, etc.)

F. 40. On the Disk of the Sun (If in the month the Sun forms a disk all around, peace will be restored, etc. etc.)

On the Disk of the Moon (If in the month the Moon forms a disk all around — [f. 41] there will be slaughter in the world and disorder, etc.) End.

F. 41. Signs of when there will be winds and rains (When the Sun trembles and rises — [f. 42b] it portends rain and wind amid the clouds.) To be published in the appendix. F. 42b.

On the Moon, what it signifies when it appears upright and what it signifies when it appears oblique (Month of January [sic]. If the Moon appears upright, fruitful — [f. 43] and distress from fruits). Cf. cod. Paris. 44, f. 428; Athen. 11 f. 23v.

F. 43v. If you wish to find the Lent — [f. 44] and you find the Ascension.

F. 44. If you wish to find and learn every month [sic] and on which day it falls, you must first learn this prologue — [f. 44] and thus you find for however

F. 45. long a time. Three chiromantic tables. - Cf. Cat. VII, p.

F. 45v. 236 sqq. Know also thus the names of the 38 stars, how each one is called [sic] (Ursa Minor Deuma [sic] Edra [sic].

Know that these 38 stars have heavens bringing rains and winds and snows, when they set and when they culminate [sic] (Month of March, the 18th is the vernal equinox — [f. 47] it appears in these moderate (1 parts). Cf. supra cod. 2, f. 159.

And of other philosophers and of the same. On peony (Neither seize it and wish of the gaping one — does not want not to grasp it at all). — Concerning the woman when Easter — and she will give birth immediately. — Cf. cod. Paris. 4, f. 145; Edit. Cat. VIII, 1, p. 193, 24-27; Cat. XI, 2, p.n166, 24.

When the infant is born, rub — unfortunate in every [sic] undertaking. Cf. Cod. Vat. 952, f. 162; Edit. Cat. VIII, 2, p. 170, 12-14.

<Hermetica> (*Ὅταν θέλῃς νὰ τὴν ἐβγάλῃς ἀπὸ τὴν γῆν* — [f. 48v] *καὶ δὸς πιεῖν καὶ ἰᾶται θεοῦ χάριτι*). — Edetur in appendice.

F. 48v. *Περὶ παιωνίας* (*Γλυκίδιον* [sic] *βοτάνη λέγεται πεπέονος* [sic] — [f. 49] *οὐδὲ μάγια ὁ βαστάζων φοβῆται*). — Cf. *at.* XI, 2, p. 164 sq.

F. 49. *Τοῦ αὐτοῦ σοφωτάτου καὶ θεοφίλου.* <*Περὶ*> *πηνάνου* (*Ὅταν θέλῃς νὰ κόψῃς τὸν πήγανον* — [f. 50] *κεχαριτωμένη Μαρία ὁ Κύριος καὶ τὰ ἑξῆς*). Edetur in appendice.

F. 50. <*Ὁρκισμὸς τοῦ πηγάνου*>. (*Ὁρκίζω σε ἀπήγανε εἰς τὸ ὄνομα τοῦ Πατρὸς* — [f. 52] *ἡ ἀγάπη του μετ' ἐμένα*). *Τέλος.* — Edetur in appendice.

F. 52. *Χρὴ γινώσκειν ὦ ἄνθρωπε διὰ τὰ πάντα ἃ περιγράφησαν* — [f. 53] *ἐκλέξηται κρυπτόν.* — Edetur in appendice.

F. 53. *Ἐκ τῆς διατάξεως τοῦ σοφωτάτου Σολομῶντος πρὸς Ῥοβοὰμ τὸν υἱὸν αὐτοῦ ἐκ τῆς παραγγελίας αὐτοῦ μέρος τι πρὸς ἡμᾶς. Ἑρμηνεία* (*Γίνωσκε ἀκριβέστατε υἱέ μου Ῥοβοὰμ. — εἰς ἐπιθυμίας γενήσεται*). — Cf. cod. German. 3, f. 240. *Cat.* VIII, 2, p.139 sqq. et Heisenberg, *Byz. Zeitschr.* 1911, p. 620 sqq.

F. 53v. *Περὶ θησαυροῦ ὅθεν οἱ παλαιοὶ νομίζονται χριαματέας* [*χρηματίαι* ?] (*Ἔπαρε πλάκαν ἀσημενίαν — οὐκ ἔστι ἐκεῖ τίποτας*). — Edetur in appendice.

F. 54. *Ἕτερον* (*Ὅταν λαὸν* [*λάχῃ* ?] *καὶ εὑρεθῇ ὁ θησαυρὸς* — [f. 55v] *καὶ ἔτζι εὐγένει χωρὶς ἄλλων*) = cod. Athen. 9, f. 26 ; edidit Delatte, *Anecdota Athen.*, I, 1927, p. 64-65.

Fol. 55v. <Psalmorum inventio magica> *Εἰς* <*τὸ*> *ἀφάνειαν ἑτοιμάσαι. ὁ ψαλμὸς ἕως περιέχει κεφάλιον ε'. τὰ ῥήματα μου — παρὰ θεοῦ εἰς ὁ ἐπιθυμᾷς.*
Εἰς μεγιστᾶνας οἱ ψαλμοὶ οὗτοι. Κεφάλιον ζ' ὅταν θέλῃς νὰ σέβῃς εἰς βασιλέα — ἐπί σε ἤλπισα.

F. 56. *Ἕτερος ψαλμὸς κεφάλιον η' · Κύριε κύριος ἡμῶν — Κύριε ἐπιλύσῃς μου εἰς τέλος.*
Ἕτερον παρόμοιον εἰς φόβον. Ψαλμὸς κεφάλιον ις'. Φύλαξόν με Κύριε — καὶ μὴ φοβοῦ.
Εἰς πράγμα ὁποῦ χάσῃς καὶ θέλῃς μαθεῖν τὸν κλέπτην — [f. 56v] *ἐπ' ἐμοῦ πτερνισμόν.* — Edetur in appendice.

F. 56v. *Ἄλλον δὲ πάλιν ὅταν δοκεῖς τίνος δανειακὸν* — [f. 57] *φλόξει κατακαύσει ὀρη.* — Edetur in appendice.

<Hermetica> (When you wish to draw it from the earth — [1. 489] and give it to drink and it is healed by the grace of God). - To be published in the appendix.

F. 48. On Peony (A sweet herb called pepper nos [sic][1. 49] and the one who carries it need not fear magic). - Cf. at. XI, 2, p. 164 sq.

F. 49. By the same most wise and God-beloved one. <On> Rue (When you wish to cut the rue, [£. 50] κεχαριτω remain Mary, the Lord, and so forth). To be published in the appendice.

F. 50. Oath of Rue. (I adjure you, rue, in the name of the Father [E. 52] his love with me).
End. - To be published in the appendix.

F. 52. You must know, O man, because of all things 2 they have been circumscribed - [f. 53] let him select the hidden. - To be published in the appendix:.

F. 53. From the ordinance of the wisest Solomon to Rehoboam his son, from his instruction a certain part to us. Interpretation (Know most precisely, my son Rehoboam. Into desires it shall come to pass). Cf. cod. German. 3, f. 240. Cat. VIII, 2, p.139 sqq. et Heisenberg, Byz. Zeitschr. 1911, p. 620 sqq.

F. 53. Concerning the treasure, whence the ancients are considered treasurers [χρηματίαι ?] (Take a silver tablet — there is nothing there). - To be published in the appendix.

F. 54. Another (When a lot [falls ?] and the treasure is found [f. 559] and thus it comes forth without others) cod. Athen. 9, f. 26; edited by Delatte, Anecdota Athen., I, 1927, p. 64-65.

Fol. 55. <Magical discovery of Psalms> Into <invisibility prepare. the psalm as far as it contains heading 5. the words of mine — from God unto that which you desire.
These psalms are for dignitaries. Chapter 7: when you wish to appear before a king — "In thee have I trusted."

F. 56. Another psalm, Chapter 8: "O Lord, our Lord" — "O Lord, forsake me not utterly."
Another similar one, for fear. Psalm, Chapter 16: "Keep me, O Lord" and "fear not."
For a matter in which you have suffered loss and wish to learn who the thief is — [f. 56v] "they have laid a snare for me." To be published in the appendix.

F. 56. And again another, when you suspect someone's debt — "with fire [f. 57] shall he burn up the mountains." To be published in the appendix.

F. 57. *Καὶ νὰ εἶναι εἰς τὴν ἐκκλησίαν ἢ ἀρχιερεὺς ἢ ἱερεὺς — εἰς ῥῶσιν.* Signa magica.

F. 57v. *Περὶ πλουστιμοῦ ὁποῦ θέλει νὰ πλουτίσῃ — χαρὰν καὶ εὐφροσύνην.*
Ψαλμὸς κεφάλιον κς' εἰς τοὺς ἐχθροὺς νὰ λὲς τὸν ψαλμὸν ἐτοῦτον · Κύριος φωτισμός μου [f. 58] *στῶμεν καλῶς*

F. 58. *Ὕψιστε ἀθάνατε Ἀδοῦνε Ἐλισαβαὼθ* — [f. 58v] *καὶ βάστα εἰς τὸ δεξιὸν χέριν.*

F. 58v. *Εἰς κλύδωνα θαλάσσης νὰ διαβάσῃς τὸν ψαλμὸν ἐτοῦτον κεφάλιον ξδ' σοὶ πρέπει ὕμνος — ὕδατα ἕως ψυχῆς μου στ. μ. κ. λ. στ. μ. μ. τ. φ. β. θῦ ἀμὴν ἀμήν.* — Edetur in appendice.

F. 59. Amuletum.—*Ψαλμὸς κεφάλιον* 67 *εἰς ταξίδι* (*Ὅταν βουλήσῃ νὰ ὑπάγῃς εἰς ἄλλον κόσμον νὰ γυρεύσῃς μαζὶ μὲ τὸν φαλμόν* signa magica et amuletum).

F. 59v. *Ψαλμὸς* 69 (*Ὁ Θεὸς εἰς τὴν βοήθειάν μου* — [f. 60] *ὅτι ἐπιθυμᾷς χωρὶς ἀφόβων*).

F. 60v. Amuletum astrologicum.

F. 61. *Ἅπαντα τὰ ἀπὸ τῆς γενέσεως τοῦ ἀνθρώπου μελλόμενα καὶ τυχόντα εὑρεθέντα ἀπὸ σοφῶν καὶ λογίων ἀνδρῶν Αἰγυπτίων εἰς ἐστὸν μῆναν* [sic] *καὶ ζῷδιον* (*Ἦν ὁ ἄνθρωπος γεννᾶται ὁμοίως καὶ ἡ γυνὴ ἐρχώμεθα πρῶτον* — [f. 63] *εἰς γυναῖκας καὶ γοργοθύμους.*) — Edetur in appendice.

F. 63. *<Ζῷδιολόγιον>. Ἀρχίζωμεν λοιπὸν ἀπὸ τὸν πρῶτον μῆναν τὸν Μάρτιον ὁποῦ ἔχει εἰς τὴν ἀρχὴν τοῦ ζῷδίου τοῦ Κριοῦ (Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῷδίου τοῦ Κριοῦ ἔσται ἀπὸ τῆς γενέσεως αὐτοῦ* — [f. 97] *καὶ ὑγιαίνεις μὲ τὴν χόριν τοῦ θεοῦ αὐτῷ ἡ δόξα καὶ κράτος καὶ μεταπρέπουσιν ἀνάρχῳ Πατρὶ καὶ τῷ παναγίῳ καὶ ζῳοποίῳ αὐτοῦ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. Τοῦ καλοῦ ῥιζικοῦ τέλος.*)— Cf. praecipue cod. Athen. 10, f. 4 sqq. ; edit. *Cat.* X, p. 101 sqq. et cod. Paris. 61, f. 65 ; *Cat.* XI, 2, p. 115 sqq.

F. 97v-113v *<Περὶ βοτανῶν>* — Edetur in appendice.

F. 97v. *<Περὶ τῆς βοτάνης τοῦ Κρόνου.>* Herbae Saturni imago cum inscriptione : *Ταυτὸ λέγεται ἀσφόδελος τὸ βότανον τοῦ Κρόνου ζῷδίου εἶναι καὶ ἡ παιωνία ἔχουσα καὶ μεγάλην ἐνέργειαν.* Cf. infra tab. I, 1.

F. 57. And that there be in the church either an archbishop or a priest — — for healing. Magic signs.

F. 57. Concerning a wealthy man who wishes to prosper joy and joy.

Psalm, chapter 26, against enemies, recite this psalm: "The Lord is my light" this one: "The Lord is my light" [f. 58] let us stand well

F. 58. Most High, immortal, Adonai, Elisabaoth [f. 58] and hold in the right hand.

F. 58. To cross a stormy sea, recite this psalm, chapter 64: "Praise befits Thee, O God; waters reach unto my soul" st. m. k. l. st. m. m. t. ph. b. th. Amen, amen. - To be published in appendice.

F. 59. Amulet. — Psalm, chapter 67, for a journey (When you wish to go to another world to seek [something], together with the psalm, magic signs and an amulet).

1. 59. Psalm 69 (O God, come to my assistance [f. 60] because you desire without those who are fearless).

F. 60v. Astrological amulet.

nF. 61. *All things destined to occur and found to have occurred from the birth of man, discovered by wise and learned men of Egypt, according to the current month and zodiac sign (Whether the man is born, likewise the woman, let us first proceed [f. 63] to women and the Gorgon-named ones.) To be published in the appendix. <Zodiacal treatise>. Let us therefore begin from

F. 63. the first month, March, which has at the beginning of it the zodiac sign of Aries (He who is born younger at the time of the zodiac sign of Aries shall be from his birth [f. 97] and you are in good health by the grace of God; to Him be glory and power, and they are distinguished in the Father without beginning and in His all-holy and life-giving Spirit, now and always and unto the ages of ages, amen. End of the good destiny.) - Cf. especially cod. Athen. 10, f. 4 sqq.; edit. Cat. X, p. 101 sqq. and cod. Paris. 61, f. 65; Cat. XI, 2, p. 115 sqq.

F. 97–113v <On Plants> To be published in the appendix.

F. 97. <On the Plant of Saturn.> Image of the herb of Saturn with the inscription: This is called the asphodel, the plant of the zodiac sign of Saturn, and the peony, which also possesses great power. Cf. below tab. I, 1.

F. 98. *Κυριεύει δὲ ὁ Κρονός κατὰ πολλὰ τὴν ἡμέραν τοῦ σαββάτου — ἀπὸ ἀνόμου κριτοῖ*= cod. Harleian. 5596 (Brit. Mus.), f. 50 ; edit. Delatte, *Anecdota Atheniensia*, I, p 444

Βάλε κουκὶ τῆς κορυφῆς — ἀλλ 'ὡς θεόν σε ἔχουν = ibid.

Ἔπαρε ἕνα [sic] *κουκὶ ἀπὸ τὴν κορυφὴν — καὶ σημάδευσον αὐτόν* = ibid. ; cf. etiam cod. Athen. 9, f. 23,

F. 98v. *Ἕτερον. (Ἔπαρον ζ' κουκία ἐκ τῆς βοτάνης — τοὺς ἐπιληπτικοὺς καὶ ἰῶνται.)* = ibid.

Εἰ δὲ βούλῃ ἀφανίσωνται ἐχθροί σου, βάλε ἕνα κουκὶ — εἰς τὸν οἶκον τὸ(ν) ἰδικό(ν) σου.

Εἰ δὲ βούλῃ μαθεῖν κρυπτὸν ἔπαρον ἐκ τῆς ῥίζης τῆς βοτάνης — καὶ ἐρώτα τον νὰ μάθῃς = ibid.

Ἕτερον (Τὰ βυζία τοῦ ἀφενδίλου καθάρισε — ψύνε ὡς ἄνωθεν).

Εἰς κεφαλόπονον (Ἔπαρον ἀπὸ τὰ φύλλα του — κεφαλὴν ἰᾶται. = ibid.

Εἰς [δυ]σεντερίαν (Ἔπαρον μισὸν ἐξάγι δὸς φαγεῖν καὶ ἰᾶται). = ibid.

F. 99. *Εἴ τις ἔχει δαιμόνιον φοβερὸν (Ἔπαρον τὸ σπέρμα αὐτῆς — ἀνέμους καὶ θαυμάσεις).* = ibid.

Ἑρμηνε α. (Ὅταν βούλῃ εὐγάλειν τὸ βότανον ὅπου εἶναι τὸ πρόσφυτον ζῷδιον λέγεται πρῶτον — [f. 99v] *εἰς ἕναν* [sic] *οὐρανὸν διὰ τοῦτο ἔχει τὴν ὑγίαν.)*

F. 99v. *Εὐχὴ τοῦ πλανήτου Κρόνου (Ὁ θεὸς ὁ μέγας ἡμῶν —* [f. 100], *φοβεροῦ ὅτι αὐτῷ πρέπει ἑνὶ τιμὴ καὶ δόξα εἰς αἰῶνας ἀμήν).* — Cf. Cod. Paris. 2419, f 277 ; edit. *Cat.* VIII 2, p. 172.

Ταυτὶ [sic] *ἔχει δουλεύειν ὅλην τὴν ἑβδομάδα μόνον τὰ ὀνόματα κύτταζε καὶ ἄλασσε καὶ τὴν ἡμέραν (Ἡ κυριακὴ ἔχει ἀγγέλους ε'* [f. 100v] *εἰς δαίμονας νὰ μὴν ἐμποδίζουν). Τέλος.*

F. 101. *<Περὶ τῆς βοτάνου τοῦ Ἑρμοῦ.> Τοῦ Ἑρμοῦ ἡ βοτάνη λέγεται πενταδάκτυλον Ἔπαρον αὐτὸν ἐν τῇ ἰδίᾳ ὥρᾳ ὅπου κυριεύει ἡμέρᾳ τετράδῃ μετὰ τῆς προσευχῆς αὐτοῦ.* — Cf. *Cat.* VIII, 2, p. 164, 21.

Herbae Mercurii imago. Cf. tab. I, 6.

Καὶ θήσεις αὐτὸ μετὰ δέρμα ἀλόγου — [101v] *ὅσα τὰ τοιαῦτα ἰᾶται.*

F. 98. But Saturn dominates the day of the sabbath - by lawless judges = cod. Harleian. 5596 (Brit.nMus.), f. 50? edit. Delatte, Anecdota Atheniensia, I,nP 444

Place a bean at the top — but they hold you as a god ibid.

Take one [sic] bean from the top — and mark it = ibid.; cf. etiam cod. Athen. 9, f. 23,

F. 98. Another. (Take 7 seeds from the herb the for epileptics and they are healed.) = ibid.

If you wish your enemies to disappear, place one bean in your own house.

If you wish to learn a secret, take from the root of the herb — and question it to learn ibid.

Another (Clean the berries of the squirting cucumber as described above).

For headache (Take from the leaves head it heals. = ibid.

For [dy]sentery (Take half a hexagion give to eat and it heals). - ibid.

F. 99. If anyone has a fearful demon (Take up her seed with winds and you shall marvel). - ibid.

Interpretation. (When you wish to extract the herb where the grafted zodiacal sign is said to be first [f. 995] in one heaven, for this reason it possesses the holy.)

F. 997. Prayer of the planet Saturn (Our great God [l. 100], of the fearful one, for to Him alone belongs honor and glory unto the ages, Amen). - Cf. Cod. Paris. 2419, f277: edit. Cat. VIII 2, p. 172.

These [sic] must serve throughout the entire week — only look at the names, and change also the day (H Sunday has five angels [l. 100] over demons so that they may not obstruct). End.

F. 101. <Concerning the herb of Hermes.> The herb of Hermes is called pentadactylon — take it up in its proper hour in which it holds dominion, on Wednesday, together with its prayer of. Cf. Cat. VIII, 2, p. 164, 21.

Image of the herb of Mercury. Cf. tab. I, 6.

And you shall place it together with the hide of a beast of burden [101] all the such things it heals.

F. 101v. *Ἄλλον (Ὁ λαβὼν ἀπὸ τοῦ σπόρου τῆς βοτάνης — νικᾷς πάντοτε).*
Ἄλλον (Ἔστι δὲ ἡ βοτάνη ἔξω εὐγαλμένη — [f. 102] *ἔσῃ ἄφοβος πανταχοῦ).*

F. 102. *Τὴν τετράδην ἡμέραν κυριεύει αὐτὸς ὁ Ἑρμῆς — καὶ εἰς κίνησιν ἐπὶ ταξιδίου.*
Ἐδῶ εἶναι καὶ προσευχὴν αὐτοῦ (Παντοκράτωρ κύριε ὁ μόνος ἀγαθὸς καὶ φιλάνθρωπος — [f. 102v] *καὶ οὕτως ἀνάσπασον αὐτὴν ὡς ἄνωθεν εἴρηται). Τέλος τῆς βοτάνης πεντεδακτύλου* —Cf. cod. Monac. 70, f. 247v ; edit. *Cat.* VIII, 2, p. 156.

F. 103. <*Περὶ τῆς βοτάνης τοῦ Διός.*> Herbae Iovis imago (cf. tab. I, 2) cum subscriptione *Ταυτὸ λέγεται χρυσάκαθος* [sic] *καὶ λέγεται δὲ ἀλχαράνιος.* Cf. *Cat.* VIII, 2, p. 162, 24.

F. 103v. *Ἔπαρον αὐτὸ ὅταν κυριεύῃ ὁ Ζεὺς ἡμέρᾳ πέμπτῃ ἐν ὥρᾳ α′ — ἔσῃ εἰς τὸ κριτήριον ἀνίκητος.*
Ἄλλον (Ἀπὸ τὴν ῥίζαν τύλιξον μὲ δέρμα βοὸς — καὶ εὐθὺς τὴν ὁδὸν ἐκτελέσεις).
Ἄλλον (Λάβε τὴν βοτάνην ἀκέραιον καὶ βάλε αὐτὴν μέσα — τοῦτο βλέπειν ὥστε θαυμάσεις).

F. 104. *Ἄλλον (Ἔπαρον τὰ φύλλα ξέρανον τρίφον — εὐγάλης ψάρια ὥστε θαυμάσεις).*
Εἰ δὲ βούλῃ πάντας τοὺς ἁλιεῖς ἀπρακτίσαι — λάβῃς αὐτὸ ἐκ τούτου ἕν.
Τῇ πέμπτῃ ἡμέρᾳ αὐτὸς ὁ Ζεὺς κυριεύει — καὶ εἰς ἰατρία(ν) ἀνθρώπου.
Θεὲ καὶ κύριε πάτερ παντοκράτωρ — [f. 104v] *κατεργάζομαι καὶ ποιῶ εἰς τὰ ὀνόματα τοῦ Πατρὸς* <*καὶ*> *Υἱοῦ καὶ* <*τοῦ*> *Ἁγίου Πνεύματος ἀμήν.* — Cf. cod. Monac. 70 f. 246v ; Edit. *Cat.* VIII, 2, p. 155. *Διὸς τοῦ βοτάνου τέλος*

F. 105. <*Περὶ τῆς βοτανης τοῦ Ἡλίου*> Herbae Solis imago. (Cf. tab. I, 4).
Τοῦ Ἡλίου ἡ βοτάνη λέγεται αὐγία — ὥσπερ ὁρᾷς ἡλιόσκοπον = cod. Harleian. 5596 (Brit. Mus.) f. 50v ; ed. Delatte, *Anecdota Atheniensia*, I, p. 445. Cf. *Cat.* VIII, 2, p. 163, 31.
Ἔπαρον αὐτὸ ἐν τῇ ὥρᾳ κυριεύει ὁ Ἥλιος—[f. 105v] *σκάψης καὶ εὕρῃς αὐτό* = ibid.

F. 101. Another (He who takes from the seed of the herb you conquer always.

Another (The herb is found growing outside [f. 102] you shall be fearless everywhere).

F. 102. The fourth day is ruled by Hermes himself and for movement in travel.

Here is also his prayer Lord Almighty the only good and benevolent one [f. 102] and thus draw it up as stated above). End of the herb of the five-fingered plant. Cf. cod. Monac. 70, f. 247; edit. Cat. VIII, 2, p. 156.

F. 103. <Concerning the herb of Jupiter.> Herbae Iovis imago (cf. tab. I, 2) with the subscription: The same is called chrysarathos [sic] and is also called alcharanios. Cf. Cat. VIII, 2, p. 162, 24.

F. 103v. Gather it when Jupiter rules on the fifth day at the hour α′ you shall be invincible in judgment.

Another (From the root wrap it in ox hide — and you shall immediately complete the journey).

Another (Take the herb whole and place it inside — inside you shall marvel at what you behold).

F. 104. Another (Take the leaves, dry them, grind them you bring out fish, so that you will be amazed).

But if you wish to render all the fishermen unproductive, you take do this from it n.

On the fifth day Zeus himself rules and for heal the disposition of man.

O God and Lord, Father Almighty [f. 104] I work and perform in the names of the Father, and of the Son, and of the Holy Spirit, Amen. — Cf. cod. Monac. 70 f. 246′; Edit.Cal. VIII, 2, p. 155. End of the herb of Zeus

F. 105. <Concerning the herb of the Sun> Herbae Solis imago. (Cf. tab. I, 4).

The herb of the Sun is called augia, as you see helioscope cod. Harleian. 5596 (Brit. Mus.) f. 50v; ed. Delatte, Anecdota Atheniensia, I, p.445 Cf. Cat. VIII, n2, p. 163, 31

Lift it in the hour when the Sun rules— [f. 1057] if you dig and find it ibid.

F. 105v. *Ἄλλον (Τὸν καρπὸν αὐτοῦ βάλε εἰς κάτας δέρμα— προξένημα τῶν ἀφόρων αὐτοῦ)* = ibid.
Ἄλλον (Τὰ δὲ φύλλα ἀλειφόμενος τὸ πρόσωπον — ἀγαπώμενος ἀναδειχθήσεται).
Ἄλλον. (Τὴν ῥίζαν τυλίξας εἰς δέρμαν αὐτοῦ — [f. 106] *καὶ διαθήκας οἰκονόμων.)*

F. 106. *Ἄλλον. (Ὅστις* [l. *ἐν ταῖς*] *χερσὶν αὐτοῦ πᾶν κεκρυμμένον — φανερὸν πράγματα θῆται.)*
Ἡ προσευχὴ τοῦ Ἡλίου (Βασιλεῦ τῶν βασιλευόντων — εἶναι ἀληθινὴ καὶ βεβαία. Ἀμήν (Cf. cod. Monac. 70 f. 247 ; edit. Cat. VIII, 2, p. 156.
Τέλος τῆς βοτάνης τοῦ Ἡλίου.

F. 107. *<Περὶ τῆς βοτάνης τοῦ Ἄρεως.>* Herbae Martis imago, Cf. tab. I, 3.
Τοῦ Ἄρεως ἡ βοτάνη λεγομένη ἀκινάκις, τινὲς μὲν πλατυμάνδυλα, ἕτεροι δὲ ὀπένδασιν <λέγουσι>. Cf. *Cat.* VIII, 2, p. 163, 8.
Λαβεῖν τὴν βοτάνην ταύτην ἐν ἡμέρᾳ τῇ τρίτῃ — [f. 107v] *ἀσφάλιτος* [l. *ἄσφαλτος*] *ὅποῦ θέλεις.*

F. 107v. *Ἄλλον (Τυλίξας τὴν βοτάνην Λέοντος* — [f. 108] *ἐπιτήδειος εἰς πᾶσαν τολμήν).*

F. 108. *Νὰ καὶ τὴν προσευχὴν αὐτοῦ (Ὁ θεὸς ὁ φοβερὸς καὶ ἀνεκδιήγητος* — [f. 108v] *καὶ χρεία ὅποῦ ἐγὼ κατεργάζομια.)*—Cf. cod. Monac. 70, f. 246v ; edit. *Cat.* VIII, 2, p. 155.
Τέλος τῆς βοτάνης τοῦ Ἄρεως τοῦ πλανήτου καὶ πλατυμανδύλας.

F. 109. *<Περὶ τῆς βοτάνης τῆς Σελήνης.>* Herbae Lunae imago; cf. tab. I, 7. *Τῆς Σελήνης ἡ βοτάνη λέγεται ἐλένιον — ῥίκται τὰ φύλλα.*

F. 109v. *Λαμβάνει καὶ αὐτὴν εἰς ὥραν καὶ ἡμέραν ἐν ᾗ κυριεύει* — [f. 110] *καὶ ἀλγηδόνας ἰᾶται.*

F. 110. *Ἄλλον (Τριφθεῖσα δὲ ἡ βοτάνη — καὶ ῥευματικὰ ἰατρεύεται).*
Ἄλλον (Τῶν δὲ φύλλων ὁ χυλὸς ἀλειφόμενος — ἄλλος πᾶς ἰᾶται).
Ἄλλον (Ὁλόκληρον τὰ χείλη ἔχων σχισμένα — ἀστροφανίσας γενόμενος).
Ἄλλον (Γεύσονται ἀπὸ τὸ χυλὸν τῆς βοτάνης — δόκιμον καὶ παράβατόν ἐστιν).

F. 105. Another (Place its fruit in a cat's skin as a means of procuring its barren ones = ibid.

*Another (But the leaves, when anointed and the face good consumed, shall be revealed).

*Another. (Having wrapped the root in its own skin [f. 106] and the testaments of stewards.)

F. 106. Another. (Whoever [1. in the] hands of his every hidden -tion make manifest matters.)

The Prayer of the Sun (O King of kings to be true and certain. Amen (Cf. cod. Monac. 70 f. 247; edit. Cat. VIII, 2, p. 156.

End of the herb of the Sun.

F. 107. <Concerning the herb of Mars.> Herbae Martis imago, Cf. tab. I, 3.

The herb of Mars called akinakis, some call it platymandyla, others opendasis. Cf. Cat. VIII, 2, p. 163, 8.

To gather this herb on the third day — [1. 1079] asphaltite [1. asphalt] wherever you wish.

F. 107. Another (Wrapping the herb of Leo [f. 108] epi- suitable for every bold endeavor).

F. 108. Here also is his prayer: "O God, terrible and ineffable— [f. 108] and the need which I am working upon."—Cf. cod. Monac. 70, f. 246; edit. Cat. VIII, 2, p. 155.

End of the herb of Ares the planet and of the broad-leaved herb.

F. 109. <On the herb of the Moon.> Image of the Herb of the Moon; cf. tab. I, 7. The herb of the Moon is called ele nion the leaves are scattered.

F. 109. One takes it also at the hour and day in which it is ruled [f. 110] and it heals pains.

F. 110. Another: "When the herb is ground and rheumatic these it is preserved).

*Another (The juice of the leaves, when applied as an ointment, every other heals).

*Another (Having the lips entirely split astro- appearing thus born).

*Another (They will taste from the juice of the herb beam of mine and it is transgressive.

Ἄλλον. (Τῇ δευτέρᾳ κυρ·εύει ἡ Σελήνη ἐν ὥρᾳ πρώτῃ — [f. 110v] *νὰ γερεύεις ὀφφίκ.α καὶ δανείζεσθαι πράγματα.)*

F. 110v. *Ἔτι δὲ τῆς Σελήνης προσευχή ἐστιν αὕτη (Δέσποτα κύριε Ἰῆ Χριστὲ* — [f. 111] *κάνεις τὴν δύναμίν σου).* Cf. cod. German. 70, f. 247v ; edit. Cat. VIII, 2, p. 157.

Τέλος τῆς βοτάνης τῆς Σελήνης πλανήτου.

F. 111. *<Περὶ τῆς βοτάνης τῆς Ἀφροδίτης.>* Herbac Veneris imago ; cf. tab. I, 5. *(Τῆς Ἀφροδίτης τὸ βότανον λέγεται σατύριον — μετὰ τῆς προσευχῆς αὐτῆς κατὰ τὴν τάξιν οὕτως).* Cf. *Cat.* VIII, 2, p. 164, 9.

Παραλαμβάνεται πρὸς χρόνον τοῦ ἐνιαυτοῦ — [f. 111v] *μῖσος πολὺ καὶ οὐ μὴ κοιμηθήσονται.*

F. 111v. *Ἄλλον (Ὀρδινάζεται πάλιν ὁ ἀντίστροφος τῆς βοτάνης* — [f. 112] *οὐδ' ἀναθυμήσονται εἰς τὸ παντελῶς).*

F. 112. *Τὴν ἑκτὴν κυριεύει ἡ Ἀφροδίτη — ὁ παρὼν ἀστὴρ δι' ἀγάπην καὶ πόθον.*

Ἡ προσευχὴ τῆς Ἀφροδίτης (Ὁ θεὸς ὁ μέγας καὶ φοβερὸς — [f. 112v] *νὰ κάμῃς καὶ ἔτζι σου ὅλας σου τὰς εὐχάς).* — Cf. cod. Monac. 70, f. 247 ; edit. *Cat.* VIII, 2, p. 156.

F. 112v. *Χρὴ γίνωσκειν καὶ ταῦτα ὅταν θέλῃς νὰ εὐγάνῃς τὰ ἄνωθεν βότανα νὰ ἔχῃς καὶ ξέχωρα τοῦ καθενὸς πλανήτου τὰ θυμιάματα μετὰ ὁποῖα πρέπει νὰ θυμιᾷς, ὅταν λέγῃς τὴν εὐχὴν καὶ τοὺς ὁρκισμοὺς ἀπάνω τῆς βοτάνης ἐν τῇ ὥρᾳ αὐτοῦ καὶ πρῶτον τοῦ Κρόνον τὰ θυμιάματά εἰσι ταῦτα · Ὄνυχας μαύρου ὄνου* — [f. 113] *τελειώνουσι τὰ ζ' πλανητῶν τὰ βότανα καὶ ἐνέργειαι πᾶσαι αὐτῶν. Τέλος καὶ τῷ θεῷ χάρις ἀμήν* = cod. Athen. 9, f. 9v sqq. ; edit. *Cat.* X, p. 82 sqq.

F. 114. *Διὰ νὰ γιατρεύῃς πανοῦκλα (Ἔπαρον ἀλόην — δὲν φόβασε ἀπὸ τὴν πανοῦκλα).*

F. 114v. *Ἄλλη ἑρμηνεία διὰ τὴν πανοῦκλα (Ἔπαρον διάργυρον — καὶ ἄλλην γιατρία δὲν εὑρίσκεις).*

F. 115. *Ἀποφθέγματα καὶ διηγήματα τῶν ἁγίων (Ἀπέλθατε εἰς τὴν ἀπέναντι κώμην* — [f. 115v] *ὁ πεσὼν εἰς τὴν ἀγαθὴν γῆν)*

F. 116. *<Τοῦ προφήτου Ἔσδρα.> (Αἱ ἄτυχαι ἡμέραι ὅλου τοῦ χρόνου. Μὴν Σεπτέβριος γ' κ' κδ'* — [f. 116v] *καὶ αὗται ἡμέραι εἶναι ἄτυχαι).* — Cf. cod. Athen. 2, f. 185v ; cod. Paris. 27, f. 277.

Another. (On the second day the Moon holds dominion in the first hour [F. 110v] to seek office and to borrow things.)

F. 110. Furthermore, the prayer of the Moon is this (O Lord God Jesus Christ — [f. 111] thou who workest thy power). Cf. cod. German. 70, f. 247v ; edit. How. VIII, 2, p. 157.

End of the herb of the Moon planet.

F. 111. <On the herb of Venus.> Image of the herb of Venus; cf. tab. 1, 5. (The herb of Venus is called satyrium — together with its prayer according to the prescribed order thus). Cf. Cat. VIII, 2, p. 164, 9.

It is employed for the season of the year; [f. 111v] great hatred shall arise and they shall not sleep.

F. 111v. "Another (The reverse of the herb is arranged again [f. 112] nor will they evaporate entirely).

F. 112. The sixth is ruled by Venus, the present star through governing love and desire.

The Prayer of Venus (O God, great and fearful [f. 112] that you may also grant all your prayers thus). - Cf. cod. Monac. 70, f. 247; edit. Cat. VIII, 2, p. 156.

F. 112. One must also know these things: when you wish to gather the aforementioned herbs, you must have separately for each planet the incenses with which it is proper to fumigate, when you recite the prayer and the adjurations over the herb at its hour. And first, the incenses of Saturn are these: claws of a black donkey — [f. 113] here end the herbs of the 7 planets and all their operations. End, and thanks be to God, Amen == cod. Athen. 9, f. eat shine ; edit. Cat. X, p. 82 sqq.

F. 114. To cure plague (Take aloe, protect yourself from — not plague).

F. 114v. Another remedy for plague (Take quicksilver, and you will find no other cure).

F. 115. Apophthegms and tales of the saints (Go into the village opposite — [f. 115v] he who fell upon good ground)

F. 116. < Of the Prophet Ezra (The unlucky days of the whole year. Month of September: 3rd, 20th, 24th [1. 116n] and these days are unlucky). Cf. cod. Athen. 2, 1. 185 ; ncode. Paris. 27, f. 277.

F. 116. *Διὰ τὰς καλὰς γράφω τώρα εἰς α' τοῦ φεγκαρίου ἐὰν ἀῤῥωστῇ ἔρχεται εἰς θάνατον*— [f 117] *περὶ δικαστηρίων καὶ λοιπῶν ἄλλων.* — Cf. cod. Athen. 10, f. 44v ; edit. *Cat.* X, p. 136-137.

F. 117. *Ψήφισον ἀπὸ Μαγίου εἰς τὰς ιη' — ἀχάριστα γένωνται.* Divinationis numeri sequuntur. Cf. Cod. German. 26, f. 119v ; edit. Cat. VII, p. 191.

F. 117v. *Παρατηρήσιμοι ἡμέραι τοῦ φεγκαρίου, τὰς ὁποίας ξεύρῃ πᾶς ἄνθρωπος διὰ νὰ ἀγοράζῃ, νὰ σπέρνῃ,νὰ φυτεύῃ, νὰ πωλῇ καὶ ἄλλα πράγματα νὰ κάμῃ (Α'. Εἰς τὴν πρώτην ἡμέραν τοῦ φεγκαρίου ὁ Ἀδὰμ ἐπλάσθη* — [f. 123v] *καὶ τὸ ὄνειρόν σου παρακάλιε* [sic] *νὰ γένῃ). Τέλος τοῦ φεγκαρίου.* — Cf. cod. Athen. 10, f. 22 ; 11, f. 79v ; Mediol. 16, f. 39v ; *Cat.* XI, 2, p. 157.

F. 124v. Circulus astro-geographicus.

F. 125. *Περὶ τοῦ ἀστέρος τοῦ λεγομένου ὄφις καὶ ποῖος ἄνεμος ἔρχεται καὶ πότε ἀρχίζει καὶ γυρίζει ὅλους τοὺς ἀνέμους ἀπὸ τὸν Λεβάντι ἀρχίζει ἀλλὰ ἀπὸ τὴν πρώτην τῆς Σελήνης κάμει τὴν ἀρχήν (Εἰς τὴν πρώτην τῆς Σελήνης καὶ ια'* — [f. 125v] *καὶ εἰς ποκάτω τὴν γῆν)* = Cod. Athen. 10, f. 30v ; edit. *Cat.* X, p. 127.

F. 125v. *Ἔχει καὶ ἄλλας τέσσαρες ἐνεργείας* — [f. 126] *φοβερὸς εἰς ὅλον τὸν κόσμον.* — Cf. cod. Paris. 61, f. 47 sq. ; edit. *Cat.* VIII, 3, p 197 ; cod. Athen. I, p. 92.

F 126v *Οὗτος ὁ ἀστὴρ εἶναι εἰς τὴν ἐννάτην σφαῖραν — γένονται δ' Κινίσερ.* Cf. *Cat.* VIII, 1, p. 194.

F 127v. <Divinatio ex eventu de 1678-1689 annis.> *Ἔτους* 1608 *Μαγίου ἡμέρᾳ δευτέρᾳ εἴδησις ἤγουν μανδάτον* — [f. 128] *καὶ θέλει γένει εἷς ποιμὴν καὶ μία ποίμνη.*

F. 132. <*Λέοντος σοφοῦ βασιλέως.*> *Ὀνειροκρίτης πανὺ εὐτυχέστατος κατὰ τὸ ἀλφάβητον (Ἀγγέλους ἂν ἴδῃς μήνυμα φανερώνει τίποτας* — [f. 147] *ὡρολόγιον ἴδῃς τὸν τόπον θέλῃς ἀλλάξει). Τέλος τὸ κατὰ ἀλφάβητον τοῦ ὀνειροκρίτου τοῦ ὑπὸ Λέοντος Σοφοῦ βασιλέως ἀπὸ τῆς ἀστρονομίας του εὐγαλμένου.* Cf. *Byz. Zeitschrift*, XXVI, 1926, p. 290.

F. 147v. *Τοῦ εὐσεβεστάτου Λέοντος Σοφοῦ βασιλέως. Ἐγνώριζε τὸν ἄνθρωπον ἀπὸ τὴν ὄψιν καὶ ἀπὸ δύο ὀμμάτια. Φυσιογνωμικόν (Ὁποῖος ἔχει κεφαλὴν μεγάλην* — [f. 148v] *εἶναι γνωστικὸς καὶ καλῆς προαιρέσεως).*

F. 116. I write now for the auspicious ones on the 1st of the month: if one falls ill, death approaches— [[117] concerning courts of law, and other such matters. Cf. cod. Athen. 10, f. 44v; edit. Cat. X, p. 136–137.

F. 117. Count from May to the 18th prove ungrateful. The numbers of the divination follow. Cf. Cod. German. 26, f. 119v; edit. How. VII, p. 191.

F. 117. Notable days of the moon, which every person should know for buying, sowing, planting, selling, and other activities (1st. On the first day of the moon Adam was created - [f. 123v] and pray that your dream may come true). End of the moon [calendar]. Cf. cod. Athen. 10, f. 22; 11, f. 79v; Mediol. 16, f. 39; Cat. XI, 2, p. 157.

F. 124. Astro-geographical circle.

F. 125. On the star called the Serpent, and which wind comes, and when it begins and turns through all the winds starting from the East, but begins from the first of the Moon (On the first of the Moon and the 11th [f. 125v] and below the earth) == Cod. Cod. Athen. 10, f. 30; edit. Cat. X, p. 127.

F. 125. It also has four other influences [f. 126] fearsome upon the whole world. — Cf. cod. Paris. 61, f. 47 sq.; edit. Cat. VIII, 3, p. 197; cod. Athen. I, p. 92.

F. 126. This star is in the ninth sphere — are born δ' Kiniser. Cf. Cat. VIII, 1, p. 194.

F 127. <Divination concerning events of the years 1678–1689.> In the year 1608, on the second day of May, a notice or mandate — [f. 128] and there shall be one shepherd and one flock.

F. 132. <Of Leo the Wise, Emperor.> A dream interpreter most auspicious, arranged alphabetically (If you see Angels, it reveals some message [f. 147] if you see a clock, you will want to change your place). End of the alphabetical dream interpreter drawn from the astronomy of Leo the Wise, Emperor. Cf. Byz. Zeitschrift, XXVI, 1926, p. 290.

F. 147. Of the most pious Leo the Wise, Emperor. He discerned a man from his appearance and from his two eyes. Physiognomy (Whoever has a large head [f. 148v] is intelligent and of good disposition).

F. 148v. *Ἐγκώμιον εἰς τὴν Παναγίαν κατὰ τὸ ἀλφάβητον (Ἄνοιξον δέ με ἀνγι* [sic] *τοῦ ταπεινοῦ Μουχίλι* — [f. 150] *δούλου σου τοῦ ἀρχαίου).* — Versus politici cum incantamentis : *τεμ. κεανε. τεμτεριρε. τεριριρε. ριριρε. ριριρε. ριριρε. ρερεριρε.*

F. 150v. *Περὶ γεννήσεως ἀνθρώπων τῆς ἑβδομάδος (Ἐὰν ἡμέρᾳ α' γεννηθῇ παιδίον* — [f. 151] *καταῤῥαγμένοι ἀπὸ πάντων).* = cod. Athen. 11, f. 15v ; edit. *Cat.* X, p. 192-194.

F. 151v. *Εἰ δὲ βούλῃ εὑρεῖν πότε ἔρχεται τὸ Τριώδιον — ἔρχεται* 8 *τοῦ Φευρουαρίου.*

Εἰ δὲ βούλῃ τὴν Ἀποκρέαν ποίησον οὕτως — Ἀποκρέαν τοῦ Ἰνοαρίου [sic]

Εἰ δὲ βούλῃ εὑρεῖν τῶν Ἁγίων πάντων — [f. 152] *καὶ δὲν λανθάνῃς.*

F. 155. *Περὶ θερμῆς νὰ γράψῃς ὁ ἄνθρωπος — ἵνα τί με ἐγκατέλιπες. ἀμήν.*

F. 155v. *Ἀστέρα μελανομένη τί βρεχίζει σε — καὶ τὲς χαρακτῆρες μαζὶ κάταπος* [sic] *ἦνε.* — Cf. cod. German. 34, f. 18 ; edit. *Cat.* VII, p. 245-246.

4. Cod. Bibl. Publicae 575. — Chartaceus, cm. 19,5 × 14, ff. 149, saec. XVII, totus eadem manu exaratus, ex manuscriptis ab archim. Antonino collectis. Folia quaedam deperdita, quaedam a glutinatore turbata. Cf. *Comptes rendus de la Bibl. Publ.* 1899, p. 25, ubi manuscriptum *Σολωμονικὴ* (l. *κλείς*) nominatur. Hic codex usque ad hodiernum diem exempla viva magicae praxis tradit : vide nodulum magicum ad *ἐνέργειαν* incantamentorum conservandam ligatum in f. 43.

F. 1. *Καρκίνος Φελεκιὴλ Ἀρζαβηὲλ — Ἰχθὺς Ματακιτιὴλ Σεμεήλ.*

Περὶ τοῦ εὑρεῖν τὸ βασιλεῦον ζώδιον τοῦ χρόνου — ἐβάλαμεν [sic] *τὰ εἰς τὴν πλινθίδα.* Sequitur tabula divinationis.

Ἰστέον δὲ καὶ ταῦτο · ἐὰν τύχῃ ἡ Σελήνη ἡμερῶν ιγ' — καὶ νέος βασιλεὺς κρατήσῃ τὴν οἰκουμένην.

F. 1v. *Περὶ νὰ κάμῃς ἀρότημαν* [l. *ἐρώτημα*] *(Ἔπαρον γκαλὶν καθαρὸν καὶ γέμισον — καὶ νὰ τὸ φέρεται).* — Edetur in appendice.

F. 3-8v. 2. *Κριοῦ βασιλεύοντος · ὁ δὲ Κριὸς εἰς τὴν ἀρχὴν τοῦ χρόνου ἐστὶν πολλὰ πονηρὸς* — [f. 2] *εὐλαβοῦσιν μῆλα δὲ πολλά).* — Edetur in appendice.

F. 148. A panegyric to the Most Holy Theotokos arranged alphabetically ("Open me, the servant [sic] of your humble Mouchili [f. 150] δού lou, your ancient one). Versus politici with incantations: tis : pcs. squeal, squeal, squeal. lol hey, hey wander off

F. 150. On the birth of humans according to the week (If a child is born on the 1st day — [f. 151] ruined by all things). = cod. Athen. 11, f. 15; edit. Cat. X, p. 192194.

F. 151. If you wish to find when the Triodion comes — it comes on the 8th of February.

If you wish to make Apokrea (Carnival), do it thus for Apokrea of January [sic]

If you wish to find the feast of All Saints [f. 152] and you shall not miss it.

F. 155. Concerning fever, a person should write why have you forsaken me— complete. Amen.

F. 155. A darkened star — what does it drench you with and the characters times together as [sic] it was. Cf. cod. German. 34, f. 18 edit. How. VII, p. 245-246.

4. Cod. Bibl. Publicae 575. Paper manuscript, cm. 19.5 x 14, ff. 149, 17th century, entirely written in the same hand, from manuscripts collected by Archimandrite Antoninus. Some folios are lost, some disturbed by the binder. Cf. Comptes rendus de la Bibl. Publ. 1899, p. 25, where the manuscript is called Σολωμονική (i.e., Key [of Solomon]). This codex to this very day transmits living examples of magical practice: see the magical knot tied in f. 43 for the purpose of preserving the efficacy of incantations.

F. 1. Cancer: Phelekiēl, Arzabēel — Pisces: Matakitiēl, Semeēl.

On finding the ruling sign of the year: we cast [sic] what belongs to the tablet. Sequitur tabula divinations.

One must also know this: if the Moon chances to be at 13 days, a new king shall take hold of the world.

F. 1v. On how to make a question [1. ἐρώτημα] (Take a clean bowl, fill it, and carry it). Edetur in appendice.

F. 387. 2. When Aries reigns: Aries, at the beginning of the year of the mind is very wicked [f. 2] they are wary of apples but many). To be published in the appendix.

F. 2. *Κρόνος ἔχει οἶκον τὸν Αἰγόκερον καὶ τὸν Ὑδροχόον ἡ Σελήνη τὸ ὁμοίως εἶναι ἀγαθὴ καὶ καλή.*

F. 2v. *Σύνθεσις τοῦ δευτέρου βιβλίου (Ἰστέον δέ σοι καὶ τοῦτο ὦ ἀκριβέστατε υἱὲ Ῥοβοὰμ — καὶ λίθων πολυτελῶν). Περὶ τῶν ἀγγέλων καὶ τῶν δαιμόνων ὁποῦ κυριεύονται κθ' ἡμέρας τῆς Σελήνης (Ἄγγελοι καὶ δαίμονες · Σπυρνεὴλ Ὀλαὲξ καλὴ νὰ ποιήσῃς διαπραγματίαν — 11 Σαντακιὴλ Κανιναὴμ νὰ ποιήσῃς παιδίον ὑποτακτικὸν τοῦ ἰδίου πατρός...* Textus abrumpitur. — Cf. cod. Athen. 9, f. 5 ; edid. *Cat.* X, p. 75 ; cod. German. 3, f. 243 ; *Cat.* VIII, 2, p. 149 ss.

F. 12-12v. 9. *Εὐχὴ τοῦ σινάπεως (Ἔπαρον σινάπι* [f. 9v] *καὶ λέγῃς τὴν εὐχὴν φορὲς* 40). — Cf. cod. Athen. 9, f. 48v ; edidit Delatte, *Anecdota Athen.*, f. 91-92.

F. 9v. *Ψαλμὸς ιη' εἰς κακογενῆ γυναῖκα (Οἱ οὐρανοὶ διηγοῦνται δόξαν θεοῦ — τὸν ἄνωθεν ψαλμὸν καὶ ἂς τὸ πγῆ [πάγη ?]).* Signa magica.

Ἕτερος ψαλμὸς κα'. (Ὁ Θεὸς θεός μου — Ἰσραὴλ Ἱερουσαλήμ). Signa magica.

Ψαλμὸς ιε' ὠφέλιμος διὰ ῥαθυμίαν (Φύλαξόν με Κύριε — ὁ κατοικῶν ἐν βοηθείᾳ του...). Textus abrumpitur.

F. 10. *Περὶ κασίδας (Πρῶτον ἄλειψον τὴν κεφαλὴν* — [f. 10v] *καθεκάστην ἕως ἡμέρας τράντα).*

F. 10v. *<Γ λ υ ζ ω ν ί ο υ ?> Ἐνθύμησις τί κάμει χρεία νὰ τρώγουν οἱ ἄνθρωποι καθέκαστον μῆνα διὰ νὰ εἶναι πρὸς ὑγείαν καὶ ὠφέλειαν ὁλονῶν τῶν ἀνθρώπων (Μήνη Μάρτιος. Τὸν Μάρτιον μῆνα τρῶγε πράγματα γλυκέα* — [f. 11v] *δὲν φοβᾶσαι καμίαν ἀσθένειαν)*=cod. Athen. 10, f. 40v.

F. 11v. *Περὶ γηναριὸς* [sic] *ὁποῦ ῥίκτει τὰ παιδία. Γράψον τὸν ψαλμὸν μς'* — *βοήθησόν μοι).* Signa magica.

F. 13v. *Διὰ τὴν κασίδαν (Τὸ πετζὶ τοῦ κατζοχείρου νὰ τὸ κάψῃς — δαιμονιζομένους νὰ... καὶ φυλακτόν).*

Εἰς τὸ αἷμαν (Εἰς ἄνθρωπον ὁποῦ πάει l. *πάγει] αἷμα κουπάνισον φύλλα — ἂς βάλῃ εἰς τὰμμάτια καὶ ἰᾶται Περὶ τοῦ πρώτου ἀνδρογύνου (Ποῖος τελευτᾷ πρῶτα — εἰ δὲ κάτω ἡ γυνή).* Tabula divinationis. — Cf. *Cat.* XI, 2, p. 142, 16.

F. 13. Oraculi circulus cum subscriptione : *Αὕτη ἡ πληθηνθῆς* [l. *πλινθίς*] *ἐστιν ἐπὶ τοῦ ζαρίου τὴν ὁποίαν ἐποίησεν ὁ*

F. 2. Saturn has as his house Capricorn and Aquarius; the Moon is likewise good and fair.

F. 2v. Synthesis of the second book (Know also this, O most precise son Rehoboam – and of precious stones). Concerning the angels and demons who govern the 29 days of the Moon ("Angels and demons: Spyrneel, Olaex — perform a transaction well — 11 Santakiel, Kaninaem — make a child obedient to his own father... The text breaks off. Cf. cod. Athen. 9, f. 5; edited in Cat. X, p. 75; cod. German. 3, f. 243; Cat. VIII, 2, p. 149 ff.

F. 12–12. 9. Prayer of mustard (Take mustard [f. 94] and recite the prayer 40 times). – Cf. cod. Athen. 9, f. 48; edited by Delatte, Anecdota Athen., f. 91–92.

F. 9v. Psalm 318 against a wicked woman (The heavens declare the glory of God — recite the above psalm and let it be fixed [set?]). Magic signs.

Another psalm, 21. (O God, my God, Israel, Jerusalem Jerusalem). Magic signs.

Psalm 15, useful against sloth (Keep me, O Lord, who dwells in thy help...). Text breaks off. On

F. 10. ringworm (First anoint the head — daily for [f. 10v] thirty days).

F. 10. <Of Glyzoniou?> A reminder of what people need to eat each month in order to maintain health and benefit all people (Month of March. In the month of March eat sweet things [f. 119] and you will fear no illness) = cod. Athen. 10, f. 40. F. 11. On a woman who miscarries. Write psalm 46 (Help me). Magic signs.

E. 13. For the scab (Burn the skin of the lizard for the demon-possessed, and as a protective amulet).

On blood (For a person who goes 1. goes] blood, pound leaves — let him apply them to the eyes and he is healed.

Concerning the first couple (Who dies first; but if the woman is below. Tabula divinationis. — C. Cal. XI, 2, p. 142, 16.

F. 13. Oracle circle with inscription: This plinth [1. plinthis] is upon the die, which was made by the

μέγας ἀστρονόμος καὶ σοφὸς Λέων — περὶ φαντασίας δαιμόνων.

F. 14. *Ἔπαρε δύο ζάρια ἡμέρᾳ δ' ἢ ε' ἢ ς' εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Εἰς τὸ α' καὶ α' ἔλαχέν σε ἄνθρωπε εἰς τὸν Κρόνον καὶ Ἀφροδίτην* — [f. 17v] *τὸ λοιπὸν ἀποθνήσκεις καὶ πλούσιος.* — Edetur in appendice.

F. 17v. *Τοῦ θεοῦ συνεργείᾳ ἀρχώμεθα γράψασθαι τὴν ὑπόθεσιν τοῦ λαχμηντηρίου— μετὰ διανοίας καθαρᾶς καὶ ἀγαθοῦ λογισμοῦ.* Incantamentum : *Ἅγιε Μωυσῆ προφῆτα* — [f. 18] *ἵνα φανερώσαται τὸ θέλημα τοῦ δούλου τοῦ θεοῦ ὁ δεῖνα.* Oraculi circulus : *Α' · εἰς πολλὴν εὐφροσύνην ὡς Ἥλιος ἀνατέλλων* — [f. 21v] *καὶ πληροφορηθῇ ἡ καρδία σου.* — Edetur in appendice.

F. 22. *Περὶ ταξιδίου (Α' · μὴ ἄπελθε εἰς ταξίδιον*—[f. 22v] *καὶ θέλῃς χάριν ὡς θέλεις).*

F. 23. ... *καὶ εὐδεληγμένον* [sic] *στοιχεῖον Ἀτζουπᾶν καὶ Βαριχνᾶν καὶ φυγέτωσαν ἀπὸ προσώπου τοῦ δούλου θεοῦ ὁ δεῖνα ἀμήν.*

Εἰς τὴν μιαρὰν καὶ ἀκάθαρτον Γυλλοῦν (Ὡς ἐκατήρχετον ὁ ἀρχάγγελος Μιχαὴλ ἐκ τοῦ οὐρανοῦ — [f. 23v] *εἰς τὸν οἶκον τοῦ δούλου θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος τοῦ Πατρὸς κ.τ.λ.)*—Cf. B. Schmidt, *Volksleben der Griechen*, p. 139-40.

Περὶ γλωσσόδημα (Γράψον εἰς χαρτὶν εἰς τὸ ὄνομα τοῦ Πατρὸς — [f. 24] *ἅγιε ἄγγελε τοῦ θεοῦ Νοκτοὴλ βοήθησον τῷ δούλῳ σοῦ ὁ δεῖνα).*

F. 24. *Ἕτερον γλωσσόδημα (Κύριε ὁ θεὸς ἡμῶν ὁ δήσας τὸν Ἰούδαν εἰς τὸν Ἅιδην ἅγιε ἄγγελε Φανουὴλ ἅγιε ἄγγελε Ἰη̄λ* l. *Ἰωὴλ, βοηθήσατε τῷ δούλῳ τοῦ θεοῦ ὁ δεῖνα).* Signa magica.

F. 24v. *Ψαλμὸς γ' (Κύριε τί ἐπληθύνθησαν — ὠφέλιμος πολλὰ εἰς ἀφεντίαν καὶ εἰς ἐχθρούς).* Signa magica.

Γιτία τοῦ μαράντου (Εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ. [f. 25] *εἰς τὴν δρεξίν μου).*

F. 25. *Ἑτέρα εὐχὴ ἀμαράντου (Ἐὰν θέλῃς νὰ εὐγάλῃς ἄνθρωπον ἀπὸ τὴν φοῦρκαν* — [f. 26] *δεσποίνης ἡμῶν θεοτόκου καὶ πάντων τῶν ἁγίων). ἀμήν.* Signa magica.

F 26. *Ἑτέρας εὐχὰς τοῦ ἀμαράντου λέγε καὶ δένε καὶ γράψον καὶ ἂς τὲς βάστα (Ὁ Ἀδὰμ μιάραντον ἐπότιζεν* — [f.

great astronomer and wise Leo of concerning phantasm demons.

F. 14. Take two dice on the 4th, 5th, or 6th day in the name of the Father and the Son and the Holy Spirit. If you roll 1 and 1, it has fallen to you, O man, under Saturn and Venus [1. 179]; henceforth you shall die and wealthy. To be published in the appendix.

F. 17. With the cooperation of God, let us begin to write the subject of the lot-casting oracle — with a pure mind and good reasoning. Incantation: "O Holy Prophet Moses — [f. 18] that the will of God's servant, so-and-so, may be revealed. Oracle circle: A′· to great joy as the Sun rising — [f. 219] and your heart shall be assured. — To be published in the appendix.

F. 22. Concerning a journey (A′· do not depart on a journey — [f. 224] and you shall have favor as you wish).

F. 23. ··· and the manifest element Atzoupan and Varichnan, and let them flee from the presence of God's servant, so-and-so, amen.

Against the wicked and impure Gylloû (As the archangel Michael descended from heaven — [f. 234] into the house of the servant of God, so-and-so, in the name of the Father, etc.) - Cf. B. Schmidt, Volksleben der Griechen, p. 139-40. Concerning the tongue-binding (Write on paper in the name of the Father [f. 24] holy angel of God Noktoêl, help your servant so-and-so).

F. 24. Another tongue-binding (Lord our God, who bound Judas in Hades, holy angel Phanouêl, holy angel Iêl 1. Iôêl, help the servant of God so-and-so). Signa magica.

F. 24v. Psalm 3 (Lord, how they have multiplied — profitable for many things against lordship and against enemies). Signa magica. Reason for the amaranth (In the name of the Father, etc. [f. 25] according to my desire).

F. 25. Another prayer of the amaranth (If you wish to release a person from the gallows [f. 26] of our Lady the Theotokos and all the saints). Amen. Signa magica. Recite also the other prayers of the amaranth, and bind, and write, and let them be kept (Adam watered the amaranth [f.

F. 23.

26v] *οἱ ἐχθροί μου ἐπὶ ὀνόματος τοῦ Πατρὸς κτλ.*).— Edetur in appendice.

F. 26v. *Ἑτέρα εὐχή (Ὡς ἐπεριεπάτει ὁ Κύριος ἡμῶν Ἰς' Χς'* — [f. 27] *γλωσσοδημένος ἔμπροσθεν τοῦ δούλου θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος τοῦ Πατρὸς κτλ.*)

F. 27. *Ἐπὶ τῶν ὀφθαλμῶν (Γράψον ζ' ψαλμὸν — κρέμασο(ν) τὸ χαρτὶ εἰς τὸν ὀθφαλμόν).* Signa magica.

F. 27v. *Περὶ πόνων ὀφθαλμῶν (Λέγε τὸ· Πάτερ καὶ τὴν εὐχὴν τοὺς θ' παῖδας — καὶ ποίησον καθαρὸν φῶς τοῦ δούλου τοῦ θεοῦ ὁ δεῖνα).*

Ἕτερον (Εἰς λεύκωμαν ὀφθαλμοῦ λαβὼν σὺν θεῷ χολὴν — σὺν θεῷ ἀλοιφὴ θαυμαστή).

Ἕτερον (Εἰς ἀσπράδαν ἀμματίου δποῦ εἶναι ὡσὰν κουκκίν [f. 28] *ἕως ἡμέρας ἡ' ὑγιαίνῃς).*

F. 28. *Εἰς λεύκωμαν ὀφθαλμοῦ (Περιστερᾶς αἷμαν — καὶ διαχωρίσῃς τὸ λεύκωμα).*

Ἕτερον. Θεραπεία χρονικοῦ λευκώματος (Κόπρον τρυγῶνος — χρόνιον ἰατρεύει λεύκωμα).

Ἕτερον εἰς πόνον ὀφθαλμῶν (Ὄνυχας ὄνου ἀρσενικοῦ τὰ τραχώματα τῶν ἀμματίων).

Ἕτερον (Τὸ γάλα τῆς γαδάρας μὲ ἄκαπνο μέλι θεραπεύει τὰ δριμέα ῥεύματα τῶν ἀμματίων [f. 28v]. *καὶ ἰᾶται ὡσὰν γένῃ τὸ ἀμμάτιν ἂ μὴν πονῇ.*

F. 29. *Διὰ τὴν σπλῆνα. (Τῆς ἀτέας τὰς κοριφᾶς* [sic] — [f. 29v] *τὴν σπλῆναν τοῦ δούλου θεοῦ ὁ δεῖνα στ. μ. κλ. στ.μ. μ. τ. φ. β. θ. ἀμήν).*

F. 29v. *Εἰς πόνον κεφαλῆς γράψον εἰς τὸ μέτωπον τοῦ ἀνθρώπου εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ. Ἀχχαὸψ Δαχὰθψ θεράπευον τὸν πόνον τοῦ μικράνου τοῦ ὁ δεῖνα.*

Ἕτερον (Γράψον Ἀλβαθανὰλ Ναθαναὴλ — σὲ διώκουν ὁ Πατὴρ ὁ Υἱὸς καὶ τὸ Ἅγιον Πνεῦμα νῦν καὶ ἀεί).

Εὐχὴ μικράνου (Ὡς ἐπεριεπάτει ὁ Κύριος ἡμῶν αὐτὸ λέγον· ὑπάγω νὰ μ...). Textus abrumpitur.

F. 30. *... μασε τὸ ἔργον βάλε ἀπὸ μύλο* — [f. 30v] *καὶ στέκει τὸ αἷμα.*

F. 30v. *Στίλη ὑπνοτική* [l. *στύλοι ὑπνοτικοί*] *(Λάβε ἀφιονίου σκυάμου σπέρμα* — [f. 31] *καὶ θὲς εἰς τὴν κεφαλὴν τοῦ ἀῤῥώστου).*

F. 31. *Περὶ ἐκείνου δποῦ γαργαρίζει πολὺν καιρὸν* — [f. 31v] *τὸν δένδρο καὶ ψαλίδιν,*

26] my enemies in the name of the Father, etc.). Langu
tur in appendice.

F. 26. Another prayer (As our Lord Jesus Christ walked [f. 27]
tongue-bound before the servant of God so-and-so, in
the name of the Father, etc.)

F. 27. For the eyes (Write Psalm 7 — hang the paper over
the eye). Signa magica.

F. 27. On Eye Pains (Say the Our Father and the prayer of the nine
children, and grant clear sight to the servant of God, N.)
of God, N.).

Another (For a white opacity of the eye, take with God's help bile — with
God's help a wondrous ointment).

Another (For a whiteness of the eye that is like a bean, [f. 28] until
the eighth day may you be healed).

F. 28. For a white opacity of the eye (Blood of a dove — you shall and sepa-
separate the opacity). and sepa-

Another. Treatment of a chronic white opacity (Dung
of the heals chronic opacity).

Another for eye pain (Nails of a male donkey — the
roughnesses of the eyes).

Another (The milk of the she-donkey with smoke-free
honey heals the sharp fluxions of the eyes [f. 287].
It heals whether the wound is present or causing pain.

F. 29. and For the spleen. (The tops of the elder [sic] [f.
29] the spleen of the servant of God, N., st. m. kl. st.
m. m. t. g. b. th. Amen).

F. 29v. For headache, write on the forehead of the per-
son in the name of the Father, etc. Achchaoph Dachathi,
heal the pain of the head of so-and-so.

Another (Write: Albathanal, Nathanael, the Father, the Son,
and the Holy Spirit pursue you, now and forever).

Prayer for headache (As our Lord was walking, saying this: I
am going to m...). The text breaks off.

F. 30. ▲ 60 grind the substance, apply from a mill — [f. 305] and the blood stops.

F. 30. Soporific pillars [1. soporific columns] (Take opium, henbane
seed — [f. 31] and place upon the head of the sick person).

F. 31. Concerning one who gargles for a long time — [f. 31v]
the tree and scissors,

F. 31v. *Ἕτερον διὰ τὰ ἐλαφρά (Εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ. ὁ Σόλομος ὁ προφήτης ρα' ἁμαρτίαν ἐποίησεν* [f. 32v] *φανέρωσε ἢ ζωὴν ἢ θάνατον).*

F. 32v. *Εὐχὴ τῆς στέρας (Στέρα κῦρα στέρα ὀξεῖα μελανὴ — θεραπεύσεται τὴν δούλην τοῦ θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος τοῦ Πατρὸς κτλ.)* — Cf. *Philologus*, 1899, p. 594.
Ἑτέρα εὐχή (Στέρα μελανὴ μελανομένη αἷμαν [f. 33] *ἐπὶ ὀνόματος τοῦ Πατρὸς κτλ.).*

F. 33. *Ἕτερον (Γράψε καὶ λύωσε μὲ κρασὶ καὶ ἁγίασμα τῶν Ἁγίων Θεοφανίων καὶ δὸς πιεῖν (Στέρα μελανὴ στέρα μελανομένη καὶ δισμυρίων αἵμων μὴ ἀδικήσεται τὴν δούλην τοῦ θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος κτλ.)*
Γητία εἰς φθόνον (Μάνα καὶ υἱὸς εἰς τὴν ἔρημον ἄμπελον ἐφύτευαν [f. 33v] *ἀπὸ τὸν δοῦλον τοῦ θεοῦ ὁ δεῖνα νῦν καὶ ἀεὶ κ.τ.λ.).*

F. 33v. *Ἕτερον (Βάρος, ζῆλος, φθόνος ἔπεσεν* — [f. 34] *φεῦγε καὶ ἀναχώρησον ἐπὶ ὀνόματος κτλ.)*

F. 34. *Ἕτερον. Εὐχὴ εἰς φθόνον (Ὡς ἐπεριεπάτουν οἱ ἅγιοι ἀπόστολοι* [f. 34v] *ἐπιτιμᾷ σοι Κύριος διάβολε ἐπὶ ὀνόματος κτλ.).*

F. 35. *Ἕτερον εἰς φθόνον μεταξίου (Οὕτως ὁ ἅγι(ος) πατὴρ Συμεὼν ἡμῶν ἐποίησεν* — [f. 35v] *ὁ θεὸς μεθ' ἡμῶν καὶ οὐδεῖς καθ' ἡμῶν).*

F. 35v. *Διὰ τὴν τριχιάν. (Ὅταν θέλῃς νὰ τὸ κάμῃς* — [f. 36] *καὶ εὐγένουν αἱ τρίχες κόκκινες ἀπὸ μέσα τὸ δακτύλιν του. Εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ.— καὶ οἱ εὐαγγελισταὶ Λουκᾶς Ματθαῖος Μάρκος καὶ Ἰωάννης).*

F. 36. *Βοτάνη διὰ τὴν ψώραν (Ἔπαρον κρομμυδόσκιλλα* — [f. 36v] *καὶ ἄλιψον ἐν τῷ Ἡλίῳ καὶ ἰᾶται).*

F. 36v. *Ἕτερον (Θαυμαστὸν φραγγολέμονον τιάφιν — ἄλειψε τὴν ψώραν εἰς τὸν Ἥλιον γυμνὸν καὶ ἰᾶται).*
Εἰς ποδαλγίαν ἁρμοπονίαν (Ἀλώπηξ ζῷον πανοῦργον καὶ σοφὸν — καὶ θεραπεύει ἄκρως).
Ἕτερον εἰς ποδαλγίαν (Ταῦ ἀρσενικοῦ μουλαρίου τὸ ὀδρον — εἰς δὲ τὰς γυναῖκας τὸ θηλυκὸν ἐνεργεῖ).
Περὶ γυναικὸς ὁποῦ δὲν ἠμπορεῖ νὰ γεννήσῃ διάβασον εὐχὴν ἢ γράψον. (Δέσποινα Κύριε — [f. 37] *καὶ ζωοποιῷ σου Πνεύματι νῦν καὶ ἀεὶ κτλ.).*

F. 37. *Ἕτερον (Γράψον καὶ ἂς τὰ πατήσῃ μὲ τὸ ἀριστερόν της*

F. 31v. Another charm for light ailments (In the name of the Father, etc.
Solomon the prophet committed 101 sins [f. 324]
life or death was revealed).

F. 32. Prayer against sterility (Sterility, lady sterility, sharp and black,
may the servant of God, so-and-so, be healed, in the name
of the Father, etc.) Cf. Philologus, 1899, p. 594.
Another prayer (Black sterility, darkening, blood [f. 33]
in the name of the Father, etc.).

F. 33. Another (Write and dissolve with wine and the holy water of
the Holy Theophany and give to drink (Black sterility, darkening sterility
and let not twenty thousand bloods harm the
servant of God, so-and-so, in the name of the Father, etc.)
A charm against envy (A mother and son in the desert were planting
a vine [f. 334] away from the servant of God, so-and-so
now and forever, etc.).

F. 33. Another (Burden, jealousy, envy has fallen [f. 34] flee
and withdraw in the name, etc.)

F. 34. Another. A prayer against envy (As the holy
apostles were walking [f. 34v] the Lord rebukes you, O devil, in
the name, etc.).

F. 35. Another against the envy of Metaxios (Thus our holy father
Symeon did — [f. 35v] God is with us and
none is against us).

F. 35. Concerning the hair. (When you wish to do it — [f. 36] and
the hairs come out red from inside his ring.
In the name of the Father, etc.; and the evangelists
Luke, Matthew, Mark, and John).

F. 36. Herb for the land (Take an onion-squill
[f. 36v] and anoint it in the Sun and it heals).

F. 36. Another remedy (Wonderfully, rub sour-lemon juice anoint
on the scab naked in the Sun and it heals).
For gout and joint pain (The fox is a cunning
and wise animal — and it heals excellently).
Another remedy for gout (The urine of a male mule
works, for women, that of a female works).
Concerning a woman who is unable to give birth, read a
prayer or write: (Lady Lord — [f. 37] and your life-giving
Spirit, now and forever, etc.).

F. 37. Another remedy (Write and let her step on it with her left

πόδι. [Tabula magica] *Κύριε ἡμῶν Ἰῦ Χῦ ἐπάκουσόν μου* — [f. 37v] *Χς σε καλεῖ καὶ ἡ γῆ σε περιμένει).*

F. 37v. *Ἕτερον (Λέγε εἰς τὸ δεξιὸν αὐτῆς ὠτίον· θόρυβος ἐγένετο εἰς τὸν οὐρανόν — καὶ ἡ γῆ σε περιμένει στ. μ. κ. λ. κτλ.)* =A. Vasiliev, *Anecdota Graeco-Byzantina*, p. 339.
Ὅταν μιν κὸταριον [l. *μένῃ κοιτάριον*] *καὶ οὐ δύναται πεσεῖν (Ὁ Χριστὸς καὶ ὁ Πέτρος ἐπήγαινον ἐν τῇ ὁδῷ — ὅτι καλεῖ σε ὁ Χς καὶ ἡ γῆ σε περιμένει).*

F. 38. *Ἕτερον (Γράψον τὰ κάτωθεν καὶ βάλε ια κουκία κολάντρο* [l. *κολιάνδρου*] *— Θεοτόκου καὶ Ἀειπαρθένου Μαρίας.* [Incantatio] *Λάζαρε δεῦρο ἔξω ὁ Χριστὸς σε καλεῖ — ἐτζερουσαλῆμ ἐκτζιανιτῆ).*
Διὰ νὰ λύσῃς ἄνθρωπον στάσου ἀπάνω εἰς πέτρα — [f. 38v] *εἰς τὸ κρασὶ καὶ ἂς τὸ πγῆ* [sic] *καὶ λύνεται.*

F. 38v. *Ἕτερον. Περὶ λύσιμον ἀνδρογύνου πολλὰ ὠφέλιμον. (Γράψον τὴν εὐχὴν εἰς κουτέλιν μετὰ τῆς ὁμοζύγου αὐτοῦ τῆς ὁ δεῖνα εἰς τὸ ὄνομα τοῦ Πατρὸς κλ.).*
Ἕτερον. Εἰς ἀποκλείδωμαν ἀνδρογύνου ὁμοίως καὶ ἐγγαστρωμένην (Ἔπαρε ἕναν κλειδὶ — [f. 39] *κακοῦ ἀνθρώπου καὶ γυναικός).* — Cf. cod. Athen. 9, f. 34v.

F. 39. *Ἕτερον. Εἰς λύμαν ἀνδρογύνου (Ἔπαρε ἀπὸ ἑπτὰ κύματα τῆς θαλάσσου* [sic] — [f. 39v] *ὠφελεῖται καὶ γίνωσκέ το)*
Ἕτερον (Γράψον ἡμέραν κυριακὴν εἰς τρία χαρτία — ἀπὸ τὴν δούλην τοῦ θεοῦ ὁ δεῖνα στῶμεν κτλ.).

F. 40. *Ἕτερον (Τὸ παρὸν τροπάριον γράψον εἰς κοῦππαν — καὶ τοὺς δεσμοὺς ἡμῶν διέῤῥηξας).*
Εἰς πυρετόν (Γράψον εἰς μῆλον — ἐλθέτωσαν οἱ τέσσαρες εὐαγγελισταὶ Λουκᾶς κτλ.).
Ἕτερον (Γράψον καὶ λύωσέ τα μὲ τὸ δρόσος [sic] *τῶν Ἁγίων Θεοφανίων — ἀταραχαχάα χέαν χεὶρ κυρίου βοήθησον τὸν δοῦλον ὁ δεῖνα στ. μ. κτλ.)* Cf. Delatte, *Anecdota Athen.*, p. 118 sq.
Ἕτερον (Ψαλμὸς ς εἰς τὴν πύρεσιν θαυμαστὸς — [f. 40v] *δὸς καὶ τὴν ὑγίαν τοῦ δούλου σου ὁ δεῖνα ἀμήν).*

F. 40v. *Ἕτερον (Γράψον εἰς τρία κονία σκόρδων — καὶ ἰᾶται διὰ ὀνόματος τῆς ἁγίας Τριάδος).*
Ἕτερον (Εἰς πυρετὸν λέγε οὕτως· τῇ εἰκοστῇ ε Δεκεβρίου μηνὸς ἐγεννήθη — φεῦγε ἀπὸ τὸν δοῦλον τοῦ θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος τοῦ Πατρὸς κτλ.).
Ἕτερον (Προφῆτα Σολομὼν δίωξον τὸ ῥιγοπύρε-

foot. [Magic table] Our Lord Jesus Christ, hear me — [f. 37v] Christ calls you and the earth awaits you).

F. 37. Another remedy (Say into her right ear: a commotion arose in heaven and the earth awaits you, st. m. k. l. etc.) = 1. Vasiliev, Anecdota Graeco-Byzantina, p. 339.

When one remains in bed [f. remains bedridden] and cannot fall (Christ and Peter were walking along the road — because Christ calls you and the earth awaits you).

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F. 38. Another remedy (Write the following and place therein beans and coriander [f. coriander] of the Theotokos and Ever-Virgin Mary. [Incantation] Lazarus, come forth; Christ calls you from Jerusalem, from the tomb).

To unbind a person, stand upon a stone [f. 38] over the wine and let him drink it and he is unbound.

F. 334. Another remedy. Concerning the dissolution of a marriage, very beneficial. (Write the prayer on a tablet together with his spouse, so-and-so, in the name of the Father, etc.).

Another. For the binding of a man and a woman, and likewise of a pregnant woman (Take a key [f. 39] of an evil man and woman). Cf. cod. Athen. 9, f. 34.

F. 39. Another. For the harm of a man and a woman (Take from seven waves of the sea [sic] — [f. 39v] he is benefited and know it.

Another (Write on a Sunday on three pieces of paper — from the handmaid of God, so-and-so, let us stand, etc.). F. 40. Another (Write the present troparion on a cup and you have broken our bonds).

For fever (Write on an apple the let the four come four evangelists: Luke, etc.).

Another (Write and bind them with the dew [sic] of the Holy Theophany — atarachhacha chean the hand of the Lord help the servant so-and-so, st. m., etc.) Cf. Delatte, Anecdota Athen., p. 118 sq.

Another (Psalm 6, wondrous for fever [f. 40v] grant also the holy soul of your servant so-and-so, amen). F. 40. Another (Write on three cloves of garlic and it heals in the name of the Holy Trinity).

Another (For fever, say thus: on the twenty-fifth day of the month of December was born flee from the servant of God, so-and-so, in the name of the Father, etc.).

Another (Prophet Solomon, drive away the shivering fever

τον [f. 41] *τὰ πονήματα πάντα τοῦ δούλου τοῦ θεοῦ ὁ δεῖνα*).

F. 41. *Ἕτερον* (*Τῷ καιρῷ ἐκείνῳ ἐλθὼν ὁ Ἰησοῦς — οἱ δ' εὐαγγελλισταὶ Λουκᾶς κτλ.*).
Ἕτερον (*Τὸ πρόσταγμα κυρίου* — [f. 41v] *φεῦγε ῥιγοπύρετον ἀπὸ τὸν δοῦλον τοῦ θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος κτλ.*)

F. 41v. *Εἰς πόνον ἀλόγου* (*Ὡς ἤμουν παῖδας καὶ ἀρχιπαῖδας — τοῦ πόνου τοῦ κτηνοῦ τοῦ δούλου τοῦ θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος κτλ.*).

F. 42. *Γιτία εἰς τὸν κόρπον* (*Ὡς ἤμεθαν θ' καλὰ ἀδέλφια ἄδηλα ἡ τομὴ τοῦ δούλου τοῦ θεοῦ ὁ δεῖνα ἐπὶ ὀνόματος κτλ.*)

F. 42v. *Ἑρμηνεία περὶ δάκαμαν θηρός* (*Ὅταν ἔλθῃ ὁ μαντατοφόρος καὶ ὑγιαίνει ὁ δαχθείς*).
Ἐν ὀνόματι κτλ. ἐγὼ Π α ῦ λ ο ς ὁ καὶ Σαῦλος—[f. 43v] *εὐθὺς ἰαθήσεται εἰς δόξαν τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰῦ' Χῦ' ἀμήν*) = cod. Paris. 74, f. 34v ; edit. *Cat.* VIII, 4, p. 113 ; cf. *Acta Apost.* 28.

F. 43v. *Ἕτερον* (*Ἡ ἑρμηνεία καθὼς ἄνωθεν ἐγράφην. Σαραζὴν Σαραζὴν Σαραζὴν* — [f. 44] *νὰ ἀποδιωχθῇ ἀπὸ τὸν δοῦλον θεοῦ ὁ δεῖνα*).

F. 44. *Ὕστερον γιτεύεις τὸ δάκαμα μὲ τὴν κάτωθεν* (*Ἀγιαχία ἀνιχία γααρὰ* [f. 44v] *ὠφελεῖ τὸ δάκαμα ἀποκωφεῖν καὶ ἰατρεύεται*).

F. 44v. *Διὰ τὴν τριχιὰν ὁποῦ ἔχουν εἰς τἀμματία* (*Εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ. εἰς τὸ ὄνομα τοῦ θεοῦ* [f. 45] *ἀπὸ μέσα τὸ δακτύλιν του*).

F. 45. *Περὶ ἐργαλίου κινητικοῦ* (*Βασιλικούδιν ἤγουν χόρτα — σακκέλισον ὅλα ἀντάμα*).
Θεραπεία ἀναγκαία ἄκρως εἰς στόμαχον (*Ποίησον οὕτως τρίψον μετὰ τῆς χειρός σου τὸν στόμαχον* — [f. 45v] *τοῦ στομάχου κάκωσις*).

F. 45v. *Περὶ βαφῆς τριχῶν* (*Ἡ χελιδονόκοπρος μὲ χολὴν αἴγας — ἄσπρας τριχίας τὰς κάμνει μαύρας*).
Εἰς αὔξησιν τριχῶν (*Ὄρνιθος τὸ στέαρ καὶ δαμάλεως — τρίχας μακρέας* [sic] *ὡς ὑπέρ σε ποιοῦσιν*).
Γράψον διὰ τὴν κατευασίαν [sic] (*Ὁ πετεινὸς ἔχει μίαν πέτραν ἀνάμεσα* [f. 46] *καὶ ὡς τρεῖς ἡμέρας χωρίζει*).
ξ σ χ ψ ξ ξ ρ ι ζ ξ β ο ρ α σ χ σ

the [f. 41] all the labors of the servant of God

the said person).

F. 41. Another (At that time Jesus came the d' eὐ-
the evangelists Luke etc.).

Another (The commandment of the Lord [1. 41v] flee, flee
the fever from the servant of God, the said one, in the name of

etc.)

F. 41v. For the pain of a beast of burden (As I was a child and chief child
of the pain of the animal of the servant of God, the said one, in the
name of etc.).

F. 42. A charm for the body (As we were nine good brothers, unknown

the wound of the servant of God, the said one, in the name of etc.)

F. 42. Interpretation concerning the bite of a wild beast (When the messenger comes

and the one bitten is in good health).

In the name of etc., I Paul, also called Saul—[f. 43]

he shall be healed immediately, to the glory of the Lord and God and
our Savior Jesus Christ, amen) = cod. Paris. 74, f. 34v;
edit. Cat. VIII, 4. p. 113; cf. Acta Apost. 28.

F. 43. Another (The interpretation as written above. Sara-
zen Sarazen Sarazen [f. 44] let him be driven away from the
servant of God, the said one).

F. 44. Afterward you charm the bite with the following (Agiakhia
anichía gaará [f. 44v] it is beneficial for the bite to depart
and is healed).

F. 44v. For the trachoma that they have in their eyes (In the
name of the Father etc., in the name of God [f. 45]
from inside his ring).

F. 45. Concerning a laxative remedy (Basilikoudin, that is, herbs
— bag them all together).

A treatment extremely necessary for the stomach (Do thus
rub the stomach with your hand — [f. 459] affliction
of the stomach).

F. 45. On dyeing hair (The swallow dung with goat gall
white hair makes them black).

In the growth of hair (poultry the steer and
heifer's long hair [sic] as they say to you).

Write for the descent [sic] (The rooster has a stone
between [F. 46] and is separated by three days).

sxyxxrize bora shs

F. 46. <Ὅρασις προφήτου Δ α ν ι ή λ.> Ἀρχὴ σὺν θεῷ ἁγίῳ τοῦ βροντολογίου (Γίνωσκε γνῶσιν ὅτι ἡ παροῦσα βίβλος ἐστὶν ὅρασις τοῦ προφήτου Δ α ν ι ή λ — [f. 47] δέησις ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν — Π ί ν α ξ τ ῆ σ δ ε β ί β λ ο υ (Βροντολόγιον καὶ σεισμολόγιον καὶ εἰ τί ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ σημεῖον φανήσεται. Λόγοι ἀποδείξεων · Περὶ ἐκλείψεως κεφ. α' — [f. 47v] περὶ σεισμῶν γῆς κεφ. κε').

F. 47v. Ἀρχὴ τοῦ μετοπώρου εἴτε τοῦ Ὀκτωβρίου μηνός (Γίνωσκε γνῶσιν ὅτι ὁ παρὼν μὴν Ὀκτώβριος — [f. 64v] καὶ γῆς ἀκαρπία καὶ βλάβης). — Cf. cod. 3, f. 9 sqq.

F. 64v. Χρὴ γινώσκειν ἐν ποίῳ μηνὶ ὑετοὺς μέλλει γενέσθαι — νέφος φανῇ δηλοῖ εἰς ὅλον τὸν Ὀκτώβριον... Textus abrumpitur. — Versio ἀποκαλύψεως nova. Excerptum in appendice edetur.

F. 65. Βροντολόγιον τῶν ιβ' μηνῶν (Σεπτέβριος. Ἐγὼ τὴν γῆν ἀρότρῳ σχίσας βότρυας ἀποδίδω — [f. 72v] εἰ δὲ σεισμὸς γένηται λογισμὸς ἀνδρῶν) = cod. Paris. 44, f. 321. — Cf. cod. Athen. 11, f. 18v ; German. 25, f. 15v.

F. 72v. Βροντολόγιον τῶν ιβ' μηνῶν Σελήνης πορευούσης εἰς τὰ ιβ' ζῴδια (Οὔσης ἐν Κριῷ. Ἐὰν βροντήσῃ αὐξανούσης τῆς Σελήνης σίτου καὶ ἐλαίου πλησμονήν — [f. 73v.] εἰ δὲ ληγούσης καλὸν χρόνον τῷ λαῷ δηλοῖ). — Cf. cod. Athen. 11, f. 18v et *Cat.* VIII, 3, p. 195-197.

F. 73v. Ὁ Ἥλιος εἰς χρόνον ἕνα γυρίζει ιβ' ζῴδια καὶ ποιεῖ εἰς κάθεν ζῴδιον ἡμέρας λ' καὶ ὥρας ι' (Εἰς τὰς ιγ' Μαρτίου ἀναβιβάζεται ὁ Ἥλιος εἰς τὸν πύργον τοῦ Κριοῦ — [f. 75] καὶ ποιεῖ ὁ Ἥλιος ἀρχὴ Μαρτίου ιβ'). — Cf. cod. 2, f. 123.

F. 75. Περὶ τοῦ γνῶναι ποῖος πλανήτης βασιλεύει καθέκαστον χρόνον (Ἐρεύνησε καὶ μάθε τίνα ἡμέρα(ν) ἀνέβην ὁ γενάρις — [f. 76v] καὶ θέλει ἐλθεῖν πόλεμος εἰς τοὺς Ῥωμαίους).

F. 77. Ἀρχὴ ζῳδιολογίου ιβ' μηνῶν (Μήνη Μάρτιος ζῴδιον Κριὸς ἔχων γράμματα ιγ', ἔχει ἄγγελον Σαραφαὴλ — [f. 102] καὶ κάμε ἐλεημοσύνες εἰς πτωχοὺς καὶ ὁ θεὸς σώσει σε).

F. 102. Oraculi circulus. Σηρτάριον [l. σορτάριον] περὶ πολέμου

F. 46. <The vision of the prophet Daniel > Beginning with the holy God (Know that this Bible is the vision of the prophet Daniel - [f. 47] prayer for our sins Table of this Bible (Thunderbolts and earthquakes, and what sign is seen in the sky and on the earth. Reasons for proofs About eclipses ch. a - [f. 47'] about earthquakes ch. k').

F. 47. Beginning of the metoporus or the month of October (It was known that the present month is October [f. 64v] and unfruitfulness of land and damage).Cf. cod. 3, f. 9 sqq.

F. 64v. nHre know in what month of the coming year a cloud will be seen throughout October... Textus abrum-npitur. — Versio apocalypseos nova. Excerptum in apper-ndice edetur.

F. 65. Brontologion of the 12 months (September. "I, having split the earth with a plow, yield clusters of grapes— — [f. 72[3]] but if if an earthquake occurs, it portends a reckoning of men) — cod. Paris. 44, f. 321. Cf. cod. Athen. 11, f. 18v; German. 25, f. 15. F. 72.

Brontologion of the 12 months according to the Moon's passage through the 12 zodiac signs (When in Aries. If it thunders while the Moon is waxing, it signifies an abundance of grain and oil — [f. 73[4].] but if while waning, it portends a favorable time for the people). Cf. cod. Athen. 11, f. 18v and Cat. VIII, 3, p. 195–197.

F. 73. The Sun revolves through 12 zodiac signs in one year, spending 30 days and 10 hours in each sign. (On the 13th of March the Sun ascends to the tower of Aries – [f. 75] and the Sun makes the beginning of March the 12th.) Cf. cod. 2, f. 123.

F. 75. On knowing which planet reigns in each period (Investigate and learn on what day January ascended [f. 76] and war will come upon the Romans). Beginning of the

F. 77. zodiacal calendar of 12 months (Month of March, sign of Aries, having 13 letters, has the angel Saraphael [f. 102] and give alms to the poor and God will save you).

F. 102. Oracle circle. Sortarium [l. sortarium] concerning war

(*Α' · ἀπελθὼν εἰς πόλεμον ἔρχεται μετὰ καλῆς χαρᾶς*— [f. 102v] *πάλιν ἀποβγιέννης καὶ ἔρχες ἕως θέλεις*).

F. 102v. Oraculi circulus. *Περὶ κλέπτου* (*Α' · Ὁ κλέπτης ἐπῆρεν εἰς τὸ σπίτι σου κοντὰ εἶναι καὶ θέλει σου τὰ δώσει...*). Textus abrumpitur.

F. 103. *Διαθήκη τοῦ σοφωττοάυ βασιλέως Σολομῶντος υἱοῦ Δαβὶδ ὅταν ἐπίασεν τοὺς τραντάξι* [sic] *κοσμοκράτορας καὶ ἔλαβέν τους καὶ ἐφέρνασιν νερὸν εἰς τὸ ναὸν τοῦ θεοῦ* (*Ὁ μὲν α' ἔφη · ἐγὼ κύριε Ῥίαξ* [f. 106v] *καὶ ἐκέλευσα αὐτοὺς ὕδωρ κομίζειν ἐν τῷ ναῷ τοῦ θεοῦ*)= Migne, *P.G.*, CXXII, p.1315 sqq. Mac-Cown, *The Test. of Salomon*, Lipsiae, 1922, c. 18, p. 51 ss.

F. 106v. *Αἱ ἑπτὰ ζάλες. Οἱ ἑπτὰ ἄγγελοι ὁποῦ τὲς κυριεύουν* (*Ἡ α' ἀπάτη Λαμεχαλὰλ ἔγκλεισον ἀπάτη Ἡ ζ' κακίστη Ἀρτέμηδος Ἀκριμελίσσι ἔγκλεισον κακίστην.* Edetur in appendice. — Cf. *Test. Salom.* c. 8 (p. 32 Mac-Cown). *Ἐκεῖνος ὁποῦ σκοτώνει τὸ παιδὶ εἰς τὴν κοιλίαν τῆς μάνας — φανερὸς ἐπὶ ξύλου ἠκήσι* [sic] — Edetur in appendice.

Ἕτερον δαιμόνιον σαρκώνει καὶ δαιμονίζει τοὺς ἀνθρώπους — ὁ μέλλων σωτὴρ καλεῖσθαι ἄνθρωπος.

Ἕτερον δαιμόνιον Λεοντόφρων. Γράφον ταῦτα χμδ' — ἤγουν Ῥαφαὴλ καταργεῖ αὐτάς.— Cf. *Testam. Salom.* c. 11 (p. 40 Mac-Cown).

F. 106v. Oraculi circulus. *Συρτάριον* [l. *σορτάριον*] *τῶν δέκαξι σχημάτων ἀνδρῶν τε καὶ γυναικῶν εὑρίσκεις εὐκόλως τὰ συμβαίνοντα τοῦ ἀνθρώπου καὶ τῆς γυναικός* (*Τοῦ ἀνδρός. κεφ. α' · τὴν ἄνοιξιν μετέχει ὅτι* — [f. 116] *διαφυλάξει σε ἀπὸ παντὸς κακοῦ*).

F. 116v. Oraculi circulus. *Περὶ καλοῦ καὶ κακοῦ ζῳδίου ἑρμηνεία* (*Α' τόπος πάνυ καλός ἐστιν* [f. 118] *θυμίασον κάπνισμα μυριστικόν*). — Edetur in appendice.

F. 118. *Ψῆφος τοῦ Πυθαγόρα διὰ ἐννάδος* [l. *ἐννεάδος*] *πλινθίδα δοκιμαζομένη* — [f. 118v] *ἄρτια δέ ἐστιν τὰ ζήα* [l. *ζυγά*]. — Cf. Tannery, *Notices et Extraits*, XXXI, 2. p. 257 sqq. = *Mémoires scientifiques*, t. IX, p. 17 ; *Catal.* XI, 2, p. 139 sqq.

F. 119. Tabulae Pythagoricae = *Cat.* XI, 2, p. 141.

F. 119v. *Νὰ δὶς* [l. *εἰδῆς*] *περὶ τοῦ μαχομένου σου ψήφισον τὸ ὄνομά σου — ὁμοίως περὶ γαμικοῦ* —Cf. ibidem.

(1st: he who departs for war returns with great joy [l. 102]; again you go out and come back as you please.) F. 102.

Oracle circle. Concerning a thief (1st: The thief has taken something from your house; he is nearby and will give them back to you...). The text breaks off.

F. 103. The Testament of Solomon the wisest king, son of David, when he seized the thirty-six world-rulers and took them and made them carry water to the temple of God (The first one said: I, Lord Riax [f. 106*] and he commanded them to carry water in the temple of God) = Migne, P.G., CXXII, p. 1315 sqq. Mac-Cown, The Test. of Solomon, Lipsiae, 1922, c. 18, p. 51 ss.

F. 106. The Seven Tempests. The seven angels who rule over them (The 7th most wicked: Η σ' απάτη Λαμεχαλὰλ ἔγκλεισον ἀπάτη — "Artémidos Akrimélissi, imprison the most wicked." To be edited in the appendix. Cf. Test. Salom. c. 8 (p. 32 Mac-Cown). He who kills the child in the mother's womb, manifest upon the wood, ēkēsi [sic]. To be edited in appendix.

Another demon takes on flesh and possesses men — the one who is to be called Savior, a human.

Another demon: Leontofrón. Write these: χμδ that is, Raphael annuls them. — Cf. Testimony Hello c. 11 (p. 40 Mac-Cown).

F. 106. Oraculi circulus. A sorter [l. sortarion] of sixteen figures of men and women, by which one easily finds the occurrences pertaining to man and woman (Of the man. Ch. 1: he partakes of the opening, because — [f. 116] it shall protect you from every evil).

F. 116. Oraculi circulus. On the interpretation of the good and evil zodiacal sign (1st place is very good [f. 118] — burn aromatic incense). — To be edited in the appendix.

F. 118. The Calculation of Pythagoras, tested by means of the ennead [l. enneadic] tablet [f. 118v] but the animals [l. even numbers] are even [l. even]. — Cf. Tannery, Notices et Extraits, XXXI, 2, p. 257 sqq. = Mémoires scientifiques, t. IX, p. 17; Catal. XI, 2, p. 139 sqq.

F. 119. Tabulae Pythagoricae F. 119. Cat. XI, 2, p. 141.

To know [l. that you may know] about your name — Calculate the number of your adversary Likewise concerning marriage — Cf. ibidem.

Περὶ ἀνδρογύνου ψήφισον ὡς ἀνωτέρω εἴρηται καὶ ὑπεδείχθη σοι εἰς τὴν πλινθίδα καὶ ἐὰν τὰ ὀνόματα ἑκατέρων (Ἀριθμὸς α΄. Ἐὰν εἰς τὴν α΄ καὶ μίαν καταντήσωσιν ἀσύμφωνοι ἔσονται—[f. 122] *φιλοῦν ἀλλήλους διὰ τὸν ἅπαντα χρόνον τῆς ζωῆς αὐτῶν.* —Cf. *Cat.* XI, 2, pp. 145-147 ; Delatte, *Anecd. Athen.*, I, p.133 sqq. et *Comptes rendus de l'Académie des Sciences.* Leningrad, 1930, p. 110.

F. 122ᵛ. *Ἕτεροι ἀριθμοὶ γάμων (Ἕτεροι ἀριθμοὶ γάμων ἀδιαχωρίστων καὶ κοινῶν καὶ φίλων αγ΄ αε΄ αζ΄ — δε΄ δζ΄ ες΄ εζ΄). Τέλος τοῦ* [sic] *ψήφου τοῦ Πυθαγόρα* = *Comptes Rendus de l'Académie des sciences*, 1930, p. 111.

F. 123. *Ἔννατος οὐρανὸς ὁ λεγόμενος ἄναστρος* — [f. 123ᵛ] *τὰ ἐρχόμενα ἡμῖν πράγματα* = cod. Paris. 61 , f. 48 ; edit. *Cat.* VIII, 3, p. 197.

F. 123ᵛ. *Περὶ θανάτου βασιλέως (Γνωστὸν ἔστω καὶ τοῦτο · ὁ Ἥλιος — εὑρήσεις αὐτὸ παναληθές)* = cod. Paris. 61, f. 49 ; cod. Athen. 1, f. 89 ; edit. *Cat.* X, p. 57.

F. 124. *Περὶ τῆς ἐνεργείας τῶν ζῳδίων (Σελήνης οὔσης ἐν Κριῷ— εἰ δὲ εἰς τὰ ἕτερα ἐννέα ζῴδια· οὐ δόλος ποιεῖν δεῖ).*
Πότε δεῖ κόπτειν ἢ φορεῖν ν΄α ἱμάτια (Ἡ Σελήνη ὅταν ἐστὶν ἐν στερεῷ ζῳδίῳ — ἐν τροπικῷ ζῳδίῳ ἀγαθυνόμενον). — cf. cod. Ital. 18, f. 281ᵛ.
Περὶ ταξιδίου (Ἡ Σελήνη ὅταν ἐν τῇ διακεκαυμένῃ ζώνῃ εὑρεθῇ — ὑποστρέφεται μᾶλλον εἰς φορὰ(ν) τοὺς κακοποιούς.

F. 124ᵛ. <*Ὀ ρ φ έ ω ς* ?> *Περὶ ὡροσκοπούντων ζῳδίων (Δύο τροπικὰ ζώδιά εἰσιν Αἰγόκερος καὶ Καρκίνος —* [f. 125] *ἐν τροπικοῖς μὴ κατάρχου)* = cod. Paris. 1ᵇⁱˢ, f. 221ᵛ ; Venet. 7, f. 352 ; Paris. 45, f. 86 ; Ital. 18, f. 321.— Edid. Kern, *Orphic. fragm.*, p. 293.
Τῶν δισώμων ζῳδίων ὡρ(οσκοπούντων) μήποτε ἀγοράζειν—[f.125ᵛ] *ἰατροῖς μανθάνειν καλὸν τὰ δίσωμα*= ibid. p. 295 Kern.
Τῶν στερεῶν ζῳδίων ὡρ(οσκοπούντων) κτῆσις καὶ ἀγορασίαι — [f. 126] *ζῴδια ταῦτα δηλοῖ ἅπερ ὡροσκοποῦνται)* ibid. Edetur in appendice. Edidit Kern, p. 295.

F. 126ᵛ. *Περὶ τῶν τροπικῶν ζῳδίων (Εἰσὶ δὲ ταῦτα τὰ ζῴδια καὶ καλοῦνται τροπικὰ — Παρθένος Τοξότης καὶ Ἰχθεῖς* [sic])

Concerning the androgyne, calculate as stated above and as shown to you in the tablet, and if the names of each (Number 1. If they arrive at the 1st and one, they will be discordant [f. 122] loving one another for the entire duration of their lives. Cf. Cat. XI, 2, pp. 145-147; Delatte, Anecd. Athen., I, p. 133 sqq. et Comptes rendus de l'Académie des Sciences. Leningrad, 1930, p. 110.

F. 122. Other numbers of marriages (Other numbers of inseparable and common marriages and of friends ag' ap' ax di' ex' ex'). End of the [sic] calculation of Pythagoras. Accounts Rendus de l'Académie des sciences, 1930, p. 111.

F. 123. The ninth heaven, called the starless [f. 123v] the things coming to us = cod. Paris. 61, f. 48; edit. Cat. VIII, 3, p. 197.

F. 123. Concerning the death of a king (Let this also be known: when the Sun you shall find it entirely true) == cod. Paris. 61, f. 49 ; cod. Athen. 1, f. 89 ; edit. *Cat.* X, p. 57.

F. 124. On the influence of the zodiac signs (when the Moon is in Aries— if in the other nine signs: one must not act deceitfully). When one must cut or wear new garments (the Moon when it is in a fixed sign—in a cardinal sign, auspiciously unless). - cf. cod. Ital. 18, f. 281.

On Travel (When the Moon is found in the scorched zone — it turns rather toward the malefics in its course).

F. 124v. <Of Orpheus> On the Ascending Signs of the Horoscope (The two tropical signs are Capricorn and Cancer [f. 125] — in tropical signs do not begin an undertaking) = cod. Paris. 1bis f. 221; Venet. 7, f. 352; Paris. 45, f. 86; Ital. 18, f. 321. — Edited by Kern, Orphic. fragm., p. 293.

(When the bicorporeal signs are ascending) never to buy — [f. 125v] it is good for physicians to learn the bicorporeal signs = ibid. p. 295 Kern.

(When the fixed signs are ascending) acquisitions and purchases — [f. 126] these signs indicate what is ascending in the horoscope) ibid. To be published in the appendix.

Edited by Kern, p. 295. F. 126. On the Tropical Signs (These are the signs also called tropical: Virgo, Sagittarius, and Pisces [sic])

Περὶ φλεβοτομίας (*Ἑρμηνεία περὶ φλεβοτομίας τοῦ Μαστόρου τοῦ Σαρακηνοῦ ἰατροῦ — ἡ ἑρμηνεία εἶναι εἰς ὅλους τοὺς ιβ' μῆνας. Ἀρχὴ πᾶσα μηνός. Εἰς τὴν α' πᾶσα ἑνὸς μηνοῦ* [sic] *προσέχου νὰ μὴν φλεβοτομήσῃς* — [f. 127v] *κίνδυνον εἰς τὸν ἄνθρωπον τῶν αὐτῶν χρόνων*). — Cf. Cod. Athen. 7, f. 98.

F. 128. *Ἑτέρα ἑρμηνεία τοῦ αὐτοῦ Ἰωάννου περὶ φλεβοτομίας εἰς τοὺς ιβ' μῆνας τῆς Σελήνης* (*Εἰς τὴν α' πρόσεχε διότι θέλει* — [f. 128v] *εἰς τὴν λ' πρόσεχε διὰ πᾶσα* [sic] *πρᾶγμα τοῦ ἀνθρώπου*) — cf. Cod. Paris. 43, f. 245v; cod. Paris. 44, f. 438v.

F. 128.v *Τοῦ αὐτοῦ Ἰωάννου ἑτέρα ἐνθύμησις* (*Ὅταν φλεβοτομήσῃ ἄνθρωπος* — [f. 129] *καὶ ἡ κεφαλή του ὅλη χολήν*).

F. 129. *Αἰτία τῶν φλεβοτομουμένων εἶναι ἐτούτη* — [f. 129v] *καὶ ἀδυναμίαν κάμνει πολλὴν εἰς τὸν ἄνθρωπον.*

Τῇδε ὠφελεῖται ἄνθρωπος ἀπὸ τὴν φλεβοτομίαν ἐνταῦθα καθαρίζονται — ὑγία τοῦ ἀνθρώπου ἔρχεται εἰς τὸ κορμίν του.

Folia codicis in ordinem redacta: 130, 145, 131, 142, 149.

F. 130. *Περὶ τὰς φλέβας καὶ τὰ κόκκαλα τοῦ ἀνθρώπου* (*Ἡ καρδία τοῦ ἀνθρώπου ἔχει φλέβας ρπ' — καὶ σπονδύλους ἔχει κδ'*).

Περὶ φλεβοτομίας (*Αἱ φλέβες ὅλες τῆς κεφαλῆς τοῦ μετώπου* [f. 145] *τοῦ ἀστραγγάλου* [sic] *διὰ τὰ συνήθεια τῶν γυναικῶν*).

F. 145. *Περὶ τῶν ιβ' ζῳδίων πῶς μετέχουν εἰς τὸν ἄνθρωπον εἰς ὅλα ταῦτα μέλη* (*Ὁ Κριὸς εἰς τὴν κεφαλὴν— ὁ Ἰχθὺς τοὺς πόδας μὲ τοὺς ἀστραγγάλους* [sic]).— Cf. Bouche-Leclercq, *Astr. Gr.*, p. 319 ss.; Boll. *Sphaera*, p. 471 et figuram in calce *Cat.* VIII, 1.

Καὶ πρόσεχε ὅταν ἡ Σελήνη εἶναι ἐν ἑνὶ τῶν ζῳδίων εἰς τὸ μέρος ὅπου κυριεύει τὸ ζῴδιον — [f. 145v] *ὁρίζει τὸ ζῴδιον καὶ κυριεύει ἐκείνην τὴν ἡμέραν.*

F. 145v. *Τῆς Σελήνης πορευούσης τῶν ιβ' ζῳδίων* (*Ὅταν εἰς τὸν Κριὸν ἡ Σελήνη ἐστὶν καλὸν παῤῥησιάζεσθαι* [f. 131] *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ βοηθείᾳ καὶ χάριτι*). — cf. cod. Athen. 23, f. 2; Rom. 20, f. 137; Ital. 19, f. 393; Paris. 9, f. 214.

F. 131. *Τὸ γεννηθὲν παιδίον ὡροσκοποῦντος τοῦ Ἡλίου ἐστὶν*

On Phlebotomy (An interpretation concerning phlebotomy by the Master, the Saracen physician; the interpretation applies to all twelve months. The beginning of every month. On the 1st of every month [sic] take care not to perform phlebotomy [f. 127] — it poses a danger to the person during those times). Cf. Cod. Athen. 7, f. 98.

F. 128. Another interpretation by the same John on phlebotomy for the twelve months of the Moon (On the 1st take heed, for it will — [f. 128v] on the 30th take heed in every [sic] matter of the person) cf. Cod. Paris. 43, f. 245; cod. Paris. 44, f. 438.

F. 128. Another reflection of the same John (When a man lets blood - [f. 129] and his whole head is full of bile).

F. 129. The reason for those who undergo phlebotomy is this [f. 129v] and it causes great weakness in a person.

In this way a person benefits from phlebotomy; here the humors of the person are purified and he returns to his body.

Folios of the codex restored to order: 130, 145, 131, 142, 149. F. 130. On the veins and bones of the human body (The human heart has 8 veins and 24 vertebrae).

On phlebotomy (All the veins of the head, of the forehead [f. 145], of the ankle [sic], concerning the customs of women). of women's customs).

F. 145. On the twelve signs of the zodiac and how they correspond to all the members of the human body (Aries to the head — Pisces to the feet with the ankles [sic]). Cf. Bouché-Leclercq, Astr. Gr., p. 319 ff.; Boll, Sphaera, p. 471 and the figure at the end of Cal. VIII, 1.

And take heed when the Moon is in one of the signs, in the part over which that sign holds dominion - [f. 145] the sign governs and has dominion on that day.

F. 145. The Moon's passage through the twelve signs (When the Moon is in Aries it is favorable to present oneself boldly [f. 131] by the help and grace of our Lord Jesus Christ). - cf. cod. Athen. 23, f. 2; Rom. 20, f. 137; Ital. 19,nf. 393; Paris. 9, f. 214.

F. 131. The child born when the Sun is on the ascendant is

καλὸν — εἰς δὲ τὸν Κρόνον βλαβερὸς καὶ κακοθάνατος.
= cod. Athen. 9, f. 50 ; cf. *Cat.* VIII, 3, p. 188.
Εἰς τὸ νερόπονον ἔπαρον χολὴν τοῦ λαοῦ [l. *λαγοῦ*] *— καὶ νὰ λήψῃς τὰ νεφρά του ἠγένη* [l. *ὑγιαίνει*]

F. 131v. *Εἴ]ς παιδὶν σκληροκάρδιον γράψον μετὰ κινναβάρεως τὸ ἀλφάβητον — Ἐμμανουὴλ Ὀρενοήλ.*
Λέγε καὶ τὰς εὐχὰς ἀπάνω τοῦ παιδίου (Κύριε ὁ θεὸς ἡμῶν — τὴν καρδίαν τοῦ δούλου ὁ δεῖνα).

F. 142. *Ἑτέρα εὐχή (Σαββαὼθ Ἀγλαὴ Γαγηὲλ Πεναρὰτ — καὶ ἔχεις το μὲ τοῦ θεοῦ βοήθειαν).*
Περὶ ποιῆσαι γυναικὸς γάλα (Μάραθον χλωρὸν καὶ ὀλίγον μέλιν — καὶ κατεβάζῃ γάλα).
Νὰ ἐξαλείψῃς μύες ἐκ τοῦ οἴκου φέρονται καὶ ἀπολοῦνται.
Ὀφθαλμοὺς καρκίνου ἐὰν κρεμάσῃς — μὴ ῥίψῃ τὸν καρπὸν τοῦτο δένδρον.
Ἐάν τις βαστᾷ δόντας κυνὸς οὐ μὴ βλάψουσιν αὐτὸν κύνες.
Εἰς τὸ πρίσμαν τῆς καρδίας νὰ χοχλάσῃς — τὸ ζουμίν του καὶ ἰᾶται.

F. 142v-149. Cyclorum lunarium tabulae.

F. 149. *Βάλε μίαν ὀγκία φύλλα τοῦ μερσινίου — εἰς καλὴν φύλαξιν καὶ γράψαι. Καὶ εἰς καθὲν εἶδος λέγε τὰ κάτωθεν λόγια φορὲς γ'. Γεχίελ Ἄτζιερ Ἀνατζίφη — καὶ δόκιμον καὶ ἀληθινόν.* — Edetur in appendice.
Ἕτερον. Νερὸ δραμ. ρν' κουκκιδ(ίων) δ' — τὸ καλακά(ν)θ(η) κοσκινισμένος... Textus abrumpitur.
Folia codicis in ordinem redacta : 137, 138, 135, 132.

F. 137. *... ταῦτα μὲν τὰ ιβ' ζῴδια.*
Ἡ ἡμέρα περικυκλεῖ αὐτὰ ὧδε (Ὁ Ἥλιος εἰς χρόνον ἕναν γυρίζει — ποίει ὅτι γὰρ βούλῃς).
Περὶ τῶν ἀγγέλων τῶν ὡρῶν (Γίνωσκε υἱὲ Ῥοβοὰμ ὅτι κάθε μίαν ὥραν κυριεύει εἷς ἄγγελος ἀγαθὸς — καὶ οὕτως πράξεις εἴ τι βούλῃς εὐκόλως. Τὴν κυριακὴν κυριεύει ὁ Ἥλιος ὁ πλανήτης. ἄγγελοι δαίμονες ὥρα α' Μηχαὴλ Ἀσμαδίγη περὶ βασιλέων καὶ μεγίστων ἀνδρῶν — [f. 132v] *τὴ(ν) ζ' κυριεύει ὁ Κρόνος ὥρα α' Ἀσακεπιὴλ Κληδιτ ρ διὰ νὰ ῥωστήσῃς ἄνθρωπον...).*
Textus abrumpitur. Cf. cod. Monac. 70 (=Germ. 3), f. 243v sqq. ; edit. *Cat.* VIII, 2, p. 149-154.

fair but with respect to Saturn, harmful and of evil death.
= cod. Athens. 9, f. 50 ; cf. Cat. VIII, 3, p. 188 .

For the dropsical condition, take the bile of a hare [l. hare] and take his kidneys, he recovers [l. is in good health]

F. 131. For a hard-hearted child, write with cinnabar the alphabet: Emmanuel Oreno el

Recite also the prayers over the child (Lord God, our the heart of thy servant N.).

F. 142. Another prayer (Sabaoth, Aglae, Gagiel, Penarat, you and have the help of God with me).

On making a woman's milk (Fresh fennel and and a little honey brings down milk).

To drive out mice from the house they are carried and from they are washed.

If you hang the eyes of a crab, this may he not cast the tree bears fruit.

If anyone carries the teeth of a dog, dogs shall not harm him.

To boil within the prism of the heart the juice and it heals.

F. 142-149. Tables of lunar cycles.

F. 149. Put one ounce of myrtle leaves 11for good keeping and writing. And for each kind, recite the following words 3 times. Gechiel Atzier Anatziphe and proven and true. Edetur in appendice.

Another. Water drams 150, of berries 4 — the vitriol sifted... Textus abrumpitur.

Folios of the codex restored to order: 137, 138, 135, 132.

F. 137. these are the 12 signs of the zodiac.

The day encircles them thus (The Sun in one year revolves — do whatever you wish).

On the angels of the hours (Know, O son of Rehoboam, that in each hour one good angel holds dominion, and thus you shall act in whatever you desire with ease. On Sunday the planet Sun holds dominion. Angels, demons, hour 1: Michael, Asmadighe, concerning kings and great men — [f. 132] in the 7th hour Saturn holds dominion, hour 1: Asakepiel, Kledit, in order to make a man sick...). Textus abrumpitur. Cf. cod. Monac. 70 (=Germ. 3), f. 243 sqq.; edit. Cat. VIII, 2, p. 149-154.

F. 133. *Τὰς χαρακτῆρας τοῦ Κρόνου ποίησον μὲ τὴν σκούφια τοῦ μολυβίου* — [f. 134v *Ἑρμῆς*] *εἰς τὴν πράξιν ταύτην ἐν ᾗ βούλομαι ποιῆσαι*... Textus abrumpitur. — Cf. cod. German. 3, f. 248 sqq.

Folia codicis in ordinem redacta : 136, 146, 147, 141.

F. 136. *Τὸ χόρτον τοῦ Κρόνου τὸ ὄπιον λέγεται ἀγριόσκιλλα — βαστᾷ εἶναι πάντα χαρούμενος.*

Περὶ τοῦ σκυάμου (*Τὸ χόρτον ποῦ λέγεται σκύαμος* — [f. 136v] *μὲ ἀνθρώπους καὶ μὲ γυναῖκας*).

F. 136v. *Νὰ διώξῃς ὄφιν ἀπὸ τὸ σπίτι γράφε· χωρίον εἶχεν ἡ Θεοτόκος ἀπὸ τὸν οἶκον τοῦτον μὴ φανῆναι ποσῶς.*

Ἕτερον (*Τὴν πρώτην τοῦ Μαίου πρὶν αὔγει ὁ Ἥλιος γράφον — οὕτως καὶ Ἱερεμίου*).

Περὶ φύλαξιν σιταρίου (*Ἔπαρε βέσαλον καὶ γράφε ταῦτα τὰ λόγια Χριστὸς κελεύει λαὸς εἰκονίζεται*).

Περὶ ὕπνου καὶ ἀγρυπνίας (*Κέρατιν αἴγας — νὰ ξυπνήσῃ εἰ δὲ δὲν ἐξυπνᾷ*).

Διὰ τὸν βῆχα (*Ἔπαρε λινόσπορο μὲ τὸ μελισσόμελο καὶ τρῶγε*).

F. 146. *Ἕτερον* (*Σῦκα ξηρὰ καὶ κρασὶν ἄκρατον — ἡγένι* [l. *ὑγιαίνει*] *ὁ βῆχας*).

Varia recepta magica :

Εἰς ἀσπράδαν ὀμμάτων (*Κάψε γλυκόριζον* — [f. 146v] *ὁποῦ ἔρχονται ἀπὸ τὸ κρύωμα*).

F. 146v. *Ἀνταναβγιέννι* [sic] *τὸ κάθισμα τοῦ ἀνθρώπου — νὰ βράσου μὲ νερὸ νὰ πάρῃ ἄχλα.*

F. 147. *Εἰς πόνον ἀλόγου* (*Γράψον εἰς τὸν ἴχην* [sic] *τὸ δεξιὸν — καὶ εἰς τὸ ζερβὸν τὸ πισινό*).

Εἰς χεῖρας ὁποῦ τρέμουν (*Γράψον τὸν αὐτὸν ψαλμὸν— εὕραμεν βοήθειαν παρὰ Κυρίου.* Signa magica).

Εὐχὴ τοῦ σκαθάρου (*Εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ. ἅγιοι ἀνάργυροι* — [f. 147v] *καὶ κρεμ᾽ς τα εἰς τὸν καπνό*).

F. 147v. *Περὶ τοῦ βοτάνου τῆς λεγομένης φαούσας* (*Ἔπαρον τοῦ βοτάνου τῆς φαούσας — τὴν τομήν*).

Διὰ τοὺς τριδόνους (*Πετράγκουρον ἀκάθολὸν* [sic] — *βολὲς ξεραίνου*).

Διὰ τὴν χολήν (*Λῦσον πετράγκουρον*— [f. 141] *καὶ λειχῆνας ἡγένη* [l. *ὑγιαίνει*]

F. 141. *Εἰς τὸν φιάγκο* (*Πότισον νερὸν — νὰ τὴν κουπάνισιν ἄπγη* [sic]).

F. 133. Make the characters of Saturn with the lead cap [f. 134v Mercury] for this operation which I wish to perform... The text breaks off. Cf. cod. German. 3, f. 248 sqq.

Folios of the codex restored to order: 136, 146, 147, 141.

F. 136. The herb of Saturn, which is called wild squill, whoever carries it is always joyful.

On the henbane (The herb called henbane [f. 136v] with men and with women).

F. 136. To drive away a serpent from the house, write: the Theotokos had a village — let it not appear at all from this house.

Another (On the first of May, before the Sun rises, write — thus also of Jeremiah).

On the protection of grain: Take a threshold stone and write these words: Christ commands, the people are depicted). On sleep and wakefulness (Horns of goats — that he may awake; but if he does not awake.

For cough (Take linseed with honey and eat).

F. 146. Another (Dried figs and undiluted wine the chin [I. the cough is healed).

Various magical recipes:

For whiteness of the eyes (Burn licorice root [f. 146v] [for ailments] that come from the cold).

F. 146. Antanabgienni [sic] the seat of man nà

boil with water so that it may draw out impurities.

F. 147. For the pain of a horse (Write on the right hock and on the left rear one).

For trembling hands (Write the same psalm "he ran to help from the Lord." Signa magica).

Prayer of the beetle (In the name of the Father etc. holy unmercenary saints [f. 147r] and hang it in the smoke).

F. 147. Concerning the herb called phaousas (Take of the herb phaousas the cutting).

For tapeworms (Petrankouron akathólon [sic] times, dry it out).

For bile (Dissolve the stone-cucumber [f. 141] and grind

geese were born healthy [1. is healthy]

F. 141. For the flask (Water it to pound it ápgi [sic].

Εἰς ποδαλγίαν (Ἕναν ποτήρι νερὸ ἀπὸ τὰ πετράγκουρα · · ἡγένη [l. *ὑγιαίνει*]
Διὰ βοτάνι ἀποστολικόν (Κρασὶν ἐλαιόλαδον — νὰ τὰ κάμῃς τὸ βοτάνι).
Εἰς ἀφεντίαν καὶ εἰς ἐχθρούς (Γήτεψε τὸν ἀμάραντον — [f. 141v] *ἄλειφε τὰ φρίδιά σου ἀπ' ἐκεῖνο).*

F. 141v. *Νὰ καρφώσῃς τὴν κατευαχία προκίπανος βοῦλλα. Διὰ νὰ κόψῃς τὸ μάλλωμα λέγε · καὶ καταξίωσον ἡμᾶς δέσποτα λέγε καὶ τὸ · Πάτερ ἡμῶν.*
Εἰς τοὺς ἐχθροὺς λέγε κατὰ πρόσωπά τους (Ἐν ἀρχῇ ἦν ὁ λόγος — θεὸς ἦν ὁ λόγος. Στῶμεν καλῶς κτλ.)
Τὰ ἀγκουροκόλοκα ναὺγάλῃς — στέκει τὸ δάκρυον.
Τὸ χολικάδι τῆς κουφῆς μὲ ζαφαρὰ κάμνει καινούργιο φῶς.
Εἰς τὴν δυσουρία · Κόκκωνες ῥοδακίνου — τὴν πέτραν νὰ κάμῃ.

F. 139. *Περὶ βασιλέαν καὶ μαλάμματα καὶ μαργαριτάρια καὶ κόπρον καὶ ὕψωμα καὶ ἂν ἴδῃς τὸν Χριστόν (Ἐὰν ἴδῃς τόπον ὑψηλὸν καὶ στέκει βασιλέας ἀπάνω ἄγγελος · ·* [f. 139v] *ἐξουσίαν ἀπὸ πονηρὸν ἄνθρωπον).*
Folia codicis in ordinem redacta : f. 140-143.

F. 140. *<Περὶ τῶν εἰκόνων τῶν πλανητῶν.>... γράφε εἰς τὸ μέτωπον αὐτοῦ Καμαδὸν Ῥαφὰ* [f. 143v *εἰκὼν τῆς Σελήνης*] *χάραξον εἰς τὸ μέτωπον αὐτῆς τὰ ὀνόματα...*
Textus abrumpitur . = cod. Athen. 9, f. 6v sqq. ; edit. *Cat.* X, p. 76-79, cf. etiam cod. Athen. 23, f. 3v sqq.
Folia codicis in ordinem redacta 148v-148-144.

F. 148v ... *εἰ]ς τέλος καὶ βάλε τὸ χαρτὶ μέσα θησαυρὸν τὸν κρυμμένον τοῦ τόπου τούτου.* Tabula planetarum ad thesaurum inveniendum. Edetur in appendice.

F. 148. ... *Ὁ Ταῦρος ὠφελεῖ εἰς ἀγάπην ἐν τῇ ὥρᾳ τοῦ Ἀφροδίτου* [sic] [f. 144] *Ὁ Ἰχθὺς νὰ κάμῃς δι' ἀφανότητα καὶ διὰ στιχήματα.*

F. 144. *Εἰς τὸ δῆσαι γλώσσας (Εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ. Μεχνιαὴλ Σελὴμ καὶ τοῦ δράκου τὴν δύναμιν).*
Ἕτερον (Ἄστρο μου καὶ πρῶτον ἄστρον τοῦ οὐρανοῦ — ὁ λογισμὸς τοῦ ὁ δεῖνα ἀπὸ τὸν ὁ δεῖνα). — Edetur in appendice.
Ἕπαρον γλῶσσαν τοῦ πουτουξίου — ζητήσας εἴ τι θέλεις νὰ τὸ ἔχῃς.

For gout (A cup of water from the stone cucumbers [illegible] hegeni [l. hygiainei / is healthy]

For the apostolic herb Wine, olive oil [illegible] to have them prepare the herb).

For mastery and against enemies (Enchant the amaranth [illegible] [f. 141v] anoint your chills with that).

F. 141. To nail down the good omen of the prokipanos seal. To stop the quarreling say: and count us worthy, O Master, say also the: Our Father.

Against enemies, say to their faces (In the beginning God was the Word [illegible] was the Word. Let us stand aright, etc.)

The anchor-cuttings of the navigator [illegible] the tear stands still.

The bile of the deaf woman with saffron [illegible] is making new [illegible] for light.

For dysuria: Peach pits [illegible] the stone [illegible] to be made.

F. 139. Concerning a king and gold and pearls and dung and elevation and if you see Christ (If you see a high place and a king sends above an angel [illegible] [f. 139d] authority from an evil man).

Folios of the codex restored to order: ff. 140–143.

F. 140. <On the images of the planets.>... write on his forehead Kamadon Rapha [f. 143 image of the Moon] engrave on her forehead the names... Text breaks off. = cod. Athen. 9, f. 6v sqq.; ed. Cat. X, p. 76–79, cf. also cod. Athen. 23, f. 3v sqq.

Folios of the codex restored to order: 148–148–144.

F. 148. ... to the end and put the paper inside [illegible] the treasure of the hidden place of this location. Table of planets for finding a treasure. To be published in the appendix.

F. 148. [illegible] Taurus is beneficial for love in the hour of Venus [sic] [f. 144] Pisces — to perform for invisibility and [illegible] for verse spells.

F. 144. To bind tongues (In the name of the Father, etc. Mechniaēl Selēm and the power of the dragon). Another (My star and first star of heaven, the [illegible] thought of so-and-so from so-and-so). [illegible] To be published in the appendix.

Lift the tongue of the parrot if you [illegible] having sought whether anything wish to have it.

F. 144v. Recepta medica varia. Init.: *Εἰς ἀμμάτιν ὁποῦ ἔχει ἄσπρον.* Incantamenta psalmica : *ψαλμοὶ κθ', ζα', α', ξς'.* *Περὶ λυσσαρίου (Κόψε καύκαλον τοῦ ψουμίου — καὶ δὸς φαγεῖν τὸν λυσσιαμένον καὶ ἰᾶται).* — Quadratum magicum.

F. 150. Sphaera astrologica.

5. Cod. Bibl. Publ. graec. 646. — Chartaceus, cm. 15,5 × 10,4, ff. 121, usque ad f. 103 cryptographicus, saec. XVIII exaratus. Possessorem codicis J. C. Čin-Traikov trucidaverunt Turcae a clericis Graecis ad persequendum moti. Hunc librum Bibliothecae Publicae dono dedit Lobanov Rostovskj legati Rossici Constantinopoli munere olim functus. Cf. *Comptes Rendus de la Bibl. Publ.*, 1861, p. 55. Tractavit hunc manuscriptum *Α. Παπαδόπουλος Κεραμεὺς* studiis non peractis; notulae *Π. Κεραμέως* in cod. Bibl. Publ. graec. 688 conservantur. In folia 1, 1v, 121v quidam litteras addidit : f. 1 : *δηα να κάμης δυναμην δια να κάμης ματζούνι.* f. 1v : *εἰς καρδίας πόνον* ; f. 121 : *Ἐδω γραφωμεν να καμης κάθαρσιν καλιν.*

F. 4. Tabula alphabeti cryptographici Edetur in appendice.

F. 4v. Tabula alius alphabeti cryptographici. — Edetur in appendice.

F. 5. *Περὶ νὰ ἐξολοθρεύσῃς τὸν ἐχθρόν σου (Γράψον τὰς* [sic] *κάτωθεν χαρακτῆρας ὥρα πρώτη τοῦ Ἄρεως).* Signa magica. Edetur in appendice.
Ἐὰν θέλῃς νὰ κάμῃς νὰ μισηθῶσιν δύο ἄνθρωπον ἕνας τὸν ἄλλον (Ποίησον οὕτως · ἐπὶ κρίθινο ἀλεύρι — [f. 5v] *σκύλους ἀρσενικοὺς νὰ ταχᾶν νὰ μισηθῶσιν).* Signa magica.

F. 6. *Εἰς ἀγάπην γυναικός (Ὡσὰν ἀγαπᾷ ἡ τὸ μέλι σιτομέλι νὰ τρέχῃ καὶ ἡ ὁ δεῖνα πρὸς τὸν ὁ δεῖνα).* Amuletum.

F. 6v. *Διὰ θέρμη(ς) (Ὁρμοπονίαν* [l. *ἁρμοπονίαν*] *νόσον ρῖγον* [f. 7] *ἃς λυθῇ ἰδοὺ χαρακτῆρας).* Signa magica.

F. 7. *Γράψε · ἐνώτισε ὁ θεὸς τὴν προσευχήν μου — καὶ οὐ φοβᾶσαι ἐχθρόν.*

F. 7v. *Ἐλέησόν με ὁ θεὸς ὅτι—εἰς τὰ δεξιά σου καὶ οὐ φοβᾶσαι. Ἡ ἄλλη* [*προσευχή* scil.] *ὁ θεὸς ἀρά μου — βάστα το καὶ οὐ φοβᾶσαι.*

F. 8. *Εἰς δέμα ἀνθρώπου (Γράψε · ἐξελοῦ με ἐκ ἐχθρῶν μου— εἰς τὸ δεξιόν σου μερὶ καὶ λύεται).* Signa magica.
Ὁ θεὸς ἀπώσου ἡμᾶς — [f 8v] *εἶναι ὠφέλιμον καὶ διὰ θυμὸν θεοῦ.* Circulus magicus

F. 144. Recepta medica varia. Init.: For a wound that has white [discharge].
Incantamenta psalmica: Psalms 29, 71, 1, 66. On rabies
(Cut the crust of the bread to give to the rabid — and give
person to eat, and he is healed). - Quadratum magi-
How.

F. 150. Astrological sphere.

5. Cod. Bibl. Publ. graec. 646. Paper manuscript, cm. 15.5 x 10.4, ff. 121, up to f. 103 written in cryptography, copied in the 18th century. The owner of the codex, J. C. Čin-Traikov, was murdered by Turks, incited by Greek clerics to persecute him. This book was donated to the Public Library by Lobanov-Rostovsky, who formerly served as Russian ambassador in Constantinople. Cf. Comptes Rendus de la Bibl. Publ., 1861, p. 55. This manuscript was studied by A. Papadopoulos Kerameus, though his studies were not completed; the notes of P. Kerameus are preserved in cod. Bibl. Publ. graec. 688. On folios 1, 1, 121 someone added letters: f. 1: in order to make a potion, in order to make a tonic. f. 1: for pain of the heart; f. 121: Here we write how to make a good purge.

F. 4. Table of a cryptographic alphabet — See in the appendix.

F. 4v. Table of another cryptographic alphabet. — To be published in the appendix.

F. 5. On destroying your enemy (Write the characters below at the first hour of Mars). Magic signs.

Magic signs. — To be published in the appendix.

If you wish to make two people hate one another (Do thus: on barley flour [f. 5v] let male dogs mate — that they come to hate one another). Magic signs.

F. 6. For the love of a woman (As she loves honey and wheat-honey, may she run, and may so-and-so run to so-and-so). Amulet. For

F. 6v. fever (The disease called harmoponía, a little [f. 7] so that it may be loosened — behold the characters). Magic signs.

F. 7. Write: God heard my prayer and you do not fear the — and you do not enemy.

F. 7v. Have mercy on me, O God, for I am at your right hand and have no fear. The other [prayer, namely] O God, my curse — hold it and have no fear.

F. 8. For a person's bundle (Write: deliver me from my enemies — to your right side, and it is loosed). Signa magica.
O God, push us away — [f. 8] to be beneficial and also for the wrath of God. Circulus magicus

F 8v *Περὶ τιμῆ(ς) καὶ ἀγάπης (Εἰσάκουσον ὁ θεὸς* — [f 9] *μὲ κρόκον καὶ μόσχον).* Circulus magicus.

F. 9v. *Σοὶ πρέπει ὕμνος ὁ θεὸς ἐν Σιὼν — ὥρα α' βάστα τὸ σῆμά σου.* Circulus magicus.

F. 10. *Ἀλ(α)λάξατε τῷ Κυρίῳ πᾶσα ἡ γῆ — οὐ φοβᾶσαι ἡμέρα παρασκευὴ ὥρα πρώτη.* Circulus magicus.

F. 10v. *Ὁ θεὸς οἰκτειρήσαι ἡμᾶς — γράψον τὸν ψαλμὸν μὲ τὲς χαρακτῆρες καὶ βάστα τὸν ΣΤΤΚΖΗΚΕ.*
Γράψον · ὁ ποιμαίνων τὸν Ἰσραὴλ — καὶ ἀποδιώκονται οἱ δαίμονες.

F. 11. *Ὁ* 109 *ψαλμός ἐστιν ὠφέλιμος εἰς μάγια* — [f. 11v] *καὶ θέλεις λυθῇ ἀπὸ πᾶσα* [sic] *κακό.*

F. 12. *Εἰς ἐχθρόν σου (Γράψε εἰς χαρτὶ ἀγέννητον—καὶ ἐκ τῶν ψαλμῶν διάβασέ τον. Αἱ χαρακτῆρες).* Signa magica.

F. 12v. *Ὅταν πάνῃς μὲ τὸν ἐχθρόν σου εἰς ἀφεντίαν — στόμα νὰ λαλοῦν κατά σου.* Signa magica.
Εἰς φίλτρον γράψε στινὰ παλάμη σου τὴν ἀριστερὰν καὶ δεῖξέ το. Signa magica.

F. 13. *Ὁμοίως γράψον φίλτρον στινὰ παλάμη σου — καὶ δεῖξέ το καὶ νὰ θαυμάσῃς.* Signa magica.
Κύριος ἐν τῇ δυνάμει σου — [f. 13v] *τῆς σωτηρίας τοῦ Ἐμμανουήλ .* Signa magica.

F. 13v. *Κρῖνον μοι Κύριε. οὗτος ὁ ψαλμὸς ὠφέλιμος εἶναι νὰ λύσῃς μάγια* — [f. 14] *καὶ οὐδεὶς κατὰ θυμόν.* Signa magica.

F. 14. *Εἰς ποῦ* [l. *τὸ*] *λύσειν ἐργαστήριον ἔπαρον μολυβία ἄμουλα — εἰς τὸ ἀλγαστήρι* [l. *ἐργαστήρι*] *σου.* Signa magica.

F. 14v. *Περὶ νὰ μισήσῃς ἀνθρώπους γράψον τὰς κάτωθεν βούλλας — νὰ μισηθῶσιν.* Sex circuli magici.

F. 15. *Περὶ ὅταν θέλῃς νὰ γένῃ ὁ ἄνθρωπος ἀφανὴς ἔπαρον ῥεβήθια* — [f. 15v] *καὶ τοῦ κοράκου τὸ μυαλὸ καὶ ξήρανέ τα.* Circulus magicus.

F. 16. *Ἐὰν θέλῃς νὰ κάμῃς κακίαν ἀρχὴν εἰς τὴν δουλίαν σου — τὴν ἀλήθειαν τοῦ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.* Signa magica.

F. 16v. *Ἐὰν θέλῃς νὰ γλύσῃς ἄνθρωπον ἀπὸ κρέμασμα — καὶ ἂς τὸ βάστα.* Signa magica.

F. 17. *Φυλακτήρια ὁποῦ ἐφόρησε ὁ Ἀλέξανδρος — εἰς χαρτὶν ἀγέννητον μὲ ῥοδόσταγμαν τὲς κάτωθεν χαρακτῆρας.* Signa magica.

F. 17v. *Εἰς κρίσιν ἔπαρον χαρτὶν ἀγέννητον καὶ γράψε τὲς*

F 8v On honor) and love (Hear, O God, [9] with saffron and musk). Circulus magicus.

F. 9v. Praise befits you, O God, in Zion hour 1, hold the your sign. Circulus magicus.

F. 10. Shout joyfully to the Lord, all the earth — do not fear the day Friday, first hour. Circulus magicus.

F. 10. May God have mercy upon us — write the psalm with the characters and keep it: ΣΤΤΚΖΗΚΕ.

Write: He who shepherds Israel — and the demons are driven away.

F. 11. Psalm 109 is useful for spells [f. 114] and you shall be freed from every [sic] evil.

F. 12. Against your enemy (Write on unborn paper and from the psalms read it over him. The characters). Signa magica.

F. 12. When you go before your enemy before an authority, that they speak against you. Signa magica.

For a love charm, write on your left palm and show it. Signa magica.

F. 13. Likewise write a love charm on your palm, and show it and you shall marvel. Signa magica.

The Lord in your power, [f. 137] of the salvation of the Emmanuel. Signa magica.

F. 13. Judge me, O Lord. This psalm is useful for breaking spells – [f. 14] and no one against the will. Signa magica. F. 14. For dissolving a workshop, take lead weights, unworked, into your workshop. Signa magica. F. 14. For causing people to be hated, write the following seals – that they may be made to hate one another. Sex circuli magici.

F. 15. Concerning when you wish to make a person invisible, take beet-\hroot [f. 15v] and the brain of a crow and dry them. Circulus magicus.

F. 16. If you wish to perform an evil beginning in your service, the truth of Jesus Christ unto the ages of ages, amen. Signa magica.

F. 16. If you wish to free a man from hanging, let him and carry it. Signa magica.

F. 17. Amulets which Alexander wore on paper unborn with rose water, the characters below. Signa magica.

F. 177. For a trial, take unborn paper and write the

κάτωθεν χαρακτῆρας. Signa magica.—Cf. tabulam IV.
Ἕτερον φυλακτήριον ἔπαρον χαρτὶν ἀγέννητον [f. 18] δές το ἀποκάτω εἰς τὸ ζερβὸν σου χέρι.

18. Εἰς λύσιμον ἀνδρόγυνο γράψε τὲς χαρακτῆρας ἄρχοντας λαοῦ καὶ ἔλυσεν αὐτούς. Signa magica. Cf. tabula.

F. 18v. Signa magica.

F. 19 Ἕτερον. Γράψε τὲς κάτωθεν χαρακτῆρας καὶ κάψε τους καὶ πότισον αὐτὸν κρυφῶς. S gna magica.
Γράψον καὶ αὐτὰ τὰ ὀνόματα — ἐξελοῦ με Κύριος γράψε καὶ τὰ κάτωθεν. Signa magica.

F. 19v. Ἕτερον λύσιμον καὶ λέγε ὡς ἔλυσεν ὁ ἅγι(ος) Ἠλίας — καὶ ἐγὼ σήμερον. Sequuntur tria folia, quorum dimidia pars abscissa est.

F. 23. Εἰς τὸ ἐμποδίσαι ἀνδρόγυνο. Ἔπαρον ἑπτὰ καρύδια — ὥρα πρώτη τῶν 9 [ἡμερῶν?] πρῶτα Ἄρη.

F. 23v. Εἰς τὰς 17 τῆς Σελήνης κοίταζε νὰ εἶναι ἡμέρα τοῦ Ἄρη κάτωθεν χαρακτῆρας εἰς μολύβι καὶ ῥίξε το μέσα νὰ τζάκῃς τη. Edetur in appendice. Cf. tab. V.

F. 24. Περὶ τοῦ ἀνοῖξαι κλήθρα καὶ φυλακάς (Γράψον εἰς τὴν ὥραν αὐτοῦ τοῦ Κρόνου ὁποῦ κυριεύει τὴν ὥραν αὐτοῦ γράψε καὶ αὐτά signa astrologica. - Edetur in appendice. Cf. tab. V.

F. 24v. Ἡ γυνὴ διὰ κοινὸν ὁποῦ δὲν κάμνει μὲ τοῦ κοράκου τὴ χολὴ κάμνει μηδέ.
Εἰς ἄνθρωπον ὁποῦ εἶναι ἀπὸ μάγια δεμένος — μὲ κιννάβαρι καὶ πότισον αὐτόν. Signa magica.

F. 25. Ἕτερον φυλακτήριον ἀπὸ πᾶσα [sic] γενεὰς ἀνθρώπων. Signa magica.
Ἀρχὴ τῆς τυραννίτιδος τοῦ ἀγγέλου καὶ τῶν ἑπτὰ πλανητῶν του (Πρῶτα γάρ ἐστι δὲ τοῦ ἀγγέλου Μιχαὴλ καὶ πλανήτου τοῦ Ἡλίου τὲς χαρακτῆρας — [f. 27] γράψον τὸ ὄνομα αὐτοῦ ἤ τινος θέλεις μετὰ τῆς ἀλφαβήτου). Signa magica = Cod. Ath. 9, f. 12 ; edit. *Cat.* X, p. 87.

F. 27. Περὶ ἀγάπης γυναικός (Κόψον τὰ 2 ὀνυμία σου — [f. 28v] καὶ δός την ἀπὸ τὴ στάκτη καὶ ἂς φάγῃ).

F. 28v. Ἕτερο (Γράψον τὰ εἰς κάτωθεν χαρακτρτῆρας — καὶ βάστα το. Signa magica.)

F. 29. Ἕτερον (Γράψον τὲς εἰς κάτωθεν χαρακτῆρας καὶ τὸ ὄνομά της καὶ βάστα τὸ. Signa magica).
Κόψον κισσὸν — [f. 29v] εἰσαι ποιεῖ.

characters below. Signa magica. Cf. tabulam IV.
Another amulet: take unborn paper, bind it [f. 18]
beneath your left hand.

18. For the dissolution of a marriage, write the characters archon
tas laou kai elusen autous. Signa magica. Cf. tabula.
F. 18.n. Signa magica.
19 Heteron. Write the characters below and burn them
and give him to drink secretly. 5 gna magica.

Write also these names — deliver me, O Lord, write
me and those below. Signa magica.
K. 195. Another loosing and say as the holy Elijah loosened
and I today. Sequuntur tria folia, quorum dimidia
pars abscissa est.
F. 23. To hinder a married couple. Take seven walnuts
at the first hour of the 9 [days?] first of Ares.
F. 23. On the 17th of the Moon, see to it that it is the day of
Ares, write the characters below in lead and throw it
inside to break her. Edetur in appendice. Cf. tab. V.
F. 24. Concerning the opening of locks and prisons. Write in the
hour of Saturn who rules the hour
of it, write also these signa astrologica. Edetur in
appendice. Cf. tab. V.
F. 245. A woman who does not perform the common [act] with of the raven
does not produce bile either.
For a person who is bound by magic: write with cinnabar
and give it to him to drink. Signa magica.
F. 25. Another amulet against every kind [sic] of person. Signa
magica.
Beginning of the dominion of the angel and his seven planets
(For first are the characters of the angel Michael and the planet
of the Sun [f. 27]; write the name of him or of whomever you
wish together with the alphabet). Signa magica = Cod. Ath. 9, f.
12; edit. Cat. X, p. 87. Concerning the love of a woman (Cut
F. 27. your 2 fingernails [f. 28v] and give them to her mixed with ash
and let her eat them).
F. 284. Another (Write the characters below and keep it. and
Signa magica.)
F. 29. Another (Write the characters below and her
name and keep it. Signa magica.)
Cut ivy — [f. 297] which produces,

F. 30. *Μάρτιος ἐὰν ὀρθὴ ἡ Σελήνη εὑρεθῇ σίτου καὶ οἴνου πλῆθος.* — [f. 31] *εἰ δὲ πλαγία ἀέρων πλῆθος.* — Cf. cod. 3, f. 42v

F. 31v. *Τῶν δώδεκα μηνῶν ἄγγελοι καὶ δαίμονες (Κριός · Κεδροὴλ Τράφερε — Ταξιὴλ Πελτζὰπ γίνωξε* [sic] *τὰ δύο εἶναι Ξ Ξ [Ἰχθύες?].)*

F. 32. *Τὸ θυμίαμα τοῦ Κρόνου γίνεται οὕτως (Ἔπαρον θυμίαμα καὶ ὄνυχας μαύρου ὄνου* — [f. 33] *φεκάτου ῥίζα ὥρᾳ Ἄρη τὸ βουλωτί* [l. *βουλλωτήριον*]) = cod. Ath. 9, f. 9v ; edit. *Cat.* X, p. 82, cf. supra, cod. 3, p. 112v.

F. 33v. *Ἀρχὴ εἰς τὸ συνάξαι τῶν ἀερίων πνευμάτων* — [f. 39v] *μήτε τὸ παθητικὸ μήτε τίποτας. Τέλος τῆς τέχνης.* — Cf. Delatte, *Anecdota Atheniensia.*, I, p. 33-37.

F. 40. *Περὶ τῶν ἀγγέλων καὶ τῶν δαιμόνων. Ἀρχὴ τῆς κυριακῆς τὸ πῶς κυριεύει καθ' ἡμέρα καὶ ὥρα (Εἰς τὴν πρώτη καὶ ἡμέρα κυριακὴ ἄγγελοι - δαίμονες Μιχαὴλ-Ἀσναδὰμ* — [f. 46] *ἡμέρα τοῦ σαββάτου 22 Μογρὸς Βαναὴλ 23 Νηγρέφ)* = cod. German. 3, f. 243v ; edit. *Cat.* VIII, 2, p. 149 ; cf. supra cod. 4, p. 137.

F. 46. *Καὶ πρώτη νὰ προσευχὴ θῇς πρὸς τὸν θεὸν ὁλύψυχον καὶ μὲ συντετριμμένην καρδία καὶ καθαρότητα εἶτα λέγε τὴν εὐχὴν τοῦ Κυρίου. Προσευχὴ μὲ καθαρότητα · (Κύριε ὁ θεὸς ἡμῶν Σαβαὼθ Ἀδωνὰ*— [f. 63, *εὐχὴ τῆς Σελήνης*] ... *ὁποῦ θέλω νὰ ποιήσω νὰ γένῃ στερεὰ καὶ ἀληθινή. ἀμήν).* Cf. cod. German. 3, f. 246v sqq. ; edit. *Cat.* VIII, 2, p. 154.

F. 63. *Εἶτα λέγε τὴν εὐχὴν τῶν ἀγγέλων καὶ τῶν δαιμόνων (Ὁρκίζω σε ἅγιε ἄγγελε ὁποῦ κυριεύεις τὴν ὥραν ταύτην* — [f. 64] *τῶν ἀγγέλων καὶ δαιμόνων καὶ ὅρκιζέ τους. Τέλος αὐτοῦ)* — cf. Cod. Athen. 9, f. 18v sqq.

F. 64. *Ἐδῶ γράφωμεν καθένα μὲ τὴν τάξιν τους ποῖο νὰ κάμῃς ὅταν εἰς τὴν ἡμέραν τῆς Σελήνης (Τοῦτο εἶναι περὶ πραγματίας εἰς τὴν πρώτην τῆς Σελήνης ποίησον οὕτως · Ἔπαρε ἀετοῦ δέρμα* — [f. 64v] *πραγματίας τοῦ δούλου τοῦ θεοῦ Κόστα γράφε καὶ χαρακτῆρας ταύτας.* Signa magica).

F. 64v *Τοῦτο εἶναι ἕτερον εἰς τὰς δέκα τρεῖς τῆς Σελήνης (Γράψον εἰς μολύβι — εἰς τὸ ἐργαστήρι σου νὰ πουλᾷς.)* Signa magica. — Cf. Cod. Athen. 9, f. 14v.

F. 65. *Περὶ κέρδος παιγνιδίου (Γράφον τὲς ὄπισθεν χαρακτῆρας*

F. 30. March: if the Moon is found direct, there will be abundance of grain and wine.

[f. 31] But if it is oblique, abundance of storms. Cf. cod. 3, f. 42 v

F. 31. Angels and demons of the twelve months (Aries: Kedroēl TraphereTaskiēl Peltzap, know [sic] that the two are Ξ Ξ [Pisces?].)

F. 32. The incense of Saturn is made as follows (Take incense and nails of a black donkey – [f. 33] root of hecate, at the hour of Mars, the seal [l. signet ring]) = cod. Ath. 9, 1. an; edit. Cat. X, p. 82, cf. supra, cod. 3, p. 112.

F. 33–37. Beginning of the gathering of aerial spirits [f. 39v] [f. 39v] neither the passive nor anything. End of the art. -- Cf. Delatte, Anecdota Atheniensia, I, p. 33–37.

F. 40. Concerning angels and demons. The beginning of Sunday: how it governs each day and hour (On the first day, Sunday: angels, demons, Michael–Asna–dam [f. 46] the day of Saturday 22 Mogros Banaēl 23 Negref) = cod. German. 3, f. 243; edit. Cat. VIII, 2, p. 149; cf. supra cod. 4, p. 137.

F. 46. And first offer your prayer to God with your whole soul, and with a contrite heart and purity, then recite the Lord's Prayer. Prayer with purity: (O Lord our God, Sabaoth, Adona- [f. 63, prayer of the Moon] ... which I wish to perform, that it may become firm and true. Amen). Cf. cod. German. 3, f. 246 sqq.; edit. Cal. VIII, 2, p. 154.

F. 63. Then recite the prayer of the angels and the demons (I adjure you, holy angel who governs this hour -- [f. 64] of the angels and demons, and adjure them. End thereof) – cf. Cod. Athen. 9, f. 18v sqq.

F. 64. Here we write each one in their proper order, what you should do when it is the day of the Moon (This concerns business on the first day of the Moon; perform it thus: Take the skin of an eagle [f. 64v] for the business of the servant of God Kosta, write also these characters. Signa magica).

Kvan This is another one for the thirteenth day of the Moon (Write in lead in your workshop, so that you may sell.) Signa magica. – Cf. Cod. Athen. 9, f. 14.

F. 65. Concerning gain from gambling (Write the following characters on the back

εἰς τὰς 2 τῆς Σελήνης [f. 65v] *καὶ δῆσον αὐτὸ εἰς τὸ δεξιόν του χέρι στινὰ μασχάλη σου.) Τέλος.*

F. 65v. *Περὶ φυλακτήρια πολέμου (Γράψε τὴν σφραγῖδα τοῦ Σολομῶντος καὶ τὸ Ἀριστοτέλους —* [f. 66v] cryptographica et trigonus magicus).

F. 67. *Εἰς τὰς 6 τῆς Σελήνης (Γράψον τὰ κάτωθεν σημεῖα ὅταν πάγῃς εἰς κρίσιν —* [f. 67v] *μὲ θυμίαμα ἀρσενικὸ εἰς ἀγάπην εἶναι).*

F. 67v. *Ὅταν θέλῃς νά σε ἀγαποῦν ὅλοι οἱ ἄνθρωποι βάστα ἀλούπους* [sic] *καρδία — ἀγαποῦν σε πάντες μετὰ τῆς τιμῆς.*

F. 68. Signa magica. *Εἰς τὰς 7 τῆς Σελήνης διὰ τὸ κάτοπτρον ἤγουν στὸ γυαλὶ ὁποῦ γυαλίζονται αἱ γυναῖκες στρογγύλο νὰ καλῆς πνεῦμα —* [f. 69v] *ὅρκισον καὶ εἶναι ἐρω...* Textus abrumpitur, deest folium.

F. 70. *... εἶς σε ἀφόριο τζουκάλι μέσα* [f. 70v] *νὰ ἔχῃς ἀγάπην νὰ αὐξάνῃς θησαυρόν.*

F. 70v. *Εἰς τὰς δέκα τρεῖς τῆς Σελήνης νὰ γράψῃς τὲς κάτωθεν χαρακτῆρας — μετὰ ὅσπρα σου καὶ αὐξηθήσονται.*

F. 71. *Εἰς τὰς 14 τῆς Σελήνης περὶ λεκανομαντείας (Ἔπαρον τάσι ἀφόριο γανομένο —* [f. 75] *τὸ τάσι διὰ νὰ εὐγάζῃ τὰς φωνὰς τῆς τέχνης)* Signa magica.

F. 74. *Ταύτη εἶναι ἡ ἐπιγραφὴ ὁποῦ φέρεν ὁ ἄγγελος τοῦ Σολομῶντος πατάξαι δι' αὐτῆς πάντα τὰ δαιμόνια· (Κύριε ὁ θεὸς ἡμῶν —* [f. 75] *οὔτε τὴ νύκτα οὔτε τὴν ἡμέρα).* — Edetur in appendice.

F. 75. Circulus magicus.

F. 75v. *Ταύτη εἶναι ἑτέρα λεκανομαντεία μὲ πινάκια ἀφόρια (Βάλε δύο πινάκια ἀφόρια—* [f. 76v] *εἰς ὅλας τὰς δυνάμεις τοῦ θεοῦ. ἀμήν).*

F. 76v. *Καὶ ἂν θέλῃς νὰ ἐρωτήσῃς διὰ κλέπτην λέγε αὐτὸν τὸν ὁρκισμόν (Ὁρκίζω σας εἰς τὸ ὄνομα τοῦ ἀγγέλου Ἀγιὲλ—* [f. 77] *φανερώσεται καὶ αὐτὰ ᾧ ἔκλεψεν).* = Delatte, *Anecd., Ath.*, p. 42.

F. 77. *Καὶ ἂν θέλῃς νὰ ἐρωτήσῃς διὰ ἄνθρωπον ὁποῦ εἶναι —* [f. 77v] *ἢ πέθανε ἢ ἔχεται ἢ οὐχί).*

F. 77v. *Ἐὰν θέλῃς νὰ ἐρωτήσῃς διὰ ἀσθενῆ λέγε (Ὁρκίζω σας εἰς τὸ ὄνομα τοῦ Σατερφὸν — σηκώνεται ἢ ἀπέθανε).* = ibid., p. 42.

Καὶ ἐὰν θέλῃς νὰ ἐρωτήσῃς διὰ θησαυρὸν λέγε (Ὁρκίζω

on the 2nd of the Moon [f. 65v] and bind it to his right hand, close to your armpit.) End.

F. 65. Concerning protective amulets for war (Write the seal of of Solomon and that of Aristotle [f. 66*] cryptography and the magic triangle).

F. 67. For the 6th of the Moon (Write the signs below when you go to judgment [f. 67] with arsenic incense for love it is).

F. 67v. When you wish all people to love you, hold aloupus [sic] heart all love you with of the of honor.

F. 68. Signa magica. For the 7th day of the Moon, concerning the mirror, that is, the round glass in which women see their reflection, to summon a spirit [f. 69] conjure it, and it is lov... Text breaks off, a folio is missing.

F. 70. ... into you, a separate pot inside [f. 707] to obtain love to increase treasure.

F. 70. On the thirteenth day of the Moon, write the following characters — together with your silver coins and they shall multiply.

F. 71. On the 14th day of the Moon, concerning lecanomancy (Take a separate tinned basin — [f. 75] the basin to produce the voices of the art) Signa magica.

F. 74. This is the inscription that the angel of Solomon brought, to smite with it all the demons; (Lord our God [f. 75] neither by night nor by day). — To be published in the appendix.

F. 75. Magic circle.

F. 75. This is another lecanomancy with small plates of unfired clay (Place two small plates of unfired clay — [f. 76v] in all the powers of God. Amen).

F. 76. And if you wish to inquire about a thief, recite this conjuration (I adjure you in the name of the angel Agiel — [f. 77] he shall be revealed, along with what he has stolen). Delatte, *Anecd., Ath.*, p. 42.

F. 77. And if you wish to inquire about a person as to whether [f. 77] he is alive, or has died, or is detained, or not).

F. 77. If you wish to inquire about a sick person, recite (I adjure you in the name of Saterfon he shall recover, or he has died). ibid., p. 42.

And if you wish to inquire about a treasure, recite (I adjure

σας εἰς τὸ ὄνομα τοῦ Ῥοὲλ Μαχθηὲλ — ποῦ εἶναι ὁ θησαυρὸς κρυμμένος).

F. 78. *Καὶ πάλιν ἂν θέλῃς νὰ ἐρωτήσῃς διὰ τὴν βουλὴν τῶν ἀνθρώπων τί θέλει νὰ κάμῃ λέγε (Ὁρκίζω σας εἰς τὸ ὄνομα τοῦ Ταζουὲλ* — [f. 78ᵛ] *οὔτε τὴν νύκτα οὔτε τὴν ἡμέρα*). = ibid., p. 42-43.

F. 78ᵛ. *Ταύτη εἶναι ἑτέρα λεκανομαντεία νὰ συνάξῃς τὰ στοιχεῖα μὲ πινάκι (Ἔπαρον πινάκι ἀφόριο* [f. 79ᵛ] *διάβαζε τὸν ὁρκισμὸν ὁποῦ ἐγράφαμεν ὀμπρός*). = Delatte, *Anecdota Athen.* I, p. 40-41.

F. 80. Stella magica sex radiorum.

F. 80ᵛ. *Ὁρκίζω σας πνεῦμα εἰς τὴν σπάθην τῆς δικαιοσύνης τοῦ θεοῦ νὰ ἔλθητε πάλιν μετὰ χαρᾶς* ibid., p. 41.

F. 81. *Ταύτη εἶναι ἑτέρα λεκανομαντεία μὲ γαστέρα ἤγουν μὲ γυαλὶ* — [f. 82] *σῦρτε εἰς τὸ καλὸ καὶ εἰς τὴν ἀγγελία* = ibid., p. 43-44.

F. 82ᵛ. *Ταύτη εἶναι λεκανομαντεία τῆς γαστέρας τοῦ Σολομῶντος τὴν ἡμέραν τὴν κυριακὴ* [f. 85] *σφραγίδα τοῦ Σολομῶντος ἀριστερὰ καὶ τὸ μαχαίρι ἐκ δεξιῶν* = Delatte, ibid., p. 45-46.

F. 85. Imago *γαστέρας τοῦ Σολομῶντος* (*Θεώρει καὶ τοῦτο υἱέ μου Ῥοβοὰμ πῶς νὰ ὑποτάξῃς τὰ πνεύματα* — [f. 87] *καὶ ἔχε τες ὅλο ἕνα καὶ νὰ εἶναι μακρές*).

F. 87. *Περὶ ὅταν θέλῃς νὰ ποιήσῃς χαρτὶν ἀγέννητον* — [f. 88ᵛ] *τὰ σημεῖα ἀπάνω του ταῦτα.* Cf. cod. Athen. 9, f. 15.

F. 88ᵛ *Περὶ ὅταν θέλῃς νὰ πήσῃς* [l. *ποιήσῃς*] *παρθένον χαρτὶ νὰ σύρῃς* — [f. 89] *γράφε μὲ τὸ αἷμα τοῦ ζῴου τούτου* Cf. cod. Athen. 9, 15ᵛ; 23, f. 13ᵛ.

F. 89ᵛ. *Εἰς τὰς* 16 *τῆς Σελήνης μέρας ὅταν μισηθῶσι τὸ ἀνδρόγυνον* — *τὸ κατώφλιο.* Signa magica.

Ἕτερον (*Γράψον τὰς κάτωθεν χαρακτῆρας εἰς πάναν* — *ἡμέρα κυριακὴ ὥρα δ'*). Signa magica.

F. 90. *Εἰς τὰς* 18 *τῆς Σελήνης ἐὰν θέλῃς νὰ μάθῃς τὴν βουλὴν τῆς γυναικὸς* — *καὶ ἀνειγγέλει σε εἰ τί καὶ ἂν ἔκαμεν.* Signa magica.

F. 90ᵛ. *Εἰς τὰς* 22 *τῆς Σελήνης* (*Ἔπαρον βατράχου τὴν γλῶσσαν* — *ὁμολογήσει σε εἰ τί καὶ ἂν ἔπραξε*). — Cf. cod. Paris. 42, f. 61ᵛ.

Εἰς τὰς 21 *τῆς Σελήνης ἂν θέλῃς νὰ δήσῃς τὰς γλώσσας* — [f.91ᵛ] *καὶ παράχωσ(έ) τους πέτρας ῥίζα.* Signa magica.

you in the name of Roël Machthiël ☛ where is the th (lizard hidden).

F. 78. And again if you wish to ask concerning the counsel of men and what it intends to do, say: "I adjure you in the name of Tazouël --- [F. 78v] neither by night nor by day. " = ibid., p. 42–43.

F. 78v. This is another lecanomancy for gathering the elements with a plate (Take a separate plate, [f. 79] read the adjuration which we wrote before). — Delatte, Anecdota Athen. 1, p. 40–41.

F. 80. Magical star of six rays.

F. 80v. I adjure you, spirit, by the sword of the justice of God, to come again with joy ibid., p. 41, This is another

C. 81. lecanomancy with a bowl, that is, with glass – [f. 82] depart in peace and in good tidings — ibid., p. 43–44.

F. 82v. This is the lecanomancy of the bowl of Solomon; on Sunday [f. 85] the seal of Solomon on the left and the knife on the right — Delatte, ibid., p. 45–46.

F. 85. Image of the bowl of Solomon (observe this also, my son Rehoboam, how to subdue the spirits [f. 87] and keep — them all as one, and let them be at a distance).

F. 87. Concerning when you wish to make an unborn paper — [f. 88] the signs upon it are these. Cf. cod. Athen. 9, f. 15. F. 88. Concerning when you wish to make [l. make] a virgin paper, to draw — [f. 89] write with the blood of this animal — [f. 89] write with the blood of this animal Cf. cod. Athen. 9, 15; 23, f. 13.

F. 89. On the 16th day of the Moon, when a married couple has fallen into mutual hatred: the threshold. Sigma magica.

Another (Write the following characters on any ☛ Sunday at the 4th hour. Signa magica.

F. 90. On the 18th day of the Moon, if you wish to learn the intention of a woman, it will reveal to you whatever she may have done. Magic signs.

F. 90v. On the 22nd day of the Moon (Take the tongue of a frog, ☛ and she will confess to you whatever she may have done). — Cf. cod. Paris. 42, f. 61%

On the 21st of the Moon, if you wish to bind tongues ☛ [191] bury them with stone root. Signa magica.

F. 92 *Ἕτερον γλωσσόδημα τοῦ ἐχθροῦ σου (Γράψον τὰς χαρακτῆρας — μὲ κιννάβαρι καὶ βάστα τες*. Signa magica. *Εἰς τὰς* 18 *τῆς Σελήνης ἂν θέλῃς νὰ λύσῃς μάγια* [f. 93] *καὶ ἃ δὲν ἔχῃ δὲν βρίσκῃς.*

F. 93. *Εἰς κρίσιν γράφε τὰς χαρακτῆρας ταύτας μὲ κιννάβαρι βοηθήσατέ μοι τῷ ἁμαρτωλῷ δούλῳ τοῦ θεοῦ Κόστα* [Signa magica] *καὶ ταῦτα μὲ τῷ αἵματι νυκτερίδας.*

Τὸ μέλανι τοῦ Ζεῦ [sic] *εἰς τὴν ὥραν αὐτοῦ βάλε λατούρι* [sic] [f. 95] *καὶ γράψον τὸ ὄνομα αὐτοῦ καὶ βάστα το καὶ οὐ φοβᾶσαι* cod. Athen. 9, f. 13 ; 23, f. 10 ; edit. *Cat.* X, p. 91 sqq.

F. 95. *Περὶ ὁπόταν θέλῃς νὰ εὕρῃς θησαυρόν (Εὑρὲ πετεινὸν ἄσπρον—*[f. 95v] *σεμάδευσε τὸν τόπον καὶ εὔγαλε αὐτόν).* Signa magica = Supra cod. 3, f. 98.

F. 96. *Εἰς τὰς* 9 *τῆς Σελήνης καὶ εἰς εὐτυχίας οἴκου λάβε ἐκ τῆς σεληναίας τὸν καρπόν καὶ ἔστι οὐκ ὥς σου εὐτυχέστατος.*

Περὶ νὰ ἔρχηται ὄρεξι τῶν ἀνθρώπων νὰ γγαυλόνῃ [sic]. *Ἔπαρον μαργαριτάρι —* [f. 96v] *μὲ νερὸ καὶ τοῦ ἔρχεται ὄρεξιν).*

Περὶ θέρμη(ς) νὰ γράφῃς ἀπὸ μία χαρακτῆρα εἰς ἀμύγδαλο καὶ νὰ τρώγῃ ἀπὸ ταχὺν ἐκ τῆς ἀπὸ μία. Signa magica. *Εἰς ἀνδρόγυνον δεμένον γράφε τοὺς κάτωθεν χαρακτῆρας ὅταν ἔχῃ ἡ Σελήνη* 14 *ἢ* 15 *ἢ* 16 *ἡμέρα σαββάτου ἢ πέμπτη μετὰ μόσχου καὶ κρόκου ὥρα πρώτη.*

F. 97. Signa magica.

F. 97v. *Σεληνοδρόμιον παντοτινὸν μετὰ τὴν γενεαλογίαν τῶν προπατόρων ποία ἡμέρα ὑπάρχει ἀγαθὴ καὶ ποία ἐναντία καὶ εἶναι χέρη* [sic] *νὰ τὰς ἐξεύρ ς (Εἰς τὴν πρώτην τῆς Σελήνης Ἀδὰμ ἐπλάσθη —* [f. 102v, *ἡμέρα* 30] *ἔδωσεν ὁ θεὸς τὸν νόμον τοῦ Μωυσέως.* Sequuntur cryptographica. Textus abrumpitur. Cf. *Cat.* III, p. 32 sqq. : X, p. 121 sqq. XI, 2, p. 157 ss.

F. 103. *Καὶ τὸ μέταλλον τοῦ διαργύρου ἐστὶν τὸ σημεῖον Κριοῦ. Ἡ Σελήνη τὴ δευτέρα καὶ αὕτη μόνη πλανημένως καταῤῥοῦσα καὶ τὸ μέταλλο ἀσήμι σημεῖον Σελήνης.*

Ἐδῶ χρῶ μὲ τοὺς ἑπτὰ πλανήτας πῶς ὀρέξει ὁ καθένας ἀπὸ δύο ζῴδια. εἰ δὲ ὁ Ἥλιος καὶ ἡ Σελήνη — [f. 104] *τέλη τῶν παναγαθῶν εἰς κακὸν ἀποβαίνουσιν.*

F. 92 Another tongue-binding of your enemy (Write the characters in cinnabar and keep them. Signa magica.
On the 18th of the Moon, if you wish to dissolve spells
[f. 93] and what one does not have, one cannot find.

F. 93. For a trial, write these characters in
cinnabar: help me, the sinful servant of
God, Kosta [Signa magica] and these with the blood of a bat.
Into the ink of Zeus [sic], cast during his hour a laturni [sic] [f. 95] and write his name and keep it
and you shall not fear. cod. Athen. 9, f. 13; 23, f. 10; edit. Cat. X, p. 91 sqq.

F. 95. Concerning when you wish to find a treasure: Find a white cock— [l. 954] mark the spot and bring it forth).
Signa magica Supra cod. 3, f. 98.

F. 96. On the 9th of the Moon and in the house of good fortune, take the fruit of the lunar plant and there shall be no one more fortunate than you.
Concerning making people come with appetite to revel [sic]. Take a pearl — [F. 967] with water and the appetite shall come to him.)
Concerning fever: write one character upon an almond and let him eat one of them quickly, one by one. Signa magica.
For a couple that is bound, write the characters below when the Moon is in its 14th or 15th or 16th day, on a Saturday or Thursday, with musk and saffron, in the first hour.

F. 97. Signa magica.

nF. 97. A perpetual lunar almanac following the genealogy of the forefathers, indicating which days are favorable and which are unfavorable, and it is useful to know them. (On the first day of the Moon, Adam was formed — [f. 102, day 30] God gave the law of Moses. Sequuntur cryptographica. Textus abrumpitur. Cf. Cat. III, p. 32 sqq. : X, p. 121
sqq. XI, 2, p. 157 ss.

F. 103. And the metal of mercury is the sign of Aries. The Moon on the second day, flowing alone in its wandering course, and the metal silver is the sign of the Moon. Here use the seven planets to see how each rules two signs. But if the Sun and the Moon — [f. 104] the perfections of all good things turn to evil.

F. 104. *Τῶν δώδεκα ζῳδίων διαφοραὶ κατὰ φύσιν νὰ ξεύρῃς καθενὸς. Ὁ Κριὸς πρᾶος ταπεινὸς* [f. 106] *μὴ φυτεύσῃς διὰ καρπόν. Τέλ λοςΓίνωσκε γοῦν ἀκόμα νὰ καταλάβησαν ὁ ἄνθρωπος τὸν ἑαυτὸν τωύτη φύσις εἶναι.*

F. 106v. Tabula astrologica.

F. 107 [Folium laesum.] *Περὶ τῶν ἡμερῶν τῆς ἑβδομάδος ἡμέρᾳ ἐκείνῃ εἶπεν ὁ θεὸς γενέσθω φῶς καὶ ἐγένετο φῶς.*

F. 107v-109. Tabulae astrologicae.

F. 109v. *Εἰς φλεβοτομία. Ποία ἡμέρα εἶναι καλὴ νὰ πέρνῃς αἷμα. Εἰς τὴν α' γίνεται κίτερνος* [sic] [f. 110v] *νὰ μὴν φλεβοτομήσῃς · πλανῆτες καὶ ζῴδια ἐναντία ἐστίν.* Cf. cod. Athen. 3, f. 70v.

Ἔσδρα τοῦ προφήτου εἰς τοὺς δώδεκα μῆνας · τὰς ἐπιβαρεῖς ἡμέρας νὰ ἀπέχ ς ἀπὸ πᾶσαν ἐπιχείρησιν (Σεπτέμβριος εἰς τὰς γ' καὶ κθ' — [f. 111] *αὐτὴν τὴν ἡμέρα καὶ νὰ περάσῃς φλεβοτομίαν αὐτοῦ).* — Cf. *Cat.* VIII, 3. cod. Paris. 27, f. 277 ; 42 f. 110.

F. 111. *Ἑτέρα μέθοδος τοῦ προφήτου Ἔσδρα ὁποῦ τῷ ἐφανέρωσεν ὁ θεὸς διδάξαι τοὺς υἱοὺς Ἰσραὴλ τὰς εὐχαρίστους* [f. 112] *γ', ζ', ιβ', ις', κδ'.* Cf. cod. Athen. 2, f. 185v.

F. 112. *Πῶς ἐξουσιάζουν τὰ τέσσαρα στοιχεῖα τοῦ ἀνθρώπου θνητοῦ* — [f. 113v] *ὥρα ι', ια', ιβ' εἶναι τοῦ φλέγματος καὶ οὕτως κυριεύουν.*—Cf. Cod. Athen. 7, f. 97 ; Athen.3, f.69v.

F. 114. *Περὶ τῶν δώδεκα ζῳδίων. ὅταν βασιλεύῃ τὸν χρόνον, τί μέλλει ἔσ(εσ)θαι, τί γίνεται (Κρίου βασιλεύοντος ἔσται ὁ χρόνος ἴμερος* —[f.115v] *καὶ οἱ ἰχθύες σπάνιοι ἔσονται).* = cod. Mediol. 7, f. 93 ; edit. *Cat.* III, 30-31.

F. 116. *Περὶ ὄμβρου καὶ ἀνομβρίας, πῶς πολλῷ δὲ μᾶλλον ἐν μετοπώρῳ καὶ ἔμπροσθεν ὧδε συμβῇ καὶ εἶναι ἡ Σελήνη ἐν τῷ Λέοντι — κρατοῦσι Ταῦρος Τοξότης τὸν ηχμῶν* [an *τῶν χυμῶν*?] *τῆς γῆς κρατοῦσι).*

Περὶ τοῦ ζῳδιατικοῦ κύκλου (Ἐπάνωθεν τοῦ ζ' ἑπτὰ οὐρανοῦ ἐστιν ἕτερος κύκλος ὁ ζῳδιατικὸς ἔχων τὰ δώδεκα ζῴδια — [f. 118] *ἕως κάτω βάθος στάδια μυριάδες ιβ' ἥμισυ.* Cf. cod. Paris. 4, f. 142 ; cod. 61, f. 47.

F. 118. *Περὶ τοῦ Ἡλίου πῶς ποιεῖ τοὺς τέσσαρες (Γίνωσκε ὅτι ἐν τῷ οὐρανῷ ἔνθα ἔστιν ὁ Ἥλιος εἰσὶ καμάρες γ'* — [f. 119] *τὸ θέρος τὸ ἔαρ* [sic] *ὥριμον καὶ τὸν φθινόπωρον).*

F. 119. *Περὶ τοῦ ἀστέρος τοῦ καλουμένου κεφαλὴ καὶ οὐρά*

F. 104. The distinctive natures of the twelve signs of the zodiac, that you may know each one. Aries is gentle and humble — [f. 106] do not plant for fruit. End. Know further that a person may come to understand his own nature through this.

F. 106. Astrological table.

F. 107 [Damaged folio.] Concerning the days of the week — on that day God said let there be light, and there was light. F. 107–109. Astrological tables.

F. 109. On phlebotomy. Which day is favorable for drawing blood. On the first day jaundice occurs [sic] [f. 110v] — do not perform phlebotomy — planets and signs are unfavorable. Cf. cod. Athen. 3, f. 70v.

* Esdras the Prophet on the twelve months: the burdensome days on which you should abstain from every undertaking (September on the 3rd and 29th — [f. 111] on that very day you should also undergo phlebotomy). — Cf. Cat. VIII, 3. cod. Paris. 27, f. 277; 42 f. 110.

F. 111. Another method of the Prophet Esdras, which God revealed to him to teach the sons of Israel the favorable [f. 112] days: 3rd, 7th, 12th, 16th, 24th. Cf. cod. Athen. 2, f. 185v.

F. 112. How the four elements govern mortal man — [f. 113] the 10th, 11th, 12th hours belong to phlegm, and thus they hold dominion. Cf. Cod. Athen. 7, f. 97; Athen. 3, f. 69. F. 114. On the twelve signs of the zodiac: when each one reigns over the year, what is to come, what comes to pass (when Aries reigns, the year will be pleasant [f. 115] and fish will be scarce). = cod. Mediol. 7, f. 93; edit. Cal. III, 30–31.

F. 116. On rain and drought, how much more so in autumn and hereafter it may come to pass, and when the Moon is in Leo — Taurus and Sagittarius hold sway over the droughts [on the humors ?] of the earth they hold dominion).

On the zodiacal circle (Above the seventh heaven there is another circle, the zodiacal, containing the twelve signs — [f. 118] down to the lowest depth: 12½ myriads of stadia). Cf. cod. Paris. 4, f. 142; cod. 61, f. 47. F. 118.

On the Sun and how it produces the four seasons (Know that in the heaven where the Sun is, there are three vaults — [1. 119] the summer, the spring [sic] ripe and the autumn).

F. 119. On the star called the Head and Tail

(*Γίνωσκε δὲ καὶ τοῦτο ὅτι ὁ ἀστὴρ ὁ καλούμενος κεφαλὴ* [signum Anabibazontis] *καὶ οὐρὰ* [signum Katabibazontis] — *πάλιν τὴν κυριακὴν ὁ Κρόνος κυριεύει οὐρά* [signum idem] = cod. Ath. 9, f. 4ᵛ ; edit. *Cat.* X, p. 71.

F. 119ᵛ. *Ἐνταῦθα ἐστὶν ἡ Σελήνη μὲ τοὺς ἀνέμους, τὸ ἄστρον μὲ τὸ ὄφιν ἔχει τρεῖς ἡμέρας τῆς Σελήνης — ἐξουσία του εἰς ζημία εἶναι.* [Imago astrologica] *εἰς τὴν α', ια', κα' εὑρίσκεται εἰς τὴν Λεβάντη ι', κ', λ' εὑρίσκονται ἐν τοῖς καταχθονίοις.* Textus abrumpitur cod. Ath. 10, f. 30ᵛ ; edit. *Cat.* X, p. 127.

6. Cod. Bibl. Acad. scient. graec. 161, olim Instituti Archaeolog. Constantinopol. — Chartaceus, cm. 14,5×10,2, ff. 41, saec. XVIII exeuntis.

F. 1. *Εἰς τὴν λ' τῆς Σελήνης ὁ Σαμουλὴ ἐγεννήθη — εὑρεθήσεται καὶ τὸ ὄναρ καλόν.* — Cf. supra cod. 3, f. 117ᵛ ; cod. Athen. 10, f. 22.

F. 1ᵛ. *Παρθένος ἐὰν βροντήσῃ ἤγουν Αὔγουστος τῶν Ῥωμαίω(ν) ὁ βασιλεὺς πόλεμον δηλοῖ* — [f. 4ᵛ] *καὶ εἰς τὴν θάλασσαν κίνδυνος εἰς τὴν καραβιά.* — Cf. supra cod. 3, f. 6 ; cod. Ath. 10, f. 34ᵛ sqq.

F. 5. *Ἀρχὴ σεισμολόγιον* [sic] *τῶν δώδεκα μηνῶν. Μὴν Σετέμβριος* [sic] (*Ἐὰν ἡμέρᾳ σεισμὸς γένηται ἅπασα καρποῦ χαμὸς* — [f. 9ᵛ] *ἔσται ἐκεῖ εἰς τὴν πόλιν*). — Cf. cod. Athen. 10, f. 37ᵛ sqq. *Cat.* VII, p. 167.

F. 10. *Ἑτούρα μεθοδὰ* [sic] *τῆς Σελήνης. Μήνη Σετέμβριος* (*Ἐὰν ὀρθὴ ἡ Σελήνη θρέμματα καλὰ* — [f. 11] *εἰ δὲ πλαγία λ' εἰς ἐθνῶν πόλεμον δηλοῖ*). — Cf. cod. 3, f. 42ᵛ-43ᵛ ; cod. Athen. 11, f. 23ᵛ.

F. 11ᵛ. *Ἑρμηνεία κυρίου Μ α ν ο υ (ὴ) λ τοῦ Σοφοῦ περὶ ἐάν τις ἴδῃ ὄνειρον εἰς τὴν ἡμέραν τῆς Σελήνης τί δηλοῖ πονηρὸν ἢ καλόν* (*Εἰς τὴν α' τῆς Σελήνης ἐὰν ἴδῃς ὄνειρον εἰς χαράν σου ἔρχεται* — [f. 13] *ἕως ἡμέρας ιθ' εἶναι γίνεται*). — Cf. Delatte, *Anecdota Athen.*, I, p. 204 sqq. et quae de somniis dicuntur in Selenodromiis e. g. *Cat.* XI, 2, p. 157 ss.

F. 13ᵛ. *Σεληνοδρόμιο(ν) τῶν δώδεκα μηνῶν. Σετέμβριος* (*Ἐὰν ὀρθὴ ἡ Σελήνη* — [f. 14] *εἰ δὲ πλαγία Σελήνη ἀέρων πλῆθος*). — Cf. supra, f. 10.

(Know also this, that the star called the Head [signum Anabibazontis] and Tail [signum Katabibazontis] — again on Sunday Saturn rules the Tail [signum idem] cod. Ath. 9, f. 4v; edit. Cat. X, p. 71.

F. 119. Here is the Moon with the winds, the star with the serpent has three days; the Moon's authority over it is harmful. [Imago astrologica] on the 1st, 11th, 21st it is found in the East; the 10th, 20th, 30th are found in the subterranean regions. The text breaks off cod. Rev. 10, f. 30; edit. Cat. X, p. 127.

6. Cod. Bibl. Acad. scient. graec. 161, formerly of the Archaeological Institute of Constantinople. — Paper, cm. 14.5×10.2, ff. 41, late 18th–19th century.

F. 1. On the 30th of the Moon, Samuel was born — it will be found and the dream is good. — Cf. above cod. 3, f. 117v; cod. Athen. 10, f. 22.

F. 1v. Virgo: if it thunders, that is, in August by the Roman calendar, it portends war by the emperor — [f. 4v] and danger at sea for shipping. Cf. above cod. 3, f. 6; cod. Ath. 10, f. 34 sqq.

F. 5. Beginning of the seismologion [sic] of the twelve months. Month of September [sic] (If an earthquake occurs during the day, total loss of harvest — [f. 9v] it shall be there in the city). Cf. cod. Athen. 10, f. 37 sqq. Cat. VII, p. 167.

F. 10. Another method [sic] of the Moon. Month of September (If the Moon is upright, fine livestock — [f. 11] but if oblique, it signifies war among the nations for 30 days). Cf. cod. 3, f. 42-43; cod. Athen. 11, f. 23.

F. 11[4]. Interpretation by Lord Manuel the Wise concerning what it signifies, good or evil, if one sees a dream on the day of the Moon (On the 1st of the Moon, if you see a dream, joy comes to you — [f. 13] up to the 19th day it comes to pass). Cf. Delatte, Anecdota Athen., I, p. 204 sqq. et quae de somniis dicuntur in Selenodromiis e. g. *Cat.* XI, 2, p. 157 ss.

F. 13. Selenodromion of the twelve months. September (If the Moon is upright — [f. 14] but if the Moon is oblique, an abundance of winds follows). — Cf. above, f. 10.

F. 14v. *Ἑρμηνεία τοῦ μηνὸς περὶ τοῦ ἀσθενοῦ(ς) τοῦ κατακλιθέντος (Ἐὰν ἡμέρᾳ πρώτῃ τοῦ μηνὸς κατακλιθῇ ἄνθρωπος φόβος* —[f. 15v] *εἰς τὴν λα' φόβον μέγαν θανάτου ἔχει).* — Cf. cod. Athen. 10, f. 44v; edit. *Cat.* X, p. 136; XI, 2, p. 151 sq.

F. 16. *Ἑρμηνεία τῆς Σελήνης περὶ τοῦ κατακλιθέντος ἀνθρώπου εἰς ἀσθένειαν (Εἰς τὴν α' ἐὰν κατακλιθῇ* —[f. 17] *ἕως ἡμέρα γ' καὶ ἐὰν παρέλθῃ ὑγιαίνει)* — Cf. supra cod. 3 f. 116v.

F. 17. Signa magica.

F. 18-18v. Praecepta medica et incantationes *Νὰ παγένῃς στὴν κρίσιν.*

F. 19. *Ἐὰν δὲ ἔλθῃ ἀρχὴ χρονία ἤγουν ὁ Σετέμβριος ἡμέρᾳ κυριακῇ γένηται καρπὸς πολύς — Ἐὰν ἔλθῃ τῷ σαββάτῳ θέλει γεννήματα πολλὰ πλῆθος.*

F. 19v. *Καὶ εἶναι αἱ ὧραι ἡμερῶν τῆς εὐδομάδος* [sic] *κάθε ἡμέραν — τοῦ σαββάτου ὥρα α' κακή, ὥρα β', γ', δ', ε', ς', ζ', η', θ', ι', ια', ιβ', ὅλαι καλαί.*

F. 20. *Ἐδῶ γρά(φω)μεν τοὺς ἔτους* [sic] *ἀπὸ κτίσεως* — [f. 21] *καὶ ὁ Μουσταφὰς καὶ μὲ τῶν ἀδελφῶν τοῦ.*

F. 21v-27v. Incantationes.

F. 29. *Καλανδολόγιον ἀκριβὲς ἐξ Ἐσθᾶ* [l. *Ἔσδρα*] *τοῦ προφήτου ἀξιόλογα γράμματα (Ἐὰν καλάνδες γένωνται ἤγουν ἀρχὴ τοῦ Ἰανουαρίου μηνὸς τῇ κυριακῇ ἔσται χειμόνας* [sic] *χρήσιμος* — [f. 29] *καὶ γερόντου* [sic] *θάνατος).* — Cf. cod. German. 7, f. 132v; cod. Athen. 11, f. 24.

F. 29v. *Ὀνειροκρίτης (Ἀπεθαμένον νὰ ἴδῃς* — [f. 33] *παντριμένος χήρεβεσε* [sic]).

F. 34-34v. Tabulae chiromanticae. Cf. supra cod. 3, f. 45.

F. 35. *Ἐκ τοῦ ὀνειροκρίτου τοῦ Ταραφαντοῦ σοφοῦ (Ἐὰν ἴδῃ(ς) τινὰς ὅπως ἀναστηθῇ νεκρὸς* — [f. 39] *μετὰ ἀφεντίας κινήσει καὶ μὲ διαφοράν). Τέλος.*

F. 39v. Incantationes.

F. 40. Notulae variae.

F. 41. Hymni paschales.

7. Cod. Bibl. Acad. scient. graec. 173, olim Instituti Archaeolog. Constantinopoli. — Chartaceus, cm. 15 × 10,5, ff. 284, saec. XVII, *Ἐρωτήσεις καὶ ἀποκρίσεις* ex omnifaria doctrina, videlicet, Mi-

F. 14[5]. Interpretation of the month concerning the sick person who has taken to bed (If on the first day of the month a person takes to bed, fear — [f. 15[5]] on the 31st he faces great fear of death). — Cf. cod. Athen. 10, f. 44; edit. Cat. X, p. 136; XI, 2, p. 151 sq.

F. 16. Interpretation of the Moon concerning the person who has taken to bed in illness (On the 1st, if one takes to bed — [f. 17] until the 3rd day, and if it passes, he recovers) Cf. supra cod. 3 f. 116.

F. 17. Magic signs.

F. 18-18. Medical precepts and incantations Νὰ παγένης in the judgment.

F. 19. If the beginning of the year, that is, September, falls on a Sunday, there will be an abundant harvest — If it falls on a Saturday, there will be many crops, a great multitude.

F. 19. And the hours of the days of the week [sic] each day — the first hour of Saturday is inauspicious; the 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th hours are all auspicious.

F. 20. Here we record the years from the creation, [f. 21] together with Mustafa and his brothers. F. 21[1–27]. Incantations.

F. 29. An accurate Calendarion from Esdras [i.e., *Ezra] the Prophet, containing notable writings (If the Kalends fall, that is, the beginning of the month of January, on a Sunday, the winter will be mild [f. 29] and there will be the death of an old man). Cf. cod. German. 7, f. 132; cod. Athen. 11, f. 24.

F. 29[7]. Dream Interpreter (To see a deceased — [f. 33] marriage person... [sic]).

F. 34–34. Chiromantic tables. Cf. supra cod. 3, f. 45.

F. 35. From the dreamer of Of Taraphantus the wise (If one sees how a dead man rises — [f. 39] he will move with authority and distinction). End.

F. 39v. Incantations.

F. 40. Various notes.

F. 41. Paschal hymns.

7. Cod. Bibl. Acad. scient. graec. 173, formerly of the Archaeological Institute in Constantinople. Paper, cm. 15 × 10.5, ff. 284, 17th century, Ἐρωτήσεις καὶ ἀποκρίσεις from universal learning, namely, MA-

chaelis Pselli continens; cf. cod. Ital. 19, f. 317 sqq.; 18 f. 334v sqq. Folia prima codicis desunt.

F. 1. *ιζ'. Περὶ τοῦ τί ἐστιν αἰών (Τὸ τοῦ αἰῶνος ὄνομα πολύσημόν ἐστιν* — [f. 1v] *ὁ ὑπάρχων πρὸ τῶν αἰώνων θεός).* Capitula varia inter quae *ιη'* de angelis et de essentia illorum.

F. 5. *κα'. Πόσοι οὐρανοί (Ἕνα οὐρανὸν ὑπὸ τῆς γραφῆς* — [f. 5v] *ὑπὸ τῶν ἔξω σοφῶν λεγόμενος καὶ διάφοροι).*

F. 5v. *κβ'. Περὶ τοῦ κινητὸς ὁ οὐρανὸς ἢ ἀκίνητος (Ὁ οὐρανὸς ἀκίνητός ἐστιν* — [f. 6] *ἑσπέριον γενόμενον Κρόνον Ἑρμῆν καὶ Ἄρην).*

F. 6. *κγ'. Πόσα στιχία* [sic] *εἰσὶν (Τέσσαρα· πυρκαυστικὸν καὶ φωτιστικὸν* [f. 6v] *πρῶτον εὐθέως ὑποχωρεῖ).* — Cf. cod. Paris. 4, f. 143v.

F. 6v. *κδ'. Ποταποί, τί ἐστιν Ἥλιος, Σελήνη καὶ ἀστέρες (Φωτοδοχεῖα ἐν οἷς* — [f. 7] *ὅτι καλὸν ἀφανίζουσα).*

F. 7. *κε'. Εἰ ἄρα ἀληθεύει ἡ ἀστρονομία (Ἐν τοῖς καθ' ἡμᾶς οὐδαμῶς* — [f. 7v] *τοῦ λοιποῦ πεφανέρωται).* — Edetur in appendice.

F. 7v. *κς'. Τίνος χάριν ἐν τῷ οὐρανῷ τὰ ὕδατα (Διὰ τὴν τοῦ Ἡλίου καὶ αἰθέρος θερμότητα ἀπολέσαι τὸν κόσμον οὐ θέλει δέ).*

F. 8. *κζ'. Πόσαι ὧραι καὶ τροπαὶ τοῦ ἐνιαυτοῦ (Τέσσαρες· πρώτη μὲν ἡ ἐαρινή* — [f. 8v] *μεταβολὰς οἶδεν ὁ λόγος).*

F. 8v. *κη'. Τί οὖν θέλομεν λέγειν περὶ Ἡλίου καὶ Σελήνης καὶ ἀστέρων, εἰ ἄρα περιπατοῦσιν ἢ ἀκινητοί εἰσιν (Περὶ τοῦ Ἡλίου φησὶν ὁ Δαβὶδ* —, [f. 9v] *τῶν δώδεκα ζῳδίων τὰ ὀνόματα καὶ μῆνές εἰσιν ὧδε).*

F. 9v. *κθ'. Περὶ μηνῶν καὶ ζῳδίων (Μὴν Μάρτιος κα' Κριὸς* [f. 19] *μηνὶ Φευρουαρίῳ εἰκοστῇ Ἰχθῦς).*

F. 10. *Καὶ ὁ μὲν Ἥλιος καθ' ἕκαστον ζῴδιον ἀποτελεῖ μῆνα — καὶ ἀνύεται τάχιον.*

λ'. Μία ἐστὶν ἡ θάλασσα ἢ διάφοροι (Τὸ προστάξαι τὸν θεὸν — [f. 10v] *γλυκαινομένου τοῦ ὕδατος).*

F. 11. *λα'. Πόθεν ἀστραπαὶ καὶ βρονταὶ καὶ κεραυνοί (Τῇ τοῦ θεοῦ προστάξει* — [f. 11v] *καταξιοῦνται συγγνώμης).*

F. 11v. *λβ'. Ἡ χιὼν καὶ χάλαζα πόθεν συνίσταται (Ἡ χιὼν ὕδωρ ἐκπορεύεται* — [f. 12] *ἁμαρτιῶν ἐστιν εἰς πράξεις).*

chaelis Pselli containing; cf. cod. Ital. 19, l. 317 sqq.; 18 l. 334 sqq. The first folios of the codex are missing.

F. 1. XVII. On what eternity is (The name of eternity is highly significant [f. 4] — God who exists before the ages). Various chapters, among which on angels and on their essence.

F. 5. XXI. How many heavens are there (One heaven, as stated by Scripture [f. 5v.], as spoken of by the outer wise men, and the

F. 5v. various accounts thereof). XXII. On whether heaven is in motion or at rest (Heaven is immovable — [f. 6] Saturn, Mercury, and Mars becoming vespertine).

F. 6. XXIII. How many elements there are (Four — the combustive, and the luminous, [f. 6v.] the first withdraws immediately). Cf. cod. Paris. 4, f. 143. XXIV.

F. 6v. Of what nature are the Sun, Moon, and stars (Receptacles of light, in which — [f. 7] causing what is good to vanish).

F. 7. XXV. Whether astronomy speaks truth (In matters pertaining to us, not at all — [f. 7v.] the remainder has been made manifest). — To be published in the appendix.

F. shtv. 26. For what reason are there waters in the sky (Because of the heat of the Sun and the aether, which would destroy the world, but He does not will it).

F. 8. 27. How many hours and seasons are there in a year (Four: the first is spring — [f. 8v] the account knows the changes). 28.

F. 8v. What then do we mean to say about the Sun and the Moon and the stars, whether they move or are motionless (Concerning the Sun, David says —, [f. 9v] here are the names of the twelve zodiac signs and the months).

F. 9v. 29. Concerning the months and the zodiac signs (The month of March [corresponds to] Aries; [f. 19] on the twentieth of the month of February, Pisces).

F. 10. And the Sun completes a month in each zodiac sign — and passes through it more quickly.

2. Is the sea one or are there several? (The command of of God [f. 10v] the water becoming sweet).

F. 11. 31. From where come lightning, thunder, and thunderbolts? (By the command of God [f. 11v] are deemed worthy forgiveness forgiveness).

F. 11. 32. From where do snow and hail form? (Snow proceeds from water — [f. 12] is of sins unto deeds).

F. 12. *λγ'. Πόθεν πηγαὶ καὶ τὰ θερμὰ ὕδατα (Πᾶσα αὕτη διατριβή ἐστι—* [f. 12v] *θερμὰ ἀνάγονται ὕδατα).* —Cf. cod. Paris. 4, f. 143, Delatte, *Byz. Zeitschrift*, XXX, 1929, p. 517.

F. 12v. *λδ'. Πόθεν ἡ ζώνη ἀστέρων, χύσις αἰφνιδίως καὶ μετάβασις (Φαντασία ἐστὶ τὸ ὁρώμενον — τρέχειν καὶ φέρεσθαι).*

λε'. Ὁ παράδεισος ποταπός ἐστιν (Τινὲς μὲν αἰσθητὸν τὸν παράδεισον — [f. 13] *Χριστὸς ἐκεῖ καὶ οἱ ἅγιοι).* — Cf. cod. Paris. 4, f. 142v; Delatte, *l.c.*, p. 515.

F. 13. *λς'. Πόθεν τὰ σώματα (Πᾶν σῶμα ἐκ τῶν τεσσάρων στοιχείων —* [f. 14v] *διὰ τῆς τοῦ θεοῦ).*

Sequuntur alia capitula didactica.

8. Cod. Bibl. Publ. graec. 180. — Chartaceus, cm. 20×15,5, ff. 351, saec. XVI et XVII, pluribus manibus exaratus, collectanea varia continens. Extremam partem codicis Mosquae Michaele Theod. f. regnante (1613-1645) scripsit quidam eruditus Graecus, qui a lectoribus veniam petit, quod inter populum linguae alienae sine libris (*ἔλλειψις τελεία βιβλίων*) ex memoria de rebus tam gravibus disseruerit. Anno 1648 in Valachia codex inventus est. Anno 1822 Veronae Ignatius, ecclesiae Valachiae metropolita, Alexandro I imperatori Rossiae dono dedit. Cf. *Comptes rendus de la Bibl. Publ.* 1871, p. 44-46.

F. 18. Septem disciplinarum definitiones: *ἀρχὴ τοῦ ἀστρολόγου τὸ σφαιροειδὲς σχῆμα.*

F. 87. *Καὶ Ἰχθὺς ὑγρὸν καὶ θερμόν — Κριὸς ὑγρὸν καὶ θερμόν.* Tabula duodecim signorum.

Κατὰ τὴν ὁμοίωσιν τῶν ποιοτήτων καὶ δυνάμεων — καὶ οὕτως γίνονται κύκλοι.

F. 87v. *Πάλιν ὅταν θέλῃς νὰ κάμῃς τρίγωνον τὰ ζῴδια — τρία μετρικὰ ἤγουν τρίγωνον καὶ τετράγωνον ὁμοίως· λέγε οὕτως· τέσσαραις* [sic] *φοραῖς ἀπὸ τρία δώδεκα.* — Cf. cod. Venet. 7, f. 382v.

Τὴν κυριακὴν ἐργάζου ὅτι δουλείαν θέλῃς ἀπὸ ὥρας τρίτης ἕως εὐδόμης [sic] — [f. 88] *κακίαν δουλίαν τὸ σάββατον ὅλην τὴν ἡμέραν.*

F. 88. *Γίνωσκε ὅτι καθὼς λέγουσιν οἱ ἀστρολόγοι ἐπειδὴ εἶναι ἑπτὰ πλανῆτες* [sic] — [f. 89] *ἐργάζου ὅλην τὴν ἡμέραν.*

F. 171. *Ἰουστίνου φιλοσόφου καὶ μάρτυρος (Ἀπόδειξις ὅτι*

F. 12. 33. On the Sources of Springs and Hot Waters (This entire discussion concerns [f. 12v] the rising of hot waters. Cf. cod. Paris. 4, f. 143, Delatte, Byz. Zeitschrift, XXX, 1929, p. 517.

F. 124. 34. On the Origin of the Belt of Stars, Its Sudden Outpouring and Transition (What is seen is a phantasm — to run and to be carried along).

35. What Kind of Place Is Paradise (Some hold paradise to be perceptible [f. 143] — Christ is there, and the saints). Cf. cod. Paris. 4, f. 142'; Delatte, l.c., p. 515.

F. 13. 36. On the Origin of Bodies (Every body is composed of the four elements — f. 147] through the [power] of God).

Other didactic chapters follow.

8. Cod. Bibl. Publ. graec. 180, Paper manuscript, 20 x 15.5 cm, ff. 351, 16th and 17th centuries, written in several hands, containing various miscellaneous collections. The final portion of the codex was written in Moscow during the reign of Michael, son of Theodore (1613–1645), by a certain learned Greek, who asks the readers' indulgence for having discoursed from memory, without books (ἔλλειψις τελεία βιβλίων), among a people of foreign tongue, on matters of such gravity. In 1648 the codex was found in Wallachia. In 1822, Ignatius, Metropolitan of the Wallachian Church, presented it as a gift to Alexander I, Emperor of Russia. Cf. Comptes rendus de la Bibl. Publ. 1871, pp. 44–46.

F. 18. Definitions of the seven disciplines: ἀρχὴ τοῦ ἀστρολόγου τὸ σφαιροειδές σχῆμα.

F. 87. Και Ἰχθὺς ὑγρὸν καὶ θερμόν· Κριός ὑγρὸν καὶ θερμόν. Table of the twelve signs.

Κατὰ τὴν ὁμοίωσιν τῶν ποιοτήτων καὶ δυνάμεων — καὶ οὕτως γίνονται κύκλοι.

F. 87v. Again, when you wish to make a trine of the three zodiacal signs, metrically, that is, a trine and a square, similarly say thus: four [sic] times three makes twelve. Cf. cod. Venet. 7, f. 382.

On Sunday, perform whatever work you wish from the third hour until the seventh [sic] [f. 88]; on Saturday, perform evil work all day long.

F. 88. Know that, as the astrologers say, since there are seven planets [sic] — [f. 89] work all day long.

F. 171. Justin the Philosopher and Martyr (Demonstration that

ὁ Ἥλιος φυσικῶς ἔχει τὴν θερμότητα — φυσικὴ ἄρα τοῦ Ἡλίου θερμότης).

F. 171v. *Κεφάλαιά τινα ἀστρολογικά · περὶ ἀνακαινισμοῦ γῆς Σελήνης ἰνδικτιῶνος περιόδου, Ἡλίου καὶ Σελήνης κύκλος καὶ ἄλλα τῶν ἀστρολογικῶν (Καὶ τοῦτο οὐκ ἀγνοεῖν* — [f. 172v] *Ἡλίου καὶ Σελήνης κύκλοι).*

F. 172v. *Περὶ ἑπτὰ κλιμάτων τῆς γῆς (Εἴπωμεν οὖν καὶ περὶ τῶν ἑπτὰ τῆς γῆς κλιμάτων, ἐν οἷς συμβαίνει αὔξησις καὶ μείωσις* — [f. 176]. *ἐν τῷ Κριῷ καὶ τοῖς βορειοτέροις μέρεσιν).* — Cf. Cod. Ital., 3, f. 15v ; 19 f. 442v ; Germ. 7, f. 41. Honigmann, *Die sieben Klimata*, 1929, p.97 ss.

F. 176v. *Κεφάλαιον περὶ τοῦ Ἡλίου καὶ πῶς θερμαίνει μόνος τῶν ἄλλων καὶ ὅτι μείζων ὅλης τῆς γῆς (Ὁ Ἥλιος μείζων ἐστὶν ἁπάσης γῆς*— [f. 181] *ἀλλὰ δὴ καὶ σχηματισμόν).*

F. 191. *Περὶ τοῦ πῶς ὁ Ἥλιος θερμαίνει (Περὶ δὲ τῆς γινομένης θερμότητος* — [f. 182] *κινούμενα καὶ μᾶλλον ἐκτυποῦται).*

F. 184. *(Περὶ) ἰατρομαθηματικῶν συντάξεων (Ἰητὴρ ὢν ἀστρολόγος μαλ' ἐπαινετὸς εἴη — πλουτοδότειρα θ' ἅμα).* — Edetur in appendice.

F. 184v. *Περὶ τοῦ ὕδατος ὅπερ ἐστὶν ὑπεράνω τῶν οὐρανῶν (Ἐπειδὴ ἐπάνω τοῦ στερεώματος* — [f. 185] *μέχρι συντελείας ἀδιάβατον).*

F. 186. *Περὶ τῶν φαινομένων φλογῶν καιομένων περὶ τὸν οὐρανόν (Καὶ τῶν καιομένων πιπτόντων ἀστέρων* — [f. 189] *καὶ τῶν λοιπῶν τοσαῦτα εἰρήσθω).* — Cf. Nic. Blemmidae *Epit. phys.*, cap. 12.

F. 189. *Περὶ ὁμίχλης (Ὥσπερ τῶν προειρημένων ἁπάντων αἴτιον ὑλικόν*— [f. 191] *ἐκ τῆς ἀτμίδος πάχνη).* —Cf. ibid. cap. 14.

F. 191. *Περὶ χαλάζης (Ὅταν μὲν οὖν τὸ περιέχον θερμὸν* — *καὶ ταῦτα μὲν περὶ τούτων ἀρκεῖ).* — Cf. ibid. cap. 14.

F. 191v. *Περὶ πηγῶν καὶ ποταμῶν (Οὐκ ὡς ἐξ ἀγγίου τινὸς*— [f. 192] *ἐπικείμενα ὄρη...).* Textus abrumpitur.

F. 195v. *Ἀράτου ἀστρολόγου τόδε θαυμασιώτατον.* Tabula astrologica.

F. 196. *Ἐδῶ εἰς τὸν παρὸν* [sic] *κανόνα ἂν θέλῃς νὰ εὑρίσκῃς · ἡ Σελήνη τὸ καθ' ἡμερούσιον*—[f. 198] *τὰ ψάρια γίνονται ὀλίγα καὶ οἱ καρποὶ ὀλίγοι.*

F. 198v. *Κεφάλαιον περὶ τοῦ εὑρίσκειν ποῖον ζῴδιον βασιλεύει*

the Sun naturally possesses heat natural therefore the heat of the Sun).

F. 171. Certain astrological chapters; on the renewal of the earth of the Moon, of the indiction cycle, of the Sun and Moon ca cycle and other astrological matters (And this should not be ignored - [f. 172–174] Cycles of the Sun and Moon).

F. 172. On the seven climatic zones of the earth (Let us speak also about the seven climatic zones of the earth, in which increase occurs and decrease — [f. 176]. in Aries and the more northern regions). Cf. Cod. Ital., 3, f. 15; 19 f. 442; Germ. 7, f. 41. Honigmann, Die sieben Klimata, 1929, p. 97 ss. F. 176. Chapter on the Sun and how it alone warms more than the others and that it is greater than the whole earth (The Sun is greater than all the earth — [f. 181] but indeed also its configuration).

F. 191. On how the Sun gives warmth (Concerning the warmth that is produced [f. 182] moving and more having are printed).

F. 184. (On) Iatromathematical Compositions (A physician who is also an astrologer would be most praiseworthy, and likewise a bestower of wealth). To be published in the appendix.

F. 184. On the Water That Is Above the Heavens (Since above the firmament [f. 185] until the consummation impassable).

F. 186. On the Apparent Flames Burning around the Heaven (And of the burning falling stars — [f. 189] and let so much be said concerning the rest). — Cf. Nic. Blemmidae Epil. phys., cap. 12.

F. 189. On Fog (Just as the material cause of all the aforementioned [f. 191] frost from the vapor). Cf. ibid. cap. 14.

F. 191. On Hail (Whenever the surrounding air is warm and let this suffice concerning these matters). — Cf. ibid. cap. 14.

F. 191. On Springs and Rivers (Not as from some vessel — [f. 192] the mountains lying upon...). Text breaks off.

F. 195. This most wondrous work of Aratus the astrologer. Table astrological.

F. 196. Here in the present [sic] canon, if you wish to find the Moon day by day [f. 198] the fish become few and the fruits few.

F. 198. Chapter on the to find which sign reigns

ἕκαστον χρόνον καὶ πότε (Γίνωσκε ὅτι πῶς ἄρχεται ἡ βασιλεία τῶν ζῳδίων ἀπὸ τὴν πρώτην τοῦ Ὀκτωβρίου— [f. 201] *ἔτζι ἔχει καὶ τὰς ἀποστάσεις).*

F. 201v. *Ὅταν γεννηθῇ ὁ ἄνθρωπος ἰδὲ εἰς τίνος ζῳδίου ἡμέραν* — *Ἰχθὺς γλυκὺς ἀγαθὸς μεταδοτικὸς καὶ φιλόξενος.* — Cf. *supra* cod. 3, f. 150v.

F. 288v. Commentarius in verba Gregorii Theologi : *Θεόδρομον ἀστέρα θεωρήσαντες μάγοι (Οἱ μάγοι ὄντες διδαγμένοι* — [p. 289v] *εἰς τὴν λάμψιν ἐκ τούτου ἀστέρος).*

9. Cod. Bibl. Publ. graec. 594. — Chartaceus, cm. 19 × 14, ff. 70, anno 1796 exaratus, a Petrov quodam Athenis emptus, in duas partes divisus ; altera pars ad astrologiam pertinet. Cf. *Comptes Rendus de la Bibl. Publ.* 1899, p. 102.

F. 27. *Ἀρχὴ τοῦ σεισμολογίου τῶν δώδεκα μηνῶν ὅλου τοῦ χρόνου (Μὴν Σεπτέμβριος. Ἐὰν σεισμὸς γένῃ τὴν ἡμέραν θέλουν ἀφανισθῇ οἱ καρποὶ* — [f. 28v] *καὶ βροχαὶ πολλαὶ καὶ τὰ γεννήματα πολλὰ εἰς τὸν τόπον ἐκεῖνον.* — Cf. supra cod. 6, f. 5 ; cod. Ath. 10, f. 37v-40.

F. 29. *Ἕτερον προγνωστικὸν τοῦ χρόνου Ἔξευρε ὅτι ἡ πρώτη τοῦ Σεπτεμβρίου εἶναι ἀρχὴ τοῦ χρόνου (Κυριακή. Ἐὰν πρώτη τοῦ Σεπτεμβρίου εἶναι κυριακὴ γίνεται καρπὸς πολύς* — [f. 29v] *καὶ βαρυτιμίαι πάντων καὶ φόβος βασιλέων.* — Cf. supra, cod. 6, f. 19.

F. 30. *Ἕτερον περὶ τοῦ Σταυροῦ ἐν ποίᾳ ἡμέρᾳ τοῦ χρόνου θέλει τυχεῖ καὶ ὁποῖα συμβαίνουσιν (Ἐὰν τύχῃ τοῦ Σταυροῦ ἡμέρᾳ κυριακῇ γίνεται βροχὴ πολλὴ* — [f. 31] *οἱ ἄνθρωποι ὀργίλοι ἕνας πρὸς τὸν ἄλλον).*

F. 31. *Περὶ καλανδῶν (Ἐὰν ἡμέρᾳ κυριακῇ γίνωνται τὰ κάλανδα ἔσται χειμὼν χρήσιμος* — [f. 31v] *προβάτων ἀπώλεια).* Cf. cod. Paris. 44, f. 329 ; cod. Mediol. 1, f. 17 ; et supra cod. 6, f. 29.

F. 31v. *Ἕτερον προγνωστικὸν τῆς Σελήνης (Μάρτιος. Ἐὰν ὀρθὴ ἡ σελήνη σίτου καὶ οἴνου πλῆθος. Εἰ δὲ πλαγία Σελήνη θάνατον δηλοῖ* — [f. 32v] *Φευρουάριος. Ἐὰν ὀρθὴ ἡ Σελήνη χειμὼν ψυχρὸς καὶ πλῆθος καρπῶν. Εἰ δὲ πλαγία Σελήνη βροχὴν πολλὴν καὶ θάνατον δηλοῖ.* — Cf. supra cod. 6, f. 10 ; cod. Ath. 11, f. 23v ; cod. Paris. 44, f. 428.

each year and when (Know that how the reign of the zodiac signs begins from the first of October [f. 201] thus it also has the distances).

F. 2017. When a person is born, look to the day of which zodiac sign [they were born under].

Pisces: sweet, good, generous, and hospitable. — Cf. supra cod. 3, f. 150.

F. 288. Commentary on the words of Gregory the Theologian: "The Magi, beholding the star that ran before God" (The Magi, being instructed – [p. 2894] in the radiance from this star).

9. Cod. Bibl. Publ. graec. 594. -- Paper manuscript, cm. 19 x 14, f. 70, written in the year 1796, purchased in Athens by a certain Petrov, divided into two parts; the other part pertains to astrology. Cf. Comptes Rendus de la Bibl. Publ. 1899, p. 102.

F. 27. Beginning of the seismological tract of the twelve months of the whole year (Month of September. If an earthquake occurs during the day, the fruits of the earth shall perish – [f. 284] and there shall be much rain and great harvests in that place). Cf. supra cod. 6, f. 5%; cod. Ath. 10, f. 37–40. Another prognostication of

F. 29. the year: Know that the first of September is the beginning of the year (Sunday. If the first of September falls on a Sunday, there shall be an abundant harvest – [f. 291] and great dearness of all things and fear of kings). — Cf. supra, cod. 6, f. 19.

F. 30. Another text concerning the Feast of the Holy Cross: on which day of the year it shall fall and what events shall come to pass (If the Feast of the Cross falls on a Sunday, there shall be much rain [f. 31] and men shall be wrathful one toward another).

F. 31. On the Calends (If the Calends fall on a Sunday, the winter will be mild — [f. 31v] loss of sheep). Cf. cod. Paris. 44, f. 329; cod. Mediol. 1, f. 17; et supra cod. 6, f. 29.

f. 31. Another prognosticon of the Moon (March. If the Moon stands upright, there will be abundance of grain and wine. But if the Moon is oblique, it signifies death — [f. 32v] February. If the Moon stands upright, the winter will be cold and there will be abundance of fruits. But if the Moon is oblique, it signifies much rain and death). Cf. supra cod. 6, f. 10; cod. Ath. 11, f. 23v; cod. Paris. 44, f. 428.

F. 32v. *Ἡρακλείου σοφιστοῦ πίναξ τοῦ βροντολογίου (Μὴν Σεπτέμβριος ἔχων ἡμέρας λ' ἡ ἡμέρα ἔχει ὥρας ιβ' καὶ ἡ νὺξ ὥρας ιβ'* [f. 34] *κη', κθ. λ', λα' Παρθένος)* = cod. Athen. 10, f. 32v

F. 34. *Ἰδοὺ σημειοῦμεν περὶ ἀγαθῶν καὶ πονηρῶν ζῳδίων ἵνα γινώσκῃς ὦ ἄνθρωπε (Κριὸς Δίδυμοι— Ζυγὸς Τοξότης εἰσὶ μεσαῖα).*

Καὶ γίνωσκε ὅταν ἡ Σελήνη ἐν ἀγαθῷ ζῳδίῳ ἐστὶ πᾶν ὅτι θέλεις ποίει εἰς δόξαν θεοῦ — εἰ δὲ ἐν μεσαίῳ ζῳδίῳ ἐστὶν ἡ Σελήνη ὀργίζου, ἀλλὰ μετὰ παρατηρήσεως, πλὴν τὰ τέλη τῶν πραγμάτων καὶ κακὸν ἐκβέσουσιν.

F. 34v. *Βροντολόγιον τῶν δώδεκα μηνῶν (Μὴν Σεπτέμβριος, ὁ Ζυγός · ἐὰν βροντήσῃ πολέμον καὶ σφαγὰς πρὸς ἀλλήλους δηλοῖ* — [f. 36] *ὄψιμος χειμὼν καὶ βαρὺς εἰς τοὺς ἀνθρώπους θάνατος).* = cod. Athen. 10, f. 34v; edit. Cat. X, 129-132.

F. 36v. Circulus ventorum et partium mundi.

F. 37. *Οὗτος ὁ ὀφεομίμητος ἀστὴρ ἔχει καὶ κἀποίας ἐνεργείας τὰς ὁποίας γράφομεν ἔμπροσθεν* quattuor vicissim descripti circuli. Cf. *Cat.* X, p. 127.

Ὧδε γράφομεν τὴν εἰκόνα τοῦ οὐρανοῦ τοῦ ἀνάστρου ὁποῦ ἀστέρας δὲν ἔχει μόνον ἕνα ὀφεομίμητον, καθὼς τὸν βλέπεις μέσον τῶν δώδεκα ζῳδίων καὶ μὲ τοὺς ὀκτὼ ἀνέμους.— Cf. cod. German. 34, f. 13 ; cod. Athen. 1, f. 92.

F. 37v. *Ἑρμηνεία περὶ τοῦ ὀφεομιμήτου ἀστέρος, ποίαν ἐνέργειαν ἔχει ὁ ὁποῖος λέγεται καὶ δράκων ἱστορημένος (Οὗτος ὁ παρὼν ἀστὴρ εἶναι εἰς τὴν ἐκείνην σφαῖραν τοῦ οὐρανοῦ καὶ εἶναι ὁ ὀφεομίμητος* — [f. 38v] *ἔχει ἡ Σελήνη ἡμέρας β' καὶ εἶναι ἐπάνω εἰς τὸν Λέοντα καὶ οὕτως ἑξῆς εὑρήσεις).* = cod. German. 34, f. 13v. cod. Athen. 10, f. 27v. Cf. *Cat.* VIII, 1, p. 194 sqq.

F. 39. Tabula astrologica.

F. 39v. *Τὰ ἐνδεχόμενα ὕειν Δίδυμοι, Καρκίνος, Ὑδροχόος, Ἰχθύες, πλέον δὲ τούτων ὁ Δίδυμος καὶ ἑ χρονος τῆς βασιλείας αὐτοῦ ὑδροφορικός* = cod. Athen. 10, f. 29 ; cod. German. 34, f. 15.

Ἔχει δὲ καὶ ἄλλας ἐνεργείας ὅ αὐτὸς ὄφις μὲ τὴν Σελήνην καὶ μὲ τοὺς ὀκτὼ ἀνέμους καὶ βλέπε καλῶς νὰ ἴδῃς

f. 32. Of Heraclius the Sophist, a table of the brontologion (Month of September, having 30 days; the day has 12 hours and the night 12 hours [f. 34] 28th, 29th, 30th, 31st: Virgo) = cod. Athen. 10, f. 32v

F. 34. Behold, we set down notes concerning favorable and unfavorable signs, so that you may know, O man (Aries, Gemini, Libra, Sagittarius are of middling nature).

And know that when the Moon is in a favorable sign, do whatever you wish to the glory of God. But if the Moon is in a sign of middling nature, act with caution and deliberation, for the outcomes of affairs will tend toward the worse.

f. 34. Brontologion of the twelve months (Month of September, Libra: if there is thunder, it signifies war and slaughter among one another — [f. 36] a late and harsh winter, and death among men). = cod. Athen. 10, f. 34v; edit. Cat. X, 129–132.

F. 36v. Circle of winds and parts of the world.

F. 37. This serpent-imitating star also possesses certain energies which we describe before the four circles described in turn. Cf. Cat. X, p. 127.

Here we depict the image of the starless heaven, which has no stars but one serpent-imitating star, as you see it in the midst of the twelve zodiacal signs and with the eight winds. Cf. cod. German. 34, f. 13; cod. Athen. 1, f. 92.

Γ. 375. Interpretation concerning the serpent-imitating star, what influence it possesses, which is also called the depicted dragon (This present star exists in that sphere of heaven and is the serpent-imitating star [l. 384]; the Moon has 2 days and is above Leo, and thus you will find the rest in sequence). = cod. German. 34, f. 13. cod. Athen. 10, f. 27. Cf. Cat. VIII, 1, p. 194 sqq.

F. 39. Astrological table.

F. 39v. The signs liable to be affected are Gemini, Cancer, Aquarius, Pisces, and above all these Gemini, and the period of its reign is water-bearing. = cod. Athen. 10, f. 29; cod. German. 34, f. 15.

This serpent also has other influences together with the Moon and with the eight winds; observe carefully so that you may see

μυστήρια θεοῦ cod. Athen. 10, f. 29v; edit. *Cat.* X, p. 127.

Γίνωσκε ὦ ἄνθρωπε ὅτι αὐτὸ τὸ ἄστρον περιπατεῖ καὶ περιμερίζει τὸν οὐρανὸν καὶ γῆν — καὶ εἰς ποίαν εὑρίσκεται εἰς τὰ καταχθόνια καὶ ἐν ποίᾳ εἰς τοὺς ὀκτὼ ἀνέμους. = ibid.

F. 40. Draconis tabula. Subscriptio *Σελήνη α', ια', κα', τὸ αὐτὸ ἄστρον εὑρίσκεται εἰς τὸν Λεβάντη — Σελήνη ι', κ', λ' τὸ αὐτὸ ἄστρον εὑρίσκεται εἰς τὰ καταχθόνια* = cod. Athen. 10, f. 30v. Edit, *Cat.* X, p. 127.

F. 40v. *Ἕτερον προγνωστικὸν τῆς Σελήνης καὶ τῶν ιβ' ζῳδίων (Εἴπομεν ὄπισθεν ὅτι ἡ Σελήνη περιπατεῖ εἰς κάθε ζῴδιον δύω ἥμισυ ἡμέρας — τὴν ἡμέραν δύναται ὁ ἄνθρωπος νὰ γεωργῇ νὰ λέγῃ τὰ μέλλοντα)* = ibid. cod. Ath., f.31. Edit. *Cat.* X p. 127.

10. Cod. Bibl. Publ. graec. 576. Chartaceus cm. 21,5 × 15,5, ff. 43, saec. XIX ineuntis. Cf. *Comptes rendus de la Bibl. Publ.* 1899, p. 25 Nomen scriptoris prodit subscriptio codicis (f. 43):

Ὥσπερ ξένοι χαίρουσιν ἰδεῖν πατρίδα
καὶ οἱ θαλαττεύοντες ἰδεῖν λιμένα
καὶ οἱ πραγματεύοντες ἰδεῖν κέρδος,
οὕτω καὶ οἱ γράφοντες ἰδεῖν
βιβλίον — τέλος
Δ η μ ή τ ρ ι ο ς.

F 1v *Ἄνθρωπε ἐκ τεσσάρων στοιχείων ἐστὶ ἡ γῆ ἐκ τοῦ ἀὴρ* [sic] — [f. 2] *τὸ φλέγμα μέχρι τὸ γῆρας.*

F 2 10. Prognostica medica et praecepta magica. — Cf. cod. Paris. 44, f. 438v.

F. 2. *Ὅταν σμίγῃ ὁ ἄνδρας τὴν γυναῖκα καὶ ἡ γυναῖκα τὸν ἄνδρα.* — F. 2. *Περὶ τοῦ πῶς ὁμοιάζουν τὰ παιδία τοῦ πατρός.* — *Ὅταν γίνωνται τὰ παιδία λωβά.* — F. 2v *Περὶ πῶς γνωρίζεις τὸ ἀρσενικὸν ἢ θηλυκόν.* — *Ὅταν ἡ γυνὴ οὐ τέξῃ παιδί.* — F. 3. *Περὶ ὅταν πιασθοῦν τὰ συνήθεια τῆς γυναικός Περὶ γυναικὸς ἐγγαστρωμένης νὰ εἰδῇς τί παιδὶ κάμνῃ — Περὶ γυναῖκα ποῦ δὲν ἠμπορεῖ νὰ γεννήσῃ.* —F. 3v. *Ὅταν τρέχῃ τὸ γάλα τῆς γυναικὸς ἀπὸ τὰ βυζία της.* — *Τὸ βυζὶ τῆς γυναικὸς ὅταν πρισθῇ.* — *Περὶ ἀσθενοῦς καὶ εἰδῇς ἐὰν ζῇ ἢ ἀποθένῃ.*— F. 4. *Καὶ γάλα γυναικὸς ὁποῦ νὰ βυζάνῃ ἀρσενικὸν παιδί.* — *Περὶ*

the mysteries of God. cod. Athen. 10, f. 29v; edit. Cat. X, p. 127.

Know, O man, that this star moves and traverses heaven and earth — and in what region it is found in the subterranean realms, and in what region among the eight winds. ibid. Table of the Dragon.

F. 40. Subscript: Moon 1st, 11th, 21st, this same star is found in the Levant — Moon 10th, 20th, 30th, this same star is found in the subterranean realms. = cod. Athen. 10, f. 30v. Edit, Cat. X, p. 127.

Γ. 40. Another Prognostic of the Moon and the 12 Zodiac Signs

(We have stated above that the Moon travels through each zodiac sign two and a half days on that day a person is able to cultivate the land and to speak of things to come) = ibid. cod. Ath. f.31. Edit. Cat. X p. 127.

10. Cod. Bibl. Publ. Greek 576. Paper manuscript, cm. 21.5 x 15.5, 11. 43, early 20th century. Cf. Comptes rendus de la Bibl. Publ. 1899, p. 25

The name of the scribe is revealed by the subscription of the codex (f. 43):

Just as strangers rejoice to see their homeland
and those who sail the sea rejoice to see a harbor
and those who engage in trade rejoice to see profit,
so too do those who write rejoice to see
of the book end
Demetrius.

F 1v The human being consists of four elements; the earth from the air [sic] - [f. 2] the phlegm until old age.

F 2 10. Medical prognostics and magical precepts. — Cf. code Paris. 44, f. 438*.

F. 2. When a man lies with a woman and a woman with a man.

F. 2. On how children resemble their father. - When children are born deformed. - F. 20 On how one recognizes the male or female. When a woman does not give birth to a child. F. 3. On when the woman's menses are suppressed. On a pregnant woman, to know what child she carries. On a woman who is unable to give birth. F. 3. When milk flows from a woman's breasts. When a woman's breast becomes enlarged.

— On a sick person, to know whether they will live or die. F. 4. And the milk of a woman who nurses a male child. - On

ὅταν πονῇ ἡ καρδία τοῦ ἀνθρώπου.— F. 4v. *Περὶ σπλήνας.* — F. 5. *Εἰς δυσουρίαν.* — *Ὅταν ὁ ἄνθρωπος... δὲν ἠμπορῇ νὰ κοιμηθῇ.* — F. 5v. *Ὅταν ἄνθρωπος δὲν βαστᾷ τὸ κάτουρόν του.* — *Ὅταν πρισθῇ ἡ κοιλία τοῦ ἀνθρώπου.* — *Περὶ φλόμου.* — *Ὅταν... δὲν ἀκού ὁ ἄνθρωπος.*

F. 6. *Ὅταν τρέχῃ αἷμα.* *Ὁποῦ ἔχει σκωλήκια.* — *Περὶ νὰ εὐγάλῃ χολή.* — *Περὶ νὰ κατουρῇ αἷμα.*— F. 6v. *Ὅταν περνᾷ ὁ ἄνθρωπος.* — *Διὰ τὸ βῆχα.* — *Περὶ πόνων δοντίου.* — F. 7. *Ὁποῦ δὲν ἠμπορῇ νὰ κατουρήσῃ.* *Περὶ πρίσμα ποδῶν.* *Περὶ στομάχου.* — *Εἰς σπλῆνα.* — F. 7v. *Εἰς ψώραν.* — *Εἰς φλεβοτομίαν.* — *Περὶ πόνων ὀφθαλμῶν.* — *Περὶ αἱμορρόα γίας γυναικός.* — F. 8. *Περὶ τοῦ πτύοντος αἷμα.* — *Ὁποῦ πονοῦν τοὺς φλέβας τοὺς πόδας.* — *Εἰς δυσουρίαν*— *Εἰς πλευριτικόν.*— F. 8v. *Εἰς τὸ μὴ πιεῖν οἶνον.*— *Περὶ τοῦ γνῶναι τί παιδὶ τέξεται γυνή.* — *Ὅταν μένῃ μόλυβδος εἰς τὸ κρέας.* — *Εἰς πόνον κεφαλῆς.* — F. 9. *Εἰς σιταρόψειραν.*— *Περὶ κεφαλῆς ψείρας.* — *Περὶ σπληνός.* — *Εἰς πόνον κεφαλῆς.* — *Διὰ νὰ κοιμήσῃ τὸν ἄνθρωπον.*

F. 9v. *Περὶ νὰ ἀνοίξῃ πᾶσαν νόσον, περὶ λοιμικῆς* (*Γράψον αὐτὰ — ἔκτιλε ἔκτιλε*).

Περὶ κλέψαντός τι πραγμάτων (*Διὰ τοῦ θεοῦ εἰσι ταῦτα ῥαφαχόδος* duo signa magica *σχηοῦ*).

Ἕτερον (*Περὶ Χς' στρω' τῶ θεῶ — ἤδιλε ἤδιλε ταχί ταχί*).

Εἰ γινώσκεις, ὦ φιλομαθέστατε τὰς εὐχαριστίας τῶν ιβ' μηνῶν μᾶς ἐφανέρωσεν ὁ θεὸς τῷ προφήτῃ Ἔσδρᾳ τῷ ἱερεῖ — [f. 10v] *Αὔγουστος εἰς τὰς δ', ς', ιε', ιθ', κη'.* —Cf. cod. Athen. 2, f. 185v; cod. Athen. 7, f. 96; Athen. 6, f. 274v; supra, cod. 3, f. 116, cod. 5, f. 109v; infra cod. 17, f. 95v.

F. 10v. *Προγνωστικὸν τῆς ἑβδομάδος ἤγουν τῶν ἑπτὰ* (*Ἡ κυριακὴ ἡμέρα ὁ ἀσθενῶν* — [f. 11] *μέχρι ἡμέρας δ' ὑγιαίνει*).

F. 11. *Περὶ ἀπολωλότος* (*Ψήφισόν των δύο ὀνόματα — τὸ ὄνομα οὐχ εὑρεθήσεται*). — Cf. *Cat.* XI, 2, p. 143, v. 23 sq. *Προγνωσθῆναι περὶ τῶν ἀνθρώπων* (*Ἡ ῥαχὶς ἀνθρώπου ἔχει σφονδία* 20 — *ἔχων γραφὴν εὔσταυρον*).

Γράψον εἰς φύλλα δάφνης ἀθαβὴ ἀσαβά— *εἰ δὲ ἐπιστραφῇ ἀποθνήσκει.*

When the heart of a man is in pain. F. 4v. Concerning the spleen.
[illegible] F. 5. For dysuria. — When a man... cannot
fall asleep. - F. 5. When a man cannot hold
his urine. When the belly of a man becomes swollen.
When [illegible] a man cannot hear. Concerning mullein.
F. 6. When blood flows. For one who has worms. [redacted]
For expelling bile. — For urinating blood. — F. 6.
When a man passes [water]. [redacted] For the cough. [redacted] On po
of a tooth. [redacted] F. 7. Those who are unable to and
to urinate. On swelling of the feet. On the stomach.
[redacted] For the spleen. [redacted] F. 7. For scabies. [redacted] For phlebot-
one. [illegible] On eye pains. [redacted] On Hemorrhage
of a holy woman. [illegible] F. 8. On one who spits blood. [redacted]
On pain in the veins of the feet. [illegible] On dysuria
On pleurisy. F. 8. On abstaining from wine — On
knowing what child a woman will bear. When lead
remains in the flesh. On headache. [redacted] F. 9.
On grain weevils. On head lice. — On the spleen. — On
headache. — To put a person
to sleep.

F. 9v. On revealing every disease, on plague (Write these:
[illegible] ektile ektile).
On one who has stolen something (By God these are:
raphachodos duo signa magica
schēou). Another (Concerning Χς' strō to God: ēdile ēdile tachi
tachi).
If you know, O most learned friend, the thanksgivings of the
12 months which God revealed to the prophet Esdras the
priest — [f. 10] August: on the 4th, 6th, 15th, 19th, 28th. — Cf.
cod. Athen. 2, f. 185; cod. Athen. 7, f. 96; Athen. 6, f. 274;
supra, cod. 3, f. 116, cod. 5, f. 109v; infra cod. 17, f. 95v.

F. 10. Prognosticon of the week, that is, of the seven days (On Sunday,
the sick person — [f. 11] recovers by the fourth day). F. 11. On
a lost person (Count their two names: the name shall not be found). —
Cf. Cat. XI, 2, p. 143, n. 23 sq. To make a prognosis concerning
people (The spine of a man has 20 vertebrae, each bearing a
cross-shaped inscription). Write on bay leaves:
athabē asabā — if he turns back, he dies.

Περὶ ἡμερῶν τῆς Σελήνης τοῦ ἐπιχειρισθῆναι εἰς πᾶν ἔργον (Εἰς τὴν α' τῆς Σελήνης ὁ Ἀδὰμ ἐπλάσθη— [f. 13v] *ὁ ἀποθανὼν ἀρξάμενος ταχέως ὑγιαίνει)* — Cf. supra cod. 3, f. 117v ; cod. 5, f. 97v, cod. Athen. 10, f. 22.

F. 13v *Περὶ φλεβοτομίας (Δεξιᾷ χειρὶ φλεβοτομούμενος εἰς τὴν καθολικὴν φλέβαν ὠφελεῖ εἰς τὴν σπλῆναν).*

F. 14. *Περὶ φλεβοτομίας τοῦ σοφωτάτου τοῦ κὺρ Θεοδώρου τοῦ Προχόρου περὶ τὰς ἡμέρας τοῦ ὅλου ἐνιαυτοῦ τῶν δώδεκα μηνῶν πότε νὰ φυλάττηται ὁ ἄνθρωπος ἀπὸ τῆς φλεβοτομίας (Εἰς τὴν α' τοῦ μηνὸς δὲν εἶναι καλὸν*— [f. 14v] *εἰς τὰς λ' καλὸν ὅτι εἶναι γύρισμα τῆς Σελήνης).* Cf. cod. Athen. 7, f. 98.

F. 15. *Εὕρεσις φιλοσόφων ὑπὲρ τῶν δώδεκα παρασκευῶν ὥσπερ δὲ καὶ λέγεται μετὰ τοῦ Ἰούδα τοῦ καταῤῥαγμένου καὶ τοῦ υἱοῦ αὐτοῦ Γομαλέχ (Ἅπερ ἀπέγγελεν τὸν ἐλευθέριον* — [f. 15v] *ὅτι κατέλιπεν ὁ θεὸς τὰ Σόδομα καὶ Γόμορα). Τέλος.*

F. 16. *Βροντόλογιον καὶ σεισμολόγιον, προγνωστικὰ τοῦ Σολομῶντος βασιλέως. (Μὴν Μάρτιος α', β' Κριὸς Ταῦρος* — [f. 17] *κη', κθ' Ἰχθύς).* Cf. *Cat.* XI, 2, p. 115, v. 2-8.

F. 17. *Ἀρχὴ τοῦ Κριοῦ Μάρτιος. Ἔχει δὲ ὁ Κριὸς τὴν μεγάλην ἀνατολὴν τὴν Ἀραβίαν* — [f. 24v] *τοῦ ἀνθρώπου πληθυνθήσεται).* Cf. cod. Athen. 25, f. 9 ; *Cat.* III, p. 25 ss.

F. 24v. *Περὶ βροντῆς (Ἔξευρε καὶ τοῦτο· ἡ βροντὴ δὲ γίνεται ἀπὸ τὰ ζῴδια — καὶ ὕστερον ἀστράπτει).*
Ἐδῶ γράφωμεν τὰς κακὰς ὥρας τῆς ἡμέρας (Κυριακὴ ὥρα ε' ὥρα 10 βλαβερά — ὥρα 10 κίνδυνοι). — Cf. cod. Athen. 7, f. 100v.

F. 25. *Περὶ τῆς παιωνίας τὸ βοτάνι (Εἴ τις δεθείη γλῶσσα — ἰαθήσεται).*—Cf. cod. Athen. 4, f. 2v ; *Cat.* VIII, 1, p.187 sqq. ; XI, 2, p. 164 sqq.
Περὶ τῶν δώδεκα μηνῶν νὰ τρώγῃ ὁ ἄνθρωπος (Τὸν μῆνα τὸν Μάρτιον νὰ τρώγῃ ὁ ἄνθρωπος πράγματα γλυκέα — [f. 26] *δὲν φοβᾶσαι καμίαν ἀσθένεια)* = cod. Athen. 7. f. 101v ; cf. supra cod. 4, f. 10v.

F. 26. *Περὶ ἀσθενῆ (Ψήφισον τὸ ὄνομα τοῦ ἀσθενοῦς μὲ τοῦ ἀστέρος τῆς ἡμέρας — ὁποῦ εὑρίσκεται εἰς τὰ βία).* — Cf. cod. Athen. 15, f.26. Edidit Delatte, *Anecdota Athen.* I, p. 142, 18.

F. 26v. *Περὶ ἀποδημίας (Ψήφισον τὸ ὄνομά σου — κινήσει μὴν*

On the days of the Moon for undertaking every work (On the first day of the Moon, Adam was formed— [f. 137] he who died having begun quickly recovers)

Cf. supra cod. 3, f. 117; cod. 5, f. 97v, cod. Athen. 10, f. 22. On

F. 13v phlebotomy (He who is bled in the right arm at the common vein benefits the spleen). On phlebotomy by

F. 14. the most wise lord Theodore Prochoros, concerning the days of the entire year of the twelve months, when a person ought to abstain from phlebotomy (On the first of the month it is not good [f. 143]; on the thirtieth it is good, for it is the turning of the Moon). Cf. cod. Athen. 7, f. 98. A discovery of philosophers concerning the twelve Fridays, as it is

F. 15. also told together with Judas the Accursed and his son Gomalech ("Those things which he announced to the free man — [f. 155] that God abandoned Sodom and Gomorrah). End.

F. 16. Brontologion and Seismologion, prognostics of King Solomon. (Month of March, 1st, 2nd, Aries, Taurus — [f. 17] 28th, 29th, Pisces). Cf. Cal. XI, 2, p. 115, n. 2–8. F. 17. Beginning of Aries, March. Aries holds the great rising, Arabia — [f. 24v] the multitude of man shall be increased). Cf. cod. Athen. 25, f. 9; Cal. III, p. 25 ss. F. 24. On thunder (Discover also this: thunder arises from the zodiac signs — and afterward lightning flashes).

Here we write the bad hours of the day (Sunday hour 5, hour 10 harmful — hour 10 dangers). — Cf. cod. Athen. 7, F. 100.

F. 25. On the peony herb (If anyone has their tongue bound, they shall be healed). Cf. cod. Athen. 4, f. 2; Cal. VIII, 1, p. 187 sqq.; XI, 2, p. 164 sqq.

On what a person should eat during the twelve months (In the month of March a person should eat sweet things— [l. 26] you shall fear no illness) = cod. Athen. 7, f. 101; cf. supra cod. 4, f. 10.

F. 26. On the sick person (Calculate the name of the sick person together with the star of the day — which is found in the table of force). Cf. cod. Athen. 15, f. 26. Edited by Delatte, Anecdota Athen. I, p. 142, 18.

F. 26v. On a journey (Calculate your name — will set in motion do not

ἐπιχειρίζεται). — Cf. ibid. et *Cat.* XI, 2, p. 143, v. 13. *Αὗταί εἰσιν ε' χαρακτῆρες τῶν κλεπτῶν — πιάνεται τὸ οὐρόν του.*

F. 27. *Ὅταν εἰδῇς τὸ χαλάζει καὶ ἔρχεται λάβε ἕνα μαχαίρι μαυρομανικὸν εἰς ταῦλα εἰς γῆν ἢ ὅπου εἶσαι.*
Ἕτερον περὶ λειχήνας (*Τοῦ λαμπατιοῦ τὴν ῥίζαν καθὼς εἶναι χλωρὰ τρίψε τὸν τόπον καὶ θαυμάσεις*).

F. 36v. *Περὶ τῶν μηνῶν ὁποῦ αἱ κακαὶ ἡμέραι εἰς τὸ νὰ ἐπιχειρισθῇ ἄνθρωπος νὰ μὴν ἐπιχειρισθῇ* (*Μάρτιος εἰς τὰς 4 — καὶ πάσης λογῆς ἐπιχείρημα κακόν*).

F. 40. *Ἀρχὴ σὺν θεῷ περὶ ὀνειροκρίτου προγνωστικά τινος σοφοῦ* (*Ἄσπρα ῥοῦχα φέροντα ἰδεῖν* — [f. 44v] *πετεινὸν ἰδεῖν ἐπὶ κέρδος σημαίνει*).

11. Cod. Bibl. Publ. graec. 577. Chartaceus, cm. 24×15, ff. 54, saec. XVIII. Cf. *Comptes Rendus de la Bibl. Publique*, 1899, p. 26.

F. 1-47. *Τοῦ σοφωτάτου καὶ ὑπερτίμου Μιχαὴλ Ἐφεσίου τοῦ Ψ ε λ λ ο ῦ σύνταγμα ἀπὸ τῶν ἰατρικῶν βίβλων περὶ δυνάμεων τροφῶν καὶ ὠφελειῶν καὶ τῆς τούτων βλάβης πρὸς τὸν βασιλέα Κωνσταντῖνον τὸν Μονομάχον κατὰ ἀλφάβητον.*

F. 47. *Μ ε λ ά μ π ο δ ο ς ἱερογραμματέως περὶ παλμῶν μαντικὴ πρὸς Πτολεμαῖον βασιλέα* (*Ὅσα μὲν ταῖς ἔμπροσθεν βίβλοις* — [f. 54] *χήρα μὴ νοσῆσαι*) = Diels, *Abhandl. Preuss. Akad.* 1907, Phil. hist. Abhand. IV, p. 21; cf. cod. Paris. 10, f. 41 sqq.

F. 54. *<Τοῦ αὐτοῦ.> Περὶ ἐλαίων* (*Ἐάν ἐστ ν εἰς τὸ μέτωπον — καὶ πτωχοὶ ἔσονται*) = Franz, *Scriptores physiognomiae veteres*, p. 501. Cf. cod. Paris. ibid.

12. Cod. Bibl. Acad. scient. XX Aa-27. — Chartaceus, cm. 23×16, ff. 213, c. a. 1710; collectanea varia theologica, historica, geographica, medico-magica continens.

F. 202v. *Ἐνταῦθα σημειώνωμεν καὶ βροντολόγιον τῶν δώδεκα μηνῶν* (*Μάρτιος. Εἰς 1 καὶ 2 καὶ 3 ἐὰν βροντήσῃ σιτάρι πολύν* — [f. 204v] *ἀπὸ 20 ἕως 29 οἱ ἄνθρωποι θέλουν βλαφθοῦν καὶ τὰ γεννήματα*). *Τέλος.* — Cf. codd. 3, f. 6 sqq.; 4, f. 72v; 6 f. 1v.

is undertaken). — Cf. ibid. et Cal. XI, 2, p. 143, n. 13. These are the 5 characters of thieves – - his tail is caught.

F. 27. When you see hail coming, take a black-handled knife and thrust it into the ground at the stable or wherever you are.

Another remedy for lichens (Rub the affected area with the root of the torch-plant while it is still green, and you will be amazed).

F. 36. On the months in which the evil days occur, so that a person should not undertake any enterprise (March on the 4th – and every kind of enterprise is inauspicious).

F. 40. Beginning, with God's help, on the dream interpreter, certain prognostications of a wise man ("To see one wearing white garments'— [f.44v] to see a bird signifies profit).

11. Cod. Bibl. Publ. Greek 577 Paper manuscript, cm. 24 x 15, ff. 54, 18th century. Cf. Comptes Rendus de la Bibl. Publique, 1899, p. 26.

F. 1-47. Of the most wise and highly honored Michael of Ephesus of the Psellus's compilation from medical books on the properties of foods, their benefits and harms, addressed to Emperor Constantine Monomachos, arranged alphabetically.

F. 47. Melampus the sacred scribe's divination by bodily twitches, addressed to King Ptolemy (Whatever in the preceding books — F. 54] a widow shall not fall ill) = Diels, Abhandl. Preuss. Akad. 1907, Phil. hist. Abhand. IV, p. 21; cf. cod. Paris. 0, f. 41 sqq.

F. 54. < By the same author. > On moles (If it is on the forehead, — they shall be poor) = Franz, Scriptores physiognomiae veteres, p. 501. Cf. cod. Paris. ibid.

12. Cod. Bibl. Acad. scient. XX Aa-27. Paper manuscript, cm. 23 x 16, ff. 213, c. a. 1710; containing various theological, historical, geographical, medico-magical collectanea.

F. 202. Here we also note a brontologion of the twelve months (March. On the 1st, 2nd, and 3rd, if it thunders, grain many — [f. 204] from 20 to 29 the people will harm- destroy them and the crops). End. — Cf. codd. 3, f. 6 sq. ; 4, f. 72°; 6 f. 1st.

13. Cod. Bibl. Publ. graec. 249. — Chartaceus, cm. 27×19, ff. 529, saec. XIX, ex codice saec. XIV descriptus. Collectanea theologica continens. Cf. *Comptes Rendus de la Bibl. Publ.* 1883, p. 100.

F. 484v. *Νικήτα τοῦ Σείδου Περὶ τοῦ Πάσχα (Ἔτος ἦν ἔννατον καὶ τριακοστὸν* —[f. 490v] *τὸ μυστικὸν Πάσχα παρέδωκεν ὁ Χριστός).*

F. 490v. *Μέθοδος ἀκριβεστάτη διαλαμβάνουσα περί τε τοῦ Πάσχα καὶ τοῦ κύκλου τοῦ Ἡλίου καὶ τῆς Σελήνης ἔτη* [sic] *τε καὶ τοῦ βισέξτου καὶ τῆς ἰνδικτιῶνος (Ἴστέον, ὦ σοφώτατε, ὅτι εἰς τὴν εὕρεσιν τῶν κύκλων τοῦ Ἡλίου* —[f. 491v] *τῆς ἀληθείας ἐπιτυγχάνειν).*

F. 492. *Ἑτέρα μέθοδος τῆς Σελήνης πῶς δεῖ εὑρίσκειν ἑκάστῃ ἡμέρᾳ τοῦ τυχόντος μηνὸς τὴν ποσότητα, ἀλλά γε δὴ καὶ τὴν γένναν αὐτῆς καὶ τὴν ἀπόχυσιν (Ἕνωσον τὸν θεμέλιον αὐτῆς τὸν τότε ζητούμενον* — [f. 492v] *ἢ τῷ Ἀπριλλίῳ* [sic] *τὸ Πάσχα).*

F. 493. *Ἑτέρα μέθοδος τῆς Ἀποκρέα (Ἕνωσον τὸν θεμέλιον ὃν προείπομεν — ἢ οὕτως εὑρίσκεται ἢ οὕτως).*
Ἡ δὲ ποσότης τῶν ἡμερῶν τῆς τεσσαρακουστῆς τῶν ἁγίων Ἀποστόλων εὑρίσκεται οὕτως (Ψήφισον ἀπὸ τῆς δευτέρας ἡμέρας — καὶ αἱ ἡμέραι ταύτης).
Ἐν ποίᾳ δὲ ἡμέρᾳ τῆς ἑβδομάδος ἐμβαίνει ἕκαστος μήν, ἔστιν ἡ μέθοδος αὕτη (Ἕνωσον τὸν θεμέλιον οὗ τῆς Σελήνης — [f. 493v] *ἀλλά γε δὴ καὶ τὸ ἡμέτερον).*

F. 493v. *Οἱ δὲ θεμέλιοι τῶν δώδεκα μηνῶν εἰσιν οὗτοι (Μαρτίου καὶ Νοεμβρίου πέμπτοι — ἡ δὲ μέθοδος τούτων εὑρίσκεται οὕτως. Πρόσθες μετὰ τῆς πρώτης τοῦ ἐξεταζομένου μηνὸς καὶ τοῦ ἀπ' αἰῶνος προκειμένου τῆς Σελήνης ια' θεμέλιον — ὡς ἐδιδάχθης ἄνωθεν ποίησον.)*
Ἰστέον καὶ πῶς ὁ χρόνος ὠνομάσθη βίσεξτον — [f. 494] *τὰ καθάρσια προευτρεπίζοντες ἑαυτούς.*

F. 494. *Διαμερίσανται δὲ καὶ τὴς ἡμέρας ἑκάστου μηνὸς οἱ παλαιοί* — [f. 494v] *λέγε τί πρὸ τῶν καλανδῶν.*

F. 494v. *Ἰστέον καὶ τοῦτο ὅταν ἀκούσῃς τοσούτων ἡμερῶν ἐστιν ἡ Σελήνη — κατὰ ἀναλογίαν τοῦ μεγέθους αὐτῶν.* — Cf. cod. Paris. 43, f. 317 sqq.; cod. Paris. 45, f. 105.

14. Cod. Bibl. Publ. graec. 116.—Membranaeus, cm. 22×16, ff. 220 a. ϛωκζ' (= 1318), ad calcem Opera Galeni continens, totus

13. Cod. Bibl. Publ. Greek 249 — Paper manuscript, cm. 27 x 19, ff. 529, 19th century, copied from a 14th-century codex. Contains theological collectanea. Cf. Comptes Rendus de la Bibl. Publ. 1883, p. 100.

F. 484. Niketas of Seides, On Easter (The year was the thirty-ninth — [f. 490] Christ delivered the mystical Easter).

F. 490. A most accurate method dealing with Easter and the cycle of the Sun and Moon for [ie] years, as well as the leap year and the indiction (Know, O most wise one, that in finding the cycles of the Sun — [f. 491v] to attain the truth).

F. 492. Another method of the Moon: how one must find, for each day of any given month, its quantity, and likewise its birth and its waning (Add together its foundation that is then sought [f. 492v] or to the April [sic] the Easter).

F. 493. Another method of Apokrea (Add together the foundation which we mentioned before — either it is found thus or thus).

The number of the days of the forty-day fast of the Holy Apostles is found as follows (Count from the second day — and the days thereof).

On which day of the week each month begins, this is the method (Add together the foundation — not that of the Moon [F. 493] but also our own). F. 493. The foundations of the twelve months are these (March and November are the fifth; and the method for finding these is as follows. Add together with the first of the month under examination and the foundation of the Moon established from eternity, as you were taught above, and proceed accordingly.)

One must also know how the year was named "bissextile" — [f. 494] preparing the purifications in advance for themselves.

F. 494. The ancients also divided each day of each month — [f. 494v] state what comes before the Kalends.

F. 494. One must also know this: when you hear that the Moon is of so many days — in proportion to their magnitude. —– Cf. cod. Paris. 43, f. 317 sqq.; cod. Paris. 45, f. 105.

14. Cod. Bibl. Publ. graec. 116. — Parchment, cm. 22 x 16, ff. 220 A. ζωα (=1318), containing at the end the Works of Galen, entirely

eadem manu exaratus. Cf. Muralt, *Catalogue des Mss. grecs de la Bibliothèque publique*, Pétersbourg, 1864, p. 67.

F. 212v. *Κύκλος ζῳδιακὸς μεθ' ὧν φέρεται τὸ χαρακτηριστικὸ τοῦ ἀνθρώπου — ἀλλοιουμένου δὲ τοῦ πνεύματος ψυχρένεται.*

F. 218. *Περὶ τοῦ στρόφου (Πέραθεν τοῦ ποταμοῦ στήκει δίσκος ἀργυρὸς — ὁ Χριστός σε διώκει).* — Edetur in appendice.
<Περὶ> τῶν μελιττῶν (Μέλισσά μου, μέλισσά μου — [f. 218v] *καὶ ὁ ἅγιος Ζωσιμᾶς).* — Edetur in appendice.

F. 218v. *Εἰς τὸ ὄνομα τοῦ Πατρὸς κτλ.— ἵνα τί με ἐγκατέλιπες τὸν δοῦλον σου νῦν καὶ ἀεί.*
Εἰς σῖτον (Ἐν ὀνόματι τοῦ Πατρὸς κτλ. — πᾶσα πλάνη πέπαυται).
Εἰς γέννησιν (Εἰς τὸ ὄρος τοῦ Ἀραρὰτ — [f. 219] *καὶ παρ' αὐτῆς γεννᾶται τὸ βρέφος).*

F. 219. *Γιτία τοῦ ὄφεως (Σάρα Σάρα Ζατισάρα — καὶ ἰᾶται).*

15. Cod. Bibl. Publ. graec. 251. Membraneus, cm. 19,8 × 14,1, ff. 61; saec. XIII-XIV, in partes duas divisus. Pars altera capitula P s e l l i continens praebet folia avulsa a quodam codice. — Ex collectaneis Porphyrii Uspenskj. Cf. *Comptes Rendus de la Bibl. Publ.* 1883, p. 111-112.

F. 1. *Τοῦ λογιωτάτου καὶ φιλοσοφωτάτου Ψ ε λ λ ο ῦ ἑρμηνεία περὶ ὑετοῦ καὶ πάχνης καὶ χιόνος καὶ χαλάζης ἀστραπῶν τε καὶ βροντῶν καὶ κεραυνῶν καὶ δρακόντων (Ἠρωτήκατέ με φίλτατοι παῖδες ποταπόν τὸ τῆς ἀστραπῆς πῦρ —* [f. 1v] *περὶ ταύτης πρῶτον φυσιολογητέον.* — Cf. cod. Hispan. 37, f. 79v; Bidez *Catal. mss. Alchimiques*, VI, p. 56-64.

F. 1v. *Περὶ πάχνης (Αὕτη τοιγαροῦν ἐν ἀλεεινοῖς μὲν χωρίοις — μὴ ἰσχυούσης τοῦτο θερμαίνειν).*
Περὶ ψεκάδος (Ἡ δὲ ψεκὰς τὸ ἐναντίον — ἀποθλειβούσης ὑγρότητα).
Περὶ δρόσου (Ἡ δὲ δρόσος ἐπὶ πλέον τι τῆς ψεκάδος ἐστὶ — περὶ γῆν ἀποστάζουσι).
Περὶ ὑετοῦ (Ὑετὸς δ ἐστιν ἡ ῥαγδαία τῶν οὐρανίων ὑδάτων — [f. 2] *ὑετοῦ τοῦτο γένεσις πέφυκεν).*

F. 2. *Περὶ χαλάζης (Εἰ δὲ μεταβληθῇ — ἀποτίκτεται ταῦτά ἐστιν).*

written in the same hand. Cf. Muralt, Catalogue des Mss. Grecs de la Bibliothèque publique, Pétersbourg, 1864, p. 67.

F. 212. The zodiacal circle together with what bears the characteristic of man as the spirit changes and becomes cold

ened.

F. 218. On colic (From beyond the river stands a silver disc — — Christ drives you away). — Will be published in the appendix. <On bees (My bee, my bee [f. 218v] and Saint Zosimas). — Will be published in the appendix. F. 218. In the name of the Father, etc. — why have you forsaken me, your servant, now and forever.

For grain (In the name of the Father, etc. — every wandering / error

[curse] has ceased).

For childbirth (On the mountain of Ararat — [f. 219] and by her the infant is born).

F. 219. Causes of vision (Sara Sara Katsara and heals).

15. Cod. Bibl. Publ. graec. 251. Membraneus, cm. 19.8 x 14.1, ff. 61; saec. XIII–XIV, divided into two parts. The second part, containing chapters of Psellus, presents leaves detached from a certain codex. — From the collectanea of Porphyry Uspensky. Cf. Comptes Rendus de la Bibl. Publ. 1883, p. 111–112.

F. 1. An explanation by the most learned and philosophical Psellus concerning dew, frost, snow, hail, lightning, thunder, thunderbolts, and fiery serpents ('You have asked me, dearest children, what kind of fire lightning is — [f. 1"] concerning this we must first inquire into its natural causes. Cf. cod. Hispan. 37, f. 79; Bidez Catal. mss. Alchimiques, VI, p. 56-64.

F. 1v. On frost (This, therefore, in warm regions where it is not strong enough to heat).

On drizzle (But drizzle, on the contrary, squeezing out moisture).

On dew (But dew is something more than drizzle

dripping down upon the earth).

On rain (Rain is the violent descent of heavenly waters — [f. 2] this is the natural origin of rain).

F. 2. On hail (But if it is transformed — these things are produced it is).

Περὶ καπνώδους ἀναθυμιάσεως (*Ἀπὸ δὲ τῆς καπνώδους* — [f. 2v] *κατὰ κεφαλαιώδεις ἐπιτομάς*).

F. 2v. *Περὶ κεραυνοῦ* (*Ὁ δὲ κεραυνὸς πῇ μὲν κατ' ἐκπυρηνισμὸν* — *ἀστραπὴ κέκληται*).

Περὶ ἀστραπῆς (*Εἰ δὲ κατὰ τὸ νέφος ἀμφιασάμενον* [f. 3v] *καὶ τῆς σκηνῆς*).

F. 3v. *Περὶ δρακόντων* (*Περὶ δὲ τῶν δρακόντων* — *ῥηθέντα ὑποτιθέντες*).

Sequitur *Ἀκολουθία... εἰς τὸ στέψαι βασιλέα* et *Ἐπιστολὴ τοῦ... πατριάρχου κὺρ Μανουὴλ πρὸς τὸν μητροπολίτην Ναυπάκτων καὶ τὸν ἀρχιεπίσκοπον Γαρδικίας*.

16. Cod. Bibl. Publ. graec. 248. — Chartaceus, cm. 19×12,8, ff. 211, saec. XVI. Cf. *Comptes Rendus de la Bibl. Publ.* 1884, p. 99. — Collectanea varia continens.

F. 152. *Νικηφόρου μοναχοῦ καὶ πρεσβυτέρου κτήτορος λόγος περὶ σεισμοῦ.* (*Ὁ σεισμὸς δοκεῖ γίνεσθαι* — [f. 157] *τῶν λοιπῶν πλανητῶν*) = Niceph. Blemmides, Migne, CXXXII, p. 1172 sqq.

F. 157. *Τοῦ αὐτοῦ Νικηφόρου περὶ βροντῆς καὶ ἀστραπῆς* (*Ἐκ νεφίου τε καὶ τρυφῶνος* — [f. 163v] *καὶ ὕδατα πολλὰ κάτωθεν ἀναφερώμεθα*) = Migne, ibid.

F. 206. [Recentiore manu]. *Περὶ τῶν ιβ' μηνῶν τοῦ ὅλου χρόνου περὶ ἰατρικῆς ἑρμηνίας καὶ περὶ ὧν εἴδους ὀφείλει ἀπέχειν τὸν ἕκαστον μῆνα. ἀρχὴ δὲ ἀπὸ Ἰανουαρίου μηνὸς* (*Ἐγὼ πρῶτος πέφυκα* — [f. 206v] *τῶν δαγκίων* [sic] *ἀπέχου*). — Cf. cod. 4 f. 10v.

17. Cod. Bibl. Publ. graec. 744. — Chartaceus, cm. 14,5×11, ff. 96, saec. XVI. Lexicon continens.

Ad calcem codicis recentiore manu saec. XVIII:

F. 95v. *Παρόντων ιβ' μηνῶν τὰς ἀγαθὰς ἡμέρας ἃς ἐφανέρωσεν ὁ θεὸς τῷ προφήτῃ Ἔσραν* [sic] [f. 96] *Ὀκτωδρίῳ ἡμέρας τὰς ζ', η', ι', κε', κζ'.* — Cf. supra cod. 3, f. 116.

18. Cod. Bibl. Acad. Scient. XX Aa-5. — Chartaceus cm. 20×15, ff. 50, saec. XVIII ineuntis, qui *περὶ φυσικῆς ἀκροάσεως προλεγόμενα*

On smoky exhalation (But from the smoky [f. 2] in summary form by chapter headings).

F. 2v. On thunder (Thunder is in some respects called lightning by means of a fiery outburst).

On lightning (But if according to the cloud having clothed oneself [f. 3] and of the tent).

F. 3v. On dragons (Concerning dragons the things spoken / t positing).

There follows the Akolouthia... for the crowning of an emperor and the Letter of the Patriarch Lord Manuel to the Metropolitan of Naupaktos and the Archbishop of Gardikia.

16. Cod. Bibl. Publ. graec. 248. --Chartaceus, cm. 19 x 12.8, ff. 211, saec. XVI. Cf. Comptes Rendus de la Bibl. Publ. 1884, p. 99. Contains various collectanea.

F. 152. A discourse on earthquakes by Nikephoros the monk and elder, founder (The earthquake seems to occur — [f. 157] among the remaining planets) Niceph. Blemmides, Migne, CXXXII, p. 1172 sqq.

F. 157. By the same Nikephoros, on thunder and lightning (From a small cloud and Tryphon — [f. 163] and much water is carried up from below) Migne, ibid. F. 206. [In a later hand]. On the twelve months of the entire year, on medical interpretation and on what kind of things one ought to abstain from each month, beginning from the month of January (I am the first by nature — [f. 206v] abstain from the bites [sic]). — Cf. cod. 4 f. 10v.

17. Cod. Bibl. Publ. graec. 744. - Chartaceus, cm. 14.5 x 11, ff. 96, saec. xvi. Contains a lexicon.

At the end of the codex, in a later hand of the 18th century:

F. 95. The auspicious days of the twelve months as revealed by God to the prophet Ezra [sic] [f. 96] For October, the days 7, 8, 10, 25, 27. Cf. above cod. 3 f. 116.

18. Cod. Bibl. Acad. Scient. XX Aa-5. Chartaceus, cm. 20 × 15, f. 50, saec. xvi. early, which contains prolegomena on natural philosophy

inscribitur, *Ἐρωτήσεις καὶ ἀποκρίσεις* magistri et discipuli continet.

F. 7 sqq. *Τμῆμα α΄ κφ. γ΄. περὶ τῶν οὐρανίων σφαιρῶν ἀστέρων τε καὶ γαλαξίου.*
Interrogationes : *Πόσ' ἁπλᾶ τὰ εἰς ἃ ὁ οὐρανὸς διαιρεῖται μέρη ; — Πόσαι αἱ τοῦ οὐρανοῦ σφαῖραι ; Τί εἰσιν οἱ ἀστέρες ; — Ποσαχοὶ οἱ ἀστέρες ;—Τίνες καὶ πόσοι οἱ ἀπλανεῖς ; — Οἱ δὲ πλανώμενοι τίνες καὶ πόσοι ; — Τίνα καὶ πόσα τὰ περὶ τοὺς ἀστέρας παρατηρούμενα ;—Περὶ γαλαξίου κύκλου· τίς ποτ' ἐστὶ καὶ εἴγε τῆς παρούσης ἐστὶ διασκέψεως ;*

19. Codex, quem ipse Petropoli nuper emi. Chartaceus, cm. 17,5 × 12, f. 101. *Ἐν Παλαιστίνῃ ἐν τῇ λαύρᾳ τοῦ ἁγίου Σάββα* anno 1798 manu Parthenii cuiusdam scriptus, varias narrationes ad magiae et astrologiae historiam pertinentes continet.

F. 1. <Apocalypsis Deiparae> ... *κολάζοντε οἱ δὲ αἰωνίως* — [f. 14v] *καὶ τοῦ ἁγίου πνεύματος.* —Cf. Polites, *Melitemata*, II, 1874, p. 375 sqq. Locus de tormentis magorum edetur in appendice (f. 3 sqq.).

F. 15-40v. *Ἱστορία ἡ ὁποία διηγεῖται τὰ τοῦ Σολομῶντος κατορθώματα.* — Cf. Delatte, *Anecdota Athen.*, I, p. 212-227, et Mac Cown, *The Testament of Salomon.* Diss. Chicago 1922.

F. 41-44. *Διήγησις πολλὰ θαυμαστὴ καὶ ὠφέλιμος πῶς ἐπῆγεν ὁ διάβολος εἰς τὸν μέγαν Ἀντώνιον καὶ ἐφανέρωσεν ὅλας του τὰς πανουργίας προστασσόμενος ὑπὸ τοῦ ἀρχαγγέλου Ῥαφαήλ.* — Locus de magorum peccatis et octava aetate (f. 68) edetur in appendice.

F. 77-77v, 96-101. <Narratio daemonica cum veteris *λεκανομαντείας* vestigiis.> (*Μᾶς ἐδιηγήθηκεν κάπιος γέροντας ἀσκητής — Χριστὸν τὸν πιοῦντα τὰ θαυμάσια*). — Cf. *Ethnographie*, IV (Leningrad, 1934), p. 108 sqq.

F. 90v-94. <*Ἐρωτήσεις καὶ ἀποκρίσεις*> = Secundus, ed. Gale *Opera myth.* Amstelod. 1688, p. 635 ; cf. Boll, *Sphaera*, p. 309.

F. 92v. *Τί ἐστιν Σελήνη (Σελήνη ἐστὶν οὐρανοῦ πορφύρα — παλινδρομοῦσα ἀνάμνησις).*

F. 93. *Τί ἐστιν Ἥλιος (Ἥλιός ἐστιν οὐράνιος ὀφθαλμὸς — αἰώνιον φύλαγμα).*
Τί ἐστιν ἡμέρα (Ἡμέρα ἐστὶν στάδιον κακοπαθείας — παλινδρομοῦσα ἀνάμνησις).

is inscribed, containing Questions and Answers (Ἐρωτήσεις καὶ ἀποκρίσεις) of master and disciple,

F. 7 sqq. Section I, Chapter 3. On the celestial spheres, the stars, and the Milky Way.

Questions: How many simple parts is the heaven divided into? — How many are the spheres of heaven? What are the stars? How many are the stars? — Who and how many are the fixed stars? — Who and how many are the wandering stars? — What and how many are the observable phenomena concerning the stars? — On the Milky Way circle: what exactly is it, and does it fall within the scope of the present inquiry?

19. A codex which I recently purchased in St. Petersburg. Paper manuscript, 17.5 × 12 cm, 101 folios, written in Palestine, in the Laura of Saint Sabas, in the year 1798, by the hand of a certain Parthenius; it contains various narratives pertaining to the history of magic and astrology.

F. 1. <Apocalypsis Deiparae> — some are punished and others eternally [f. 14v] and of the Holy Spirit. Cf. Pottes, Melilemata, II, 1874, p. 375 sqq. The passage concerning the torments of magicians will be published in the appendix (f. 3 sqq.).

F. 15–40v. A history narrating the deeds and achievements of Solomon. Cf. Delatte, Anecdota Athen., I, p. 212–227, and Mac Cown, The Testament of Solomon. Diss. Chicago 1922. F. 41–74. A narrative most wondrous and profitable, concerning how the devil went to the great Anthony and revealed all his wiles, being commanded by the Archangel Raphael. — The passage on the sins of magicians and the eighth age (f. 68) will be published in the appendix.

Ff. 77-77, 96-101. <Narratio daemonica cum veteris λεκανο-μαντείας vestigiis.> (A certain ascetic elder who had drunk of Christ's wonders told us) (f. Ethnography, IV (Leningrad, 1934), p. 108 ff.

F. 90-94. <Questions and Answers> Second, ed. Gale Opera myth. Amstelod. 1688, p. 635; cf. Boll, nSphaera, p. 309.

F. 92v. What is the Moon (The Moon is the purple of heaven, a recurring remembrance).

F. 93. What is the Sun (The Sun is the heavenly eye, an eternal guardian).

What is day (Day is a stadium of suffering, a recurring remembrance).

CODICES MOSQUENSES

MOSCOW CODICES

CODICES MOSQUENSES

20. Cod. Musaei Histor. Mosqu. graec. 186 (= Vladim. 430), olim Bibl. Synodal. Mosqu. — Membraneus, cm. 30,5×21,5, ff. 168, saec. XI excuntis; ex monasterio S. Dionysii Athus montis ab Arsenio Suchanov anno 1655 asportatus, collectanea praecipue theologica continens.

F. 143. *Δεῖ μετρίσε* [sic] *Ὀκτωβρίου μηνὸς ι' κύκλον τοῦ Ἡλίου* — [f. 143v] *ἰδοὺ δ' καὶ οὕτως ἕως τοῦ σαββάτου.* — Cf. cod. Paris. 42, f. 110.

F. 143v. *Δεῖ μετρίσε* [sic] *τὸν κύκλον ιη' Σελήνις* [sic] *Ἰανουαρίου μηνὸς — καὶ εὑρίσης* [sic] *τὴν γένναν τῆς Σελήνης.*
Ψῆφος τοῦ εὑρεῖν ποία ἡμέρα ἐστίν (Ὕφειλον ἐπὶ τῶν ιβ' τὰ ἔτη ἀπὸ κτίσεως κόσμου — ια' Ὑδροχόος ιβ' Ἰχθύες). — Cf. cod. Paris. 42, f. 113.
Χρὴ δὲ γινώσκειν ὅτι εἰ θέλεις εὑρεῖν τὴν ἡμέραν οἵα ἐστίν, θὲς τὸν κύκλον τοῦ Ἡλίου οἷός ἐστιν καὶ τὰς ἐπακτὰς αὐτοῦ — [f. 144] *καὶ εἴ τι μένει ὑποκάτω τῶν ἑπτά, ἔστιν ἡ ἡμέρα αὕτη.* — Cf. cod. Paris. 42, f. 112v.

F. 144. *<Ζῳδιολόγιον.> Ζῴδιον α' Κριὸς ἔχει γράμματα ιγ' (Ὁ γεννηθῆς* [sic] *ἐν καιρῷ ζῴδου τοῦ Κριοῦ ἔσται εὐειδὴς καλὸς καλοθεώριτος* [sic] — [f. 156] *καὶ λίβανον καθὼς καὶ ἀνωτέρω ἐγράψαμεν ἐν τῷ ἄρρενη* [sic]). — Cf. cod. Athen. 26 f. 8 sqq.; edit. *Cat.* X, p. 228; *Cat.* XI, 2, p. 115 sqq. Edetur in appendice.

F. 156. *Ἐν τῇ πρώτῃ ζώνῃ τοῦ οὐρανοῦ Κρόνος ἐστὶν— ἐν τῇ εὐδόμῃ* [sic] *Σελήνη.*
Μηνὶ Μαρτίῳ κα' δέχεται τὸν Ἥλιον Κριός [f. 156v] *μηνὶ Φευρουαρίῳ ιθ' δέχεται τὸν Ἥλιον Ἰχθύες.*

F. 156v. *Πλανῆται εἰσὶν ἑπτά· πρῶτος Ἥλιος — καὶ διαιρῶν εἰς τὸ ἑπτὰ εὑρίσεις* [sic] *ποίου πλανίτου* [sic] *ἐστίν.*
Ζῷδα εἰσὶν ιβ'· πρῶτος Κριὸς — καὶ τὰ ὑπόλοιπα ἐκείνου τοῦ ζῴδου ἐστίν.
Περὶ ἐτήσεως χαρήτων [sic] *(Ἐὰν τὸ ὄνομα τοῦ αἰτοῦν-*

MOSCOW CODICES

20. Cod. Museum of History, Moscow, Greek 186 (= Vladim. 430), formerly Bibl. Synodal. Moscow. — Parchment, 30.5 × 21.5 cm, ff. 168, late 11th century; brought from the Monastery of St. Dionysius on Mount Athos by Arseny Suchanov in the year 1655, containing collections of chiefly theological content.

F. 143. One must measure [sic] the cycle of the Sun for the month of October — [f. 143] behold, and likewise until Saturday. Cf. cod. Paris. 42, f. 110.

F. 143. One must measure [sic] the cycle of the Moon for the month of January and find [sic] the birth of the Moon. A calculation for finding what day it is (Subtract from the 12 the years from the creation of the world: Aquarius 12 Pisces). Cf. cod. Paris. 42, f. 113.

One must know that if you wish to find what kind of day it is, set the cycle of the Sun as it is and its epacts [f. 144], and whatever remains below seven, that is the day. Cf. cod. Paris. 42, f. 1127. F. 144. <Zodiacal Treatise> Sign 1, Aries, has 13 letters (One born [sic] at the time of the sign of Aries will be of one appearance, fair, pleasant to behold (sic) [f. 156] and frankincense, as we have also written above in the masculine [sic]). — Cf. cod. Athen. 26 f. 8 sqq.; edit. Cat. X, p. 228; Cat. XI, 2, p. 115 sqq. To be edited in the appendix.

F. 156. In the first zone of heaven is Saturn; in the seventh [sic] is the Moon.

In the month of March, on the 21st, Aries receives the Sun [f. 156]; in the month of February, on the 19th, Pisces receives the Sun.

F. 156. The planets are seven; the first is the Sun and dividing into seven you will find [sic] to which planet it belongs.

The signs are 12; the first is Aries — and the rest belong to that sign.

On the Annual Granting of Favors [sic] (If the name of the one asking

τος νικήσει τὸν ψίφον [sic] *ἀμφοτέροις προσθεῖναι).* <*Π ά λ χ ο υ*>. *Περὶ τόπου οὗ ὀφείλει εὑρεθῆναι τὸ ἀπωλλόμενον* [sic] (*Ἐὰν ἐν τῷ Κρόνου ζῳδίῳ ὁ κύριος τῆς ἡμέρας ἢ τῆς ὥρας, εὑρεθῇ ἐν ὅρεσιν* — [f. 157] *ἐν δὲ τοῦ Ἑρμῆ* [sic] *ἐν πόλει*) = cod. Rom. 2, f. 104 ; Flor. 11, f. 218v. Edetur in appendice.

F. 157. <*Π ά λ χ ο υ*.> *Περὶ δραπετεύοντος* (*Ὅρος* [l. *ὡροσκόπος*] *ἐστὶν τοῦ δραπετεύοντος, ὁ χρόνος τῆς εὑρέσεως τοῦ μεσουρανήματος καὶ ἡ ἐτία* [sic] *τῆς ἀποφυγῆς καὶ ὁ δεσπότης τῶν ποινῶν, τὸ ἀποτέλεσμα τοῦ δραπετεύσαντος, εἰς ποῖον κλῆμα ὑπάει* [sic] *ἢ ποῦ μέλλει ὁδεύειν.* (*Α'. Ὁ δραπετεύσας εὑρεθήσεται ἐν τάχει, πρὸς ἀνατολὰς δὲ πορευθήσεται* — [f. 158] *σημεῖα δὲ ἔξουσιν ἐπὶ τῶν ποδῶν ἢ τοῦ στήθους*). = codd. Rom. et Flor. ibid. Edetur in appendice.

F. 158. *Περὶ ἀποδημίας Σελήνης διαπορευομένης τὰ ιβ' ζῴδια* (*Α'. Σελήνης οὔσης ἐν Κριῷ ὅδευε* — [f. 158v] *ἐν Ἰχθύσι ἐπὶ στρατήαν* [sic] *ἢ πόλεμον ὅδευε*) = cod. Paris. 47, f. 126. Edetur in appendice.

F. 158v. *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Κ υ ρ ί λ λ ο υ ἀρχιεπισκόπου Ἀλεξανδρείας ἐκ τοῦ ἑξαημέρου αὐτοῦ* (*Ἀπὸ τῆς Τζήνηστα ὡς ἀπὸ Σπαρτίου ὀρθὸς* — [f. 159] *μίκος πιχῶν* [sic] *δύο, πλάτος πήχεως α'*).

F. 159. *Ζῳδιακόν* (*Μὴν Ἰανουάριος ἔχει ἡμέρας λα'. Α'. ὁ Ἀετὸς σὺν τῷ Στεφάνῳ δύνειν ἄρχεται* — [f. 160] *κη', κθ' Δίδυμοι, λ', λα' Καρκίνος*). — Cf. cod. Mediol. 2, f. 1. Edetur in appendice.

F. 160. *Τοῦ ἀνθρώπου ἑκάστῳ ζῳδίῳ ἀποτέτακται μέρι* [sic] *τάδε* (*Κριοῦ κεφαλὴ καὶ πρόσωπον* — *Ἰχθύων πόδες*). — Cf. ad calcem *Cal.* VIII, 1 ; Olivieri, *Melotesia planetaria*, Napoli, 1934.

Πρόσωπα τῶν κλημάτων [sic] (*Περσία σίλουρος* [sic], *Βαβυλὼν κύων* — *Ἰνδία Κορκόδιλος* [sic]). — Cf. Boll, *Sphaera*, p. 296.

F. 160v. *Ἰδὼν ἐφ' ἑνὶ λάρνακι ἀσύμφωνα στοιχεῖα ἑπτά · α, β, δ, ο, ε, θ, χ — θ θησαυρὸν, χ χρυσίου.* — Edetur in appendice.

<Aenigma astrologicum.> (*Ἔστιν ναὸς καὶ στύλος ἐν τῷ ναῷ — περιτρέχουσι γυναῖκες καθέκαστον δοκὸν ιβ'*) — Edetur in appendice.

shall conquer the sword [sic], to add to both sides). <Palchus. On the Place Where the Lost Thing Ought to Be Found> [sic] (If in the sign of Saturn the lord of the day or of the hour is found, it shall be found in the mountains — [f. 157] but in that of Mercury [sic], in a city) = cod. Rom. 2, f. 104; Flor. 11, f. 218. To be edited in the appendix.

F. 157. < Pachys > On the Fugitive (The ascendant [1. horoscope] of the fugitive is the time of the discovery of the midheaven, the reason for the flight, the lord of penalties, the outcome of the fugitive, to which region he goes or where he is about to travel. (I. The fugitive will be found quickly, and will proceed toward the east [f. 158]; they will have signs upon === codd. Rom. et the feet or the chest). Flor. ibid.

To be published in the appendix.

F. 158. On Travel According to the Moon Passing Through the 12 Signs (I. When the Moon is in Aries, travel — [f. 158v] in Pisces, travel for military service or war) cod. Paris. 47, f. 126. To be published in the appendix.

F. 158. From the Holy Father Cyril, Archbishop of Alexandria, from His Hexaemeron (From the Tzinesta as from Spartium upright — [f. 159] length two cubits [sic], width one cubit).

F. 159. Zodiac (Month of January has 31 days. I. The Eagle together with the Crown begins to set [f. 160] 28th, 29th Gemini, 30th, 31st Cancer). — Cf. cod. Mediol. 2, f. 1. To be published in the appendix.

F. 160. To each sign of the zodiac the following parts of the human body are assigned (Aries: head and face — Pisces: feet). Cf. at the end of Cal. VIII, 1; Olivieri, Melothesia planetaria, Naples, 1934.

Faces of the climes [sic] (Persia: silurus [sic], Babylon: dog, India: crocodile [sic]). - Cf. Boll - Sphere, p. 296.

F. 160. Having seen on a single chest seven discordant elements: α, β, d, o, e, i, c - θ treasure, χ gold. To be edited in the ap- appendix.

<Astrological Riddle.> ("There is a temple and a pillar in the temple; women run around each beam, 12)

To be published in the appendix.

Ζῳδιακόν (*Μὴν Μάιος ἡμέραι α', β' Ταῦρος, γ', δ', Δίδυμοι* [f. 161v] *κζ', κζ' Ἰχθύες, κη', κθ', λ' Κριός*). — Cf. cod. Paris. 61, f. 42v. Edit. *Cat.* VIII, 3, f. 193.

F. 161v. *Ἡμέρα α'. Ἡλίου ὥρα α' εἰς πάντα καλή, Ἀφροδίτης ὥρα κακὴ κακίστη* — [*Ἡμέρα δ'*] *Ἡλίου ὥρα ζ' ἐπίζημιος καὶ δύσκολος, Ἀφροδίτης ὥρα ζ' μετὰ καλῆς* textus abrumpitur. — Cf. cod. Ital. 19, f. 313v. Edetur in appendice.

F. 166v. *Ἀρχὴ τῶν ψηφαρίων πατέρων τῶν ἐν δρη* [sic] *ἁγίῳ Δξθ* [l. *δοξασθέντων*] (*Ὁ μὲν χρόνος ἔχει δώδεκα μῆνας—πρόσθες ἡμέραν μίαν*). — Cf. cod. Ital. 20, f. 100.

Ἡ ἀρχὴ τῆς ἰνδικτιῶνος (*Ἄρχεται Σεπτεμβρίου εἰς τὴν α' καὶ λέγεις οὕτως · εἰσὶν ἔτη τὰ ἀπὸ κτήσεως* [sic] *κόσμου ,ςφοη'* (1069) — [f. 167] *τοῦτό ἐστιν ἡ ἀρχὴ τῆς ἰνδικτιῶνος*). Cf. cod. Ital. 20, f. 102.

F. 167. *Κύκλος τοῦ Ἡλίου* (*Εἰσὶν ἔτη τὰ ἀπὸ κτήσεως κόσμου ,ςφοη'* — [f. 167v] *ἔφασαν οἱ προγεγραμμένοι σοφοί*). — Cf. ibid.

F. 167v. *Κύκλος τῆς Σελήνης* (*Εἰσὶν ἔτη τὰ ἀπὸ κτήσεως κόσμου ,ςφοη'* — *καὶ ἰδοὺ τέταρτος κύκλος ἐστὶν τῆς Σελήνης τῷ ἐνιαυτῷ τούτῳ*). Cf. ibid.

Ἄρχεται δὲ ὁ κύκλος τῆς Σελήνης Ἰανουαρίου μηνός — [f. 168] *ὅς* [sic] *τριακόσια λ' μυριάδων στάδια.*

F. 168. *Τὸ γὰρ ὕψος τοῦ οὐρανοῦ οὐδεὶς ζητεῖ, ὥσπερ γὰρ ἐάν τις πήξει ὕλον — οὕτως φένεται* [sic] *ἡ γῆ πᾶσα ἐν τῷ μέτρῳ τοῦ οὐρανοῦ.* — Cf. cod. Ital. 11, f. 91.

Τὸ πῶς δεῖ μετρᾶν [sic] *καὶ εὑρίσκειν τὸ δίσεκτον* [sic] (*Ἔχει ὁ χρόνος ὀκτακισχιλίας ἑπτακοσίας ξ' ὥρας* — [f. 168v] *ὅταν γὰρ γείνεται δείσεκτος* [sic] *ἔχει ἡμέρας κθ'*).

F. 168v. *Τὸ πῶς δεῖ μετρᾶν* [sic] *καὶ εὑρίσκειν τὴν γένναν τῆς Σελήνης* (*Ὅταν ἐστὶν τῆς Σελήνης α' κύκλος πενταπλασιάζεις τοῦτον τὸν α' κύκλον — μηνὶ Ἰανουαρίῳ ζ' ἡμέρας καὶ ἓξ ὥρας καὶ ἓν λεπτόν : κύκλου ζ'*. Textus abrumpitur. — Cf. cod. German. 7, f. 15.

21. Cod. Musaei Histor. Mosqu. graec. 426 (= Vladim. 439), olim Bibl. Synodal. Mosqu.— Chartaceus. cm. 22,6 x 13,5, ff. 225, saec. XVI, ex monasterio *τῶν Ἰβήρων* montis Athus; collectanea varia continens.

F 1v. *Ἔτους ,ςωϛα'* (= 1382 p. C. n.) *μηνὶ Αὐγούστῳ ζ' ἐν ᾗ*

Zodiac (Month of May, days 1st, 2nd Taurus, 3rd, 4th, Gemini [5. 161*] 26th, 27th Pisces, 28th, 29th, 30th Aries). - Cf. cod. Paris. 61, f. 42. Edit. Cat. VIII, 3, f. 193.

F. 1617. Day 1st. Hour 1st of the Sun, good for all things; Hour of Venus, very bad. Day 4th: Hour 7th of the Sun, perilous and difficult; Hour 7th of Venus, with good text breaks off. - Cf. cod. Ital. 19, f. 313. To be edited in appendix.

F. 166. Beginning of the Counting Tables of the Fathers glorified on the Holy Mountain [sic: Deth [1. glorified]] (The year has twelve months — add one day). - Cf. cod. Ital. 20, f. 100.

The beginning of the indiction (It begins on the 1st of September and you say thus: the years from the creation [sic] of the world are 6578 ([illegible]69) [1. 167]; this is the beginning of the indiction). Cf. cod. Ital. 20, f. 102.

F. 167. The Cycle of the Sun (The years from the creation of the world voice — [F. 167] said the aforementioned wise men). [illegible] Cf. ibid.

F. 167. Κύκλος τῆς Σελήνης (The years from the creation of the world voice [illegible] and behold, this is the fourth cycle of the Moon in this year). Cf. ibid.

The cycle of the Moon begins in the month of January [f. 168] ός [sic] three hundred myriads of stadia.

F. 168. For no one inquires into the height of heaven, for just as if someone were to fix a stake — so the whole earth appears in the measure of heaven. Cf. cod. Ital. 11, f. 91.

How one must measure [sic] and find the leap year [sic] The year has eight thousand seven hundred and sixty hours — [f. 168v] for when a leap year [sic] occurs, it has 29 days.

F. 168. How one must measure [sic] and find the birth of the Moon (When it is the first cycle of the Moon, you multiply this first cycle by five — in the month of January, 7 days and six hours and one minute : of cycle 7. Text breaks off. — Cf. cod. German. 7, f. 15.

21. Cod. Musaei Histor. Mosqu. graec. 426 (= Vladimı. 439), formerly Bibl. Synodal. Mosqu. — Paper. cm. 22.6 x 13.5, ff. 225, 16th century, from the monastery of the Iberians on Mount Athos; containing various collected works.

F. 1. In the year 6890 (= 1382 A.D.) in the month of August, on which

τελεῖται ἡ ἑορτὴ τῆς μεγάλης Μεταμορφώσεως — μέχρι πεντήκοντα σχεδὸν ἡμερῶν

<Hephaestionis Thebani> *Περὶ χρήσεως καινῶν σκευῶν (Σκεύεσι δὲ ἢ ἱματίοις — τῶν φθοροποιῶν κοινωνοίαν* [sic])=Hephaest., III, 32 (cod. Paris. 3, f.170).

<Hephaestionis> *Περὶ ὀνείρων (Χρηματιστικὰς ἡμέρας ἐν ὀνείροις οἱ παλαιοὶ Αἰγύπτιοι παρετήρησαν — ἡ δὲ κη' καὶ ἐν τρισὶν ἡμέραις · ἡ δὲ λ' ἀνεκβάτους)*=cod. Roman. 20, f. 116v ; edit. *Catal.*V, 3, p.89 ; cod. Paris. 3, f. 165 ; edit. *Cat.* VIII, 1, p. 153.

Ἄλλο. Περὶ ὀνείρων (Ψήφησον [sic] *τὴν διαφαίνουσαν ἡμέραν ἐν ᾗ τὸ ὄνειρον ἐθεάσω — εὐαρεστῆσαι τῷ θεῷ καὶ σωθῆναι).*

F. 2. *Ἑτέρα διάγνωσις ὀνείρων ἀπὸ τῶν ἡμερῶν τῆς Σελήνης — τῇ κθ' δι' ἡμερῶν ιβ', τῇ λ' ψευδές.*

Ἕτερος ὀνειροκρίτης ἐκ τῶν τῆς Σελήνης λ' ἡμερῶν (Ὅπερ ἐὰν ἴδῃς εἰς χαρὰν ἀποβήσεται — γενήσεται τὸ ὅραμά σου) = cod. Paris. 89, f. 26 ; edit. Delatte, *Anecdota. Athen.*, I, p. 525.

F. 2v. *Τὴν ὀρθὴν περιστερὰν ἰσχὰν βοτάνην καλοῦσιν κεφαλαλγίων — καὶ ἰσχιαδικοὺς ἐν οἴνῳ ἑψήσας δίδου.*

Ὁ θυμὸς τέμνει καὶ θερμαίνει σαφῶς — λευκὸν δέ τι ἔχοντι πλέον.

Ὁ ποθῶν ἔχειν τὸ μνημονευτικὸν — τὸν γραμματικὸν καλῶς ἀποβαίνων.

Τὸ μνημονευτικὸν εὕρημά ἐστι ζωνάριον τῆς Πυθαγορικῆς — μνημίων [sic] *δὲ πάντων τῶν ἀγαθῶν.*

F. 4. <Origenis> *Ἐκ τοῦ περὶ εἱμαρμένης καὶ πῶς προγνώστου ὄντος τοῦ θεοῦ τῶν ὑφ' ἑκάστου πλαττομένων τὸ ἐφ' ἡμῖν σώζηται καὶ τίνων τρόπων οἱ ἀστέρες οὐκ εἰσι ποιηταὶ τῶν ἐν ἀνθρώποις, σημαντικοὶ δὲ μόνον καὶ ὅτι αὐτοὶ τὴν περὶ τούτων γνῶσιν ἀκριβῶς ἔχειν οὐ δύνανται, ἀλλὰ δυνάμεσι θείαις τὰ σημεῖα ἔκκειται καὶ τίς ἡ τούτων αἰτία (Περὶ τοῦ εἰς σημεῖα γεγονέναι τοὺς φωστῆρας — [f. 13v] τῆς σωτηρίου εὐαγγελικῆς εὑράμεθα διδασκαλίας).*— Cf. Eusebii *Praep. Euang.*, p. 281.

F. 129. *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου μοναχοῦ καὶ πρεσβυτέρου τοῦ Δαμασκηνοῦ περὶ χειμώνων καὶ ἀνέμων προγνωστικὰ ἀπὸ τῶν ἐν τῷ Ἡλίῳ ση-*

the feast of the Great Transfiguration is celebrated - for up to nearly fifty days

<Hephaestionis Thebani> On the Use of common vessels (But those who share in the use of vessels or garments of destructive persons [sic]) - Hephaest., III, 32 (cod. Paris. 3, f. 170). <Hephaestionis>. On Dreams (The ancient Egyptians observed divinatory days in dreams — and the 28th within three days; and the 30th without outcome) = cod. Roman. 20), f. 116v; edit. Catal. V, 3, p. 89; cod. Paris. 3, f. 165; edit. Cat. VIII, 1, p. 153. *Another. On Dreams (count [sic] the dawning day on which you saw the dream, so as to please God and be saved).

F. 2. Another interpretation of dreams based on the days of the Moon: on the 29th, within 12 days; on the 30th, false.

Another dream-interpreter based on the 30 days of the Moon (Whatever you may see will turn out to joy — your vision will come to pass) = cod. Paris. 89, f. 26; edit. Delatte, Anecdota Athen., I, p. 525.

F. 2v. The upright dove they call the herb of strength for headaches — and boil it in [redacted] wine and give it to those suffering from sciatica.

Anger clearly cuts and burns [redacted] something white

one who has it in excess.

One who desires to possess memory — the scholar faring well.

Memory is an invention, a small girdle of the Pythagorean [redacted] tradition, of all good things. <Origenis>

F. 4. From the work on fate and on how, since God has foreknowledge of what is shaped by each person, free will is preserved, and in what ways the stars are not the makers of human affairs, but are only indicators, and that they themselves cannot have precise knowledge of these things, but the signs are set forth by divine powers, and what is the cause of these things (On the luminaries having come into being as signs [f. 13v] of the salvific evangelical teaching, we have found). - Cf. Eusebii Praep. Euang., p. 281.

F. 129. Of our father among the saints, John the Monk and Presbyter of Damascus, prognostics concerning winters and winds from the signs in the Sun

μείων (Εἰ ὁ Ἥλιος φανεῖε ἢ αἱματώδης καὶ ἀνθρακώδης — [f. 130] *ἐὰν μελανίζουσα θεωρεῖται χειμῶνα σημαίνει).* — Cf. *Cat.* XI, 2, p. 176, v. 3 ss.

F. 130. *Περὶ τῶν ἐν τῇ Σελήνῃ σημείων (Ἐὰν ὁ κατὰ* [l. *κύκλος*] *τῆς Σελήνης ἐρυθρὸς φανεὶς καὶ πυρώδης* — [f. 130v] *εἰ δὲ ὀψὲ στυγνὰ ἀεὶ χειμῶνα ἔσται).* — Cf. cod. Paris. 45, f. 69 ; *Cat.* XI, 2, p. 179, 12 sqq.

F. 130v. *Περὶ τῶν ἐν τοῖς ἄστροις σημείων (Ἀστέρες ἀφιέναι δοκοῦντες μαρμαρυγὰς — ἢ τέως ἀνεμώδης ἀήρ).* — Cf. cod. Paris. 45, f. 69 v; *Cat.* XI, 2, p. 180, 4 sqq.

Περὶ ἀνέμων σημεῖα (Βορρᾶς αὐστηρὸς πνεῖν ἀρξάμενος ἐκ νεφῶν — ἀνέμους καὶ χειμῶνα δηλοῦσι ἀπελθεῖν). Cf. ibid.

Περὶ νεφελῶν σημεῖα (Εἰ ἀπὸ δυσμῶν νεφέλη ἀναβῇ χειμὼν ἔσται — [f. 131] *εὐδίαν ἕξει τὸ πέλαγος καὶ ζέφυρον ἄνεμον).* — Cf. ibid. *Cat.* XI, 2, p. 180, 9 ss.

F. 131. *Προγνωστικὸν περὶ χειμῶνος (Λάβε φύλλα συκῆς τῇ* <*ὀκτωκαιδεκάτῃ*> *Ἰουνίου μηνὸς* — [f. 131v] *λύκοι πλησίον τῶν αἰγῶν ἢ τῶν οἰκημάτων θρασυνόμενοι χειμῶνα σημαίνει).* — Cf. cod. Paris. 43, f. 215v. Edit. *Cat.* VIII, 3, p. 166.

F. 141v. *Μέρος εἰσβάλλει τοῦ Ἀρείνου πόντου* — [f. 145] *δίκην τόξου τεινόμενος ἐπὶ μήκους.*

F. 145. *Διαίρεσις τῆς ὅλης γῆς ἀπὸ τοῦ πρὸς Ἀλέξανδρον λόγου Ἀ ρ ι σ τ ο τ έ λ ο υ ς περὶ κόσμου (Τὴν μὲν οὖν οἰκουμένην ὁ πολὺς λόγος* — [f. 147] *οἰκουμένην τοσάνδε τινὰ ἱστορήκαμεν).* — Cf ed. Bekker, I, 1831, p. 391 sqq.

F. 147. *Ἔτι περὶ γῆς ἀστρονομικώτερον (Σφαιροειδοῦς τῆς γῆς οὔσης* — [f. 147v] *τοῦ ὁρίζοντος ὁ πόλος, ἀλλ' ἐξαίρεται).* — Cf. cod. Venet. 8, f. 132v.

F. 184. *Ὀνειροκρίτης κατὰ ἀλφάβητον (Ἀετὸν ἰδεῖν* — [f. 193v] *συζύγῳ δόξαν μετ' ἰσχύος α').* — Cf. Delatte, *Anecdota, Atheniensia* p. 165 sqq., 527 ss.

22. Cod. Musaei Histor. Mosqu. graec. 315 (= Vladím. 441), olim Bibl. Synodal. Mosqu — Chartaceus, cm. 21,5×16, ff. 443, saec. XVI; collectanea varia praecipue tractatus et epistulas A r e t h a archiepiscopi Caesareae praebentia continens. Nomen possessoris: *Ὁ Ἱεροσολύμων Δοσίθεος ἐν Κωνσταντινουπόλει* 1674 (f. 3).

F. 294 *B a ρ λ α à μ μοναχοῦ ἐξήγησις εἰς τὸν περὶ τοῦ Πάσχα*

signs (If the Sun appears blood-red and coal-dark [f. 130] if it is seen darkening, it indicates winter — it indicates). Cf. Cat. XI, 2, p. 176, v. 3 ss.

F. 130. On the signs in the Moon (If the circle [1. circle] of the Moon appears red and fiery [f. 130] if late and gloomy it always indicates that there will be winter). Cf. cod. Paris. 45, f. 69; Cat. XI, 2, p. 179, 12 sqq.

F. 130. On the signs in the stars (Stars that seem to emit twinkling — or the air is for the time being windy). Cf. cod. Paris. 45, f. 69 v; Cat. XI, 2, p. 180, 4 sqq.

Signs of winds (The severe north wind having begun to blow from the clouds — indicate winds and that winter will depart). Cf. ibid.

Signs of clouds (If a cloud rises from the west there will be winter — [f. 131] the sea will have fair weather and a west wind). - Cf. ibid. Cat. XI, 2, p. 180, 9 ss.

F. 131. Prognostic concerning winter (Take fig leaves on the <eighteenth> day of the month of June [1. 131v] wolves near the goats or the dwellings, growing bold, signify winter). - Cf. cod. Paris. 43, f. 215. Edit. Cat. VIII, 3, p. 166.

F. 141. A part of the Arean Sea enters [1. 145] in the manner of of a bow stretched to its length.

F. 145. Division of the whole earth from the treatise addressed to Alexander by Aristotle on the world (So then, the inhabited world, as the general account holds – [f. 147] the inhabited world of such and such a kind we have recorded). -- Cf. ed. Bekker, I, 1831, p. 391 sqq.

F. 147. Further on the earth in a more astronomical manner (The earth being spherical [f. 147] the pole of the horizon, but it is elevated). — Cf. code It comes 8, f. 132.

F. 184. Dream-interpreter arranged alphabetically (To see an eagle — [f. 193a] glory with strength for a spouse a). Cf. Delatte, Anecdota, *Atheniensia* p. 165 sqq., 527 ss.

22. Cod. Musaei Histor. Mosqu. graec. 315 (= Vladim. 441), olim Bibl. Synodal. Mosqu. Paper, cm. 21.5 × 16, ff. 443, 16th century; containing various collectanea, chiefly treatises and letters of Arethas archbishop of Caesarea. Name of owner: "The Dositheos of Jerusalem in Constantinople 1674 (f. 3).

F. 294 Exposition of the monk Barlaam on the treatise concerning Pascha

τῶν ἀποστόλων κανόνα καὶ περὶ τοῦ γενομένου ὑπὸ τῶν πατέρων κανόνος πρὸς τὴν καθ' ἕκαστον ἔτος τοῦ Πάσχα εὕρεσιν (Ἔστι δὲ ὅ γε περὶ τοῦ Πάσχα κανὼν τῶν ἀποστόλων τοιοῦτος, εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἁγίου τοῦ Πάσχα ἡμέραν πρὸ τῆς ἐαρινῆς ἰσημερίας μετὰ Ἰουδαίων τελέσει καθαιρείσθω. Τὸν παρόντα κανόνα ἐξηγήσασθαι προεχομένοις — [f. 296v] *τῷ ἀποστολικῷ νόμῳ συμφαίνει).* Cf. cod. Paris. 45, f. 103v; cod. Germ. 7, f. 17v.

F. 297. *Τὰ ὑπό τινων προσθέντα κεφάλαια ταῖς τρισὶ τελευταίαις ἐπιγραφαῖς τοῦ τρίτου τῶν ἁρμονικῶν Πτολεμαίου (Τὰ μὲν οὖν κοινῶς ἐφαρμοζόμενα* — [f. 303] *τὰς δυνάμεις λέγωμεν τοίνυν)* — Cf. cod. Paris. 45, f. 32. — Ed. J. Franz, *De musicis graecis commentatio*, 1840.

F. 307. *Βαρλαὰμ μοναχοῦ περὶ τοῦ πῶς δεῖ ἐκ τῆς μαθηματικῆς τοῦ Πτολεμαίου συντάξεως ἐπιλογίζεσθαι ἡλιακὴν ἔκλειψιν (Αἱ μὲν αἰτίαι καὶ αἱ πρῶται ἀρχαὶ* — [f. 309] *τῆς ἰσημερινῆς δύσεως ὡς προϊέμενον* [?] *μ(οίρας) οζ')* = cod. German. 42, f. 105.

F. 309v. *Τοῦ αὐτοῦ ἀκριβέστερον περὶ τοῦ πῶς δεῖ ἐκ τῆς μαθηματικῆς τοῦ Πτολεμαίου συντάξεως ἐπιλογίζεσθαι αἰτίαι καὶ αἱ πρῶται ἀρχαὶ* [f. 312v] *λζ' μεταξὺ θερινῆς ἀνατολῆς καὶ ἀπαρκτίου).*

F. 312v. *Ἰστέον οὖν· περιέχουσι τὴν τῆς Σελήνης* —[f. 313] *πρὸ μεσημβρίας μιᾶς ἡμέρας ξζ ιδ' κη''.* = cod. Paris. 45, f. 103.

F. 435. <Maximi Planudis> *Ἐκλογαί (Ὅτι μηδὲ τοῦτο ἀνιστάμενον θαύματι ἀνατέλλοντι* — [f. 436] *οὐδ' οὗτοι τῇ γνώμῃ καὶ τὰ ταῦτα).*

23. Cod Musaei Histor. Mosqu. graec. 261 (= Vladim. 443), olim Bibl. Synodal. Mosqu. Chartaceus, cm. 22,5 × 16,5, ff. 223 anno 1635 scriptus, ex monasterio *τῶν Ἰβήρων* Athus montis, ab Ars. Suchanov anno 1655 asportatus; collectanea praecipue theologica continens.

F. 191. *Περὶ θέσεως κόσμου ἀκριβεστέρα ἐξέτασις (Χρὴ γινώσκειν ὅτι ὁ οὐρανὸς τῇ κυκλοφορικῇ δίνῃ ἐν νυκτὶ καὶ ἡμέρᾳ* — [f. 194v] *ἀμφότεροι διὰ κρυμμὸν* [sic] *ἀοίκητοι).*

F. 194v. *Ὅτι δεξιὰ τὰ βόρεια (Στρεφομένου τοῦ οὐρανοῦ περὶ τὸν ἄξονα — τὰ τοῦ ἀφανοῦς πόλου).*

<Gregorii Solitarii> *Τί ἐστι σφαῖρα; (Σφαῖρά*

the canon of the apostles and concerning the canon established by the fathers for the annual finding of Easter (Now the apostolic canon concerning Easter is as follows: if any bishop or presbyter or deacon shall celebrate the holy day of Easter before the vernal equinox together with the Jews, let him be deposed. It is fitting for those who have undertaken to explain the present canon [f. 296] to agree with the apostolic law). Cf. cod. Paris. 45, f. 103v ; cod. Germ. 7, f. 17v.

F. 297. The chapters added by some to the last three headings of the third book of Ptolemy's Harmonics (Τὰ μὲν οὖν κοινῶς ἐφαρμοζόμενα [f. 303] τὰς δυνάμεις λέγωμεν τοίνυν) - Cf. cod. Paris. 45, f. 32, Ed. J. Franz, De musicis graecis commentatio, 1840. F. 307. By the monk Barlaam, on how one must calculate a solar eclipse from Ptolemy's mathematical treatise (Αἱ μὲν αἰτίαι καὶ αἱ πρῶται ἀρχαί [f. 309] τῆς ἰσημερινῆς δύσεως ὡς προϊέμενον [?] μοίρας) οξ) = cod. German. 42, f. 105.

F. 309. By the same author, more precisely on how one must calculate from Ptolemy's mathematical treatise the causes and the first principles [f. 312] 36th, between summer of the eastern and northern rising).

F. 312. It should be known, therefore: they contain the [cycle] of the Moon — [f. 313] one day before noon, from the 14th, 28th. = cod. Paris. 45, f. 103.

F. 435. <Maximus Planudes> Excerpts (Ὅτι μηδὲ τοῦτο ἀνιστάμενον θαύματι ἀνατέλλοντι — [f. 436] οὐδ᾽ οὗτοι τῇ γνώμῃ καὶ τὰ ταῦτα).

23. Cod. Musei Histor. Mosqu. graec. 261 (= Vladim. 443), formerly Bibl. Synodal. Mosqu. Paper, cm. 22.5 x 16.5, ff. 223, written in the year 1635, from the monastery of the Iberians on Mount Athos, brought by Ars. Suchanov in the year 1655; containing collections of chiefly theological content.

F. 191. A more precise examination of the structure of the universe (One must know that the heaven, by its circular rotation by night and day [1. 1945], both are uninhabitable on account of the cold [sic]). F. 194. That the northern regions are to the right (As the heaven rotates about its axis – the regions of the invisible pole).

<Gregory Solitarii> What is a sphere? (A sphere

ἐστι σχῆμα στερεὸν ὑπὸ μιᾶς ἐπιφανείας περιεχόμενον — [f. 195] *τὸ σημεῖόν ἐστιν οὗ μέρος οὐδέν*)= cod. Paris. 47, f. 84 ; cod. Germ. 39, f. 97.

F. 195. *Αἱ σφαῖραι τῶν φωστήρων καὶ τῶν πλανητῶν οὕτως ἔχουσι τάξεως καὶ οἱ πλανῆται οὕτως ὀνομάζονται* (*Κρόνου ἡ σφαῖρα μὲν ἡ ἀνωτέρα τοῦ Φαίνοντος* — [f. 195v] *τῷ ὄντι ἐν τῇ ἀπλανεῖ σφαίρᾳ*).

F. 195v. *Ἀνατολικαὶ φάσεις τῆς Σελήνης · α' συνοδεύει, β' φωσφορεῖ, γ' ἀνατέλλει* — [f. 196] *κθ' περιασέληνον, λ' ἀφώτιστος*.— Cf. *Cat.* VIII, 4, p. 203 s. ; XI, 1, pp.134-144. Circulus zodiaci.

F. 196. *Εἰς τὸ ποιῆσαι χρυσίον ἀπὸ μολίβδου κατασκευή* (*Ἐὰν θέλῃς νὰ κάμῃς χρυσάφι ἀπὸ μολίβι ἔπαρε καλακάνθη* — *τὸ καθαρισμὸν ὁποῦ κάμουν τὸ χρυσάφι*).
Εἰς τὸ ποιῆσαι τὸ χρυσίον ὡς ὕδωρ καὶ γράφειν (*Ἐὰν θέλῃς νὰ ποιήσῃς τὸ μάλαμμαν νερὸ νὰ γράφῃς ἔπαρε φλωρίον* — [f. 197] *στίλβ νέ το μετὰ κοκάλου ὀδόντας*.

F. 197. *Κατασκευασία εἰς τὸ ποιῆσαι τὸ χαλκὸ μέταλλον ἀσήμι* (*Ἐν πρώτοις κάψε τὸ χάλκωμα πολλάκις εἰς τὴν φωτίαν* — [f. 198] *καὶ ἀσπρίζει καὶ οὕτως γίνεται ἀσήμι*).

F. 198. *Μέθοδος περὶ ἀῤῥώστου καὶ πραγματευτοῦ καὶ γέννης γυναικός* (*Γίνωσκε γοῦν ὅταν μέλλῃς ψιφήσαι* [sic] *εἶτα περὶ ἀῤῥώστου εἰ ζήσεται* — [f. 189v] *εἰ δὲ δύο ἀσθενεῖ, εἰ δὲ τρεῖς τελευτᾷ*) — cf. *Cat.* XI, 2, p. 150, 15 ss.

F. 205. *Εἰς τὸ ποιῆσαι κιννάβαριν* (*Θὲς τὴν τεάφην ἔν τινι* [sic] *σκεῦος* — *καὶ εὑρίσης* [sic] *κιννόβαριν ἑτοίμην*).
Εἰς τὸ ποιῆσαι λαζούριον (*Λαβὼν ἄσβεστον ἄβροχον καὶ σβέσον αὐτὸν* [f. 205v] *καὶ εὑρίσεις* [sic] *λαζούριον καθαρόν*).

F. 205v. *Εἰς τὸ ποιῆσαι χρυσαλοιφήν* (*Ἀρχὴ βάλε κομίδι ἀφ' ἑσπέρας* — [f. 206] *καὶ στηλβόνεις* [sic] *αὐτὸ εὔμορφα*).

F. 207. *Περὶ τῶν τεσσάρων στοιχίων* [sic] (*Ὁ κόσμος ὁ μέγας καὶ θαυμαστὸς* — [f. 208v] *καὶ ὁ ἄνθρωπος ἀσθενεῖ καὶ θνήσκει*).

F. 208v-209. Tabulae quattuor elemetorum et zodiaci signorum.

F. 209. *Ἰστέον δὲ ὅτι γίνωσκε ἡ Σελήνη κατὰ δύο ἥμισυ ἡμέρας ἔρχεται ἐν ζῳδίοις*— [f. 209v] *Ἰχθύσιν οὐδ' ὅλως ποιεῖν δεῖ*.

F. 209v. *Ἐὰν γένηται ἔκλειψις Σελήνης οὔσης ἐν τῷ Κριῷ ἀφορίαν*

is a solid figure contained by a single surface [f. 195] a point is that which has no part) = cod. Paris. 47, f. 84 ; cod. Germ. 39, f. 97.

F. 195. The spheres of the luminaries and the planets are arranged in the following order, and the planets are named as follows (Kronos: the sphere, which is higher than that of Phainon – [f. 195v] truly in the sphere of the fixed stars).

F. 195. The eastern phases of the Moon: 1st it conjoins, 2nd it gives light, 3rd it rises — [1. 196] 20th full moon, 30th without light. Cf. Cat. VIII, 4, p. 203 s.; XI, 1, pp. 134–144. Circulus zodiaci.

EF.. 196. A preparation for making gold from lead (If you wish to make gold from lead, take vitriol, the purification that they use for gold).

For making gold into water and writing with it (If you wish to make gold into water to write with, take a florin [f. 197] and polish it together with bone teeth. F. 197. A preparation for making copper metal into silver (First, burn the copper many times in the fire – [f. 198] and it whitens and thus becomes silver).

F. 198. A method concerning the sick, the merchant, and the birth of a woman (Know therefore when you are about to calculate, then concerning the sick person whether he will live — [f. 189v] if two, he is ill, if three, he dies — cf. Cat. XI, 2, p. 150, 15 ff. F. 205. To make cinnabar (Place the sulfur in a vessel and you will find cinnabar ready).

To make lazurite (Take unslaked lime and slake it [f. 205] and you will find pure lazurite).

F. 205. To make gold ointment (Begin by putting in the gum from the evening [f. 206] and polish it finely). F. 207. On the four elements (The great world [f. and wondrous 208v] and man grows weak and he dies).

F. 208–209. Tables of the four elements and the signs of the zodiac. F. 209. It should be known that the Moon passes through the zodiac signs in two and a half days — [f. 209v] in Pisces one should by no means do anything.

F. 209v. If an eclipse of the Moon occurs while it is in Aries, it signifies a shortage

πάντων ἔσεσθαι σημαίνει — τοὺς σίτους καὶ τοὺς καρπούς. — Cf. cod. German. 8, f. 30.
Περὶ ἔκλιψις [sic] *Ἡλίου (Ἡλίου ἐκλίποντος ἐν τῷ Κριῷ σίτου δαψίλειαν — ἐγὼ δὲ οὐ δίδωμι γνώμην).* — Cf. ibid.
Βροντολόγιον καὶ σεισμολόγιον τῶν ιβ' μηνῶν καὶ τῶν ιβ' ζῳδίων καθημερούσιον (Ὅταν ἐν Κριῷ βροντίσει [sic] *οἱ ἀπὸ ἀνατολῶν —* [f. 211v] *εἰ δὲ καὶ σεισμὸς γένηται νοσήματα πολλὰ ἔσονται).* — Cf. cod. Athen. 10, f. 34v; *Cat.* IV, p. 128 ss.

F. 211v. *Τοῦ ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ. Περὶ τῶν Μακεδόνων μηνῶν ἐκ τῆς ἐκκλησιαστικῆς διατάξεως (Φασὶν γὰρ οἱ Ἕλληνες εἶναι ιβ' ζῴδια, ἐξ ἀστέρων ἐν τῷ οὐρανῷ —* [f. 212] *καὶ ἀνέτειν τάχιον).*

F. 212. *Μῆνες κατὰ Ῥωμαίων περὶ διαφόρων μηνῶν · α' Μαρτίου λα' γλυκοφάγει γλυκοπότει— ια' Μαχείρ, ιβ' Φαμενώθ* = cod. Venet. 7, f. 15; Migne, P.G., XCV, p. 235.

F. 230v. <De psalmis magicis.> *(Ὁ δεκατοέβδομος ψαλμὸς τοῦ Δαβὶδ εἶναι πάνυ ὠφέλιμος ἐὰν ἀγαπᾷς —* [f. 231] *ὁ ἄνθρωπος ὁποῦ δὲν πορευθῇ. Γράψει δὲ καὶ τὰ παρόντα σημεῖα καὶ βαστάζει ἐπάνω τον).* Signa magica.

24. Cod. Musaei Histor. Mosqu. graec. 324 (= Vladim. 444), olim Bibl. Synodal. Mosqu. Chartaceus, — cm. 23×16, ff. 403, saec. XVII; ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus, collectanea varia continens.

F. 101. *Νικηφόρου τοῦ Βλεμμύδου ἐκ τῆς εἰς ὄγδοον ψαλμὸν διηγήσεως (Εἰπὼν ὁ προφήτης πρὸς τὸν Θεὸν ὅτι ὄψομαι τοὺς οὐρανοὺς καὶ χάριν ὁμολογῆσαι ἐν τῷ Θεῷ).*

F. 106. *Συμεώνος μαγίστρου τοῦ Σῆθ σύνοψις τῶν φύσεων (Ὁ μὲν Πλούταρχος, ὦ μέγιστε καὶ θειότατε βασιλεῦ, διαφόρους δόξας —* [f. 107] *ἐν μεταιχμίῳ τῆς Αἰγυπτικῆς καὶ Αἰθιοπικῆς χωρίας).*— Cf. cod. German. 8, f. 54; 40, f. 186; cod. Hispan. 20, f. 1; 34, f. 96v. Cf. Mich. Pselli, *Quaest. Nat.*, Migne, CXXII, p. 784-788.

F. 172v. *Πρὸς τὰ παρὰ τοῦ Θωμᾶ περὶ τῆς σημασίας τῶν οὐρανίων σωμάτων (Δοκεῖ μὴ* [l. *μοι*] *ἀναγκαῖα τὰ ὑπὸ Θωμᾶ λεγόμενα εἶναι περὶ τῆς σημασίας —* [f. 173] *λόγῳ τινὶ προνοίας ἀῤῥήτῳ τε καὶ ὑπερφυεῖ).*

of all grains and fruits. — Cf. cod. German. 8, f. 30.

On the Eclipse of the Sun (When the Sun is eclipsed in Aries, I give no opinion on abundance of grain). Cf. ibid.

Brontologion and Seismologion of the 12 months and the 12 zodiac signs, daily (When it thunders in Aries [sic] those from the east [f. 2119] and if also an earthquake many diseases will occur). Cf. code. Athens. 10, f. 34; Cat. IV, p. 128 ff.

F. 211v. Of Saint John of Damascus. On the Macedonian months from the ecclesiastical ordinance (For the Greeks say there are 12 signs of the zodiac, from the stars in the sky — [f. 212] and it is accomplished more quickly).

F. 212. Months according to the Romans concerning various months: the month of March, 31 days, eat sweets, drink sweets; 11 Machir, 12 Phamenoth cod. Venet. 7, f. 15; Migne, P.G., XCV, p. 235.

F. 230v. <On magical psalms. (The seventeenth psalm of David is very beneficial if a man whom you love does not come to you. [f. 231] He shall also write the present signs and carry them upon himself). Signa magica.

24. Cod. Musaei Histor. Mosqu. graec. 324 (= Vladim. 444), formerly Bibl. Synodal. Mosqu. Paper, cm. 23 × 16, ff. 403, 17th century; brought from the monastery of the Iberians on Mount Athos by Arsenius Suchanov in the year 1655, containing various collections.

F. 101. From the commentary of Nikephoros Blemmydes on the eighth psalm (The prophet having said to God that I shall look upon the heavens and give thanks to God).

F. 106. Synopsis of natures by Symeon Magistros Seth (Plutarch, O greatest and most divine emperor, various opinions — [f. 107] on the border of the Egyptian and Ethiopian region). — Cf. cod. German. 8, f. 54; 40, f. 186; cod. Hispan. 20, f. 1; 34, f. 96v. Cf. Mich. Pselli, Quaest. Nat., Migne, CXXII, p. 784–788.

F. 172. Against what Thomas says about the signification of celestial bodies (It does not seem to me necessary, what is said by Thomas concerning the signification — [f. 173] by some plan of providence that is ineffable and supernatural).

F. 173. *Τοῦ Θωμᾶ περὶ τῆς σημασίας τῶν οὐρανίων σωμάτων (Τῇ ἐκ ψευδοῦς καὶ ματαίας δόξης προϊούσῃ μαντίᾳ* — [f. 174] *οὔκ ἐστι τοῦτο μαντεία κακὴ οὔτε μετὰ δεισιδαιμονίας).*

F. 181. *Πρόκλου Διαδόχου Λυκίου στοιχείωσις φυσική (Συνεχής ἐστι ὄντως τὰ πέρατα* [f. 185] *τὸ ἀμερὲς ἴσον ἑαυτὸ κινηθήσηται). Τέλος.* — Edidit Grynaeus, Basileae, 1531.

F. 185v. *Τοῦ αὐτοῦ στοιχείωσις (Πᾶν σῶμα φυσικὸν κινητόν ἐστι κατὰ τόπον* — [f. 190] *ἀσώματον ἄρα ἐστὶ καὶ ἀπειροδύναμον ὅπερ ἐστὶ δεῖξαι).*

25. Cod. Musaei Histor. Mosqu. graec. 203 (= Vladim. 460), olim Bibl. Synodal. Mosqu. — Chartaceus, cm 33×23, ff 415, saec. XVII; ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus; collectanea varia continens.

F. 314. *Ἐκ τοῦ μεγάλου καὶ ἀληθεστάτου πρώτου βροντολογίου τῆς τῶν Ἰβήρων (Ἔθος γὰρ ἐτάθη ὅτι ἐν τῇ ἀρχῇ τοῦ Ὀκτωβρίου εἰς τὸ ἀναπνεῦσαι ἄνεμος οἱ ποιηταὶ* — [Oct. 21] *καὶ χειμῶνα δριμὺν καὶ πηγετὸν καὶ θάνατον ζῴων καὶ νυπίων...)* Textus abrumpitur.

26. Cod. Musaei Hist. Mosqu. graec. 508 (= Vladim. 468), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 21,5×15,5, ff. 203, saec. XVI-XVII, ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus; collectanea praecipue physiologica continens. Nomen possessoris: *Γαβριήλου ἱερομονάχου καὶ τῶν φίλων αὐτοῦ* (f. 6).

F. 114. *Ἐκ τῶν τοῦ Ἁρποκρατίωνος τοῦ Ἀλεξανδρέως περὶ φυσικῶν δυνάμεων, ζῴων τε καὶ φυτῶν καὶ λίθων ἃ ἔγραφε πρὸς τὴν ἰδίαν θυγατέρα (Α'. Ἄμπελος λευκὴ ἥτις* — [f. 152] *δοὺς φαγεῖν θεραπεύσεις). τέλος* cod. Hispan. 35, f. 6v ss.; cod. Paris. 41, f. 546 sqq. Cf. *Coeranidum* libros quos edidit Ruelle ap. de Mély, *Les lapidaires*, II, p. 227-274.

F. 152. *Ἕτερον περὶ βοτανῶν κατὰ στοιχεῖον ἐκ τοῦ Ἀετίου.*

F. 161. *Περὶ πτηνῶν κατ' ἀλφαβήτου.*

F. 167. *Περὶ ζῴων τετραπόδων.*

F. 186. *Περὶ ζῴων ἐνύδρων.*

Capita astro-zoologica hic notanda sunt:

F. 173. By Thomas, on the signification of celestial bodies (To the divination proceeding from false and vain opinion – [f. 174] this is not evil divination nor accompanied by superstition).

F. 181. Proclus the Successor, of Lycia, Physical Elements (Continuous are indeed the limits [f. 185] the partless equal to itself will be moved). End. – Edited by Grynaeus, Basel, 1531. F. 185. By the same author, Elements (Every natural body is movable in place [f. 190] therefore it is [redacted] corporeal and of infinite power, which was to be demonstrated).

25. Cod. of the Historical Museum of Moscow, Greek 203 (Vladim. 460), formerly of the Synodal Library of Moscow. — Paper, 33×23 cm, ff. 415, 17th century; brought from the monastery of the Iberians on Mount Athos by Arsenius Suchanov in the year 1655; containing various collections.

F. 314. From the great and most true first brontologion of the Iberians (For it was customary that at the beginning of October, when the wind breathes, the poets [Oct. 21] and a harsh winter and frost and death of animals and infants...) Text breaks off.

26. Cod. Musaei Hist Mosqu. graec. 508 (= Vladim. 468), formerly Bibl. Synodal. Mosqu. Paper, cm [redacted] 21.5 x 15.5, ff. 203, century 15th–17th, from the monastery of the Iberians of Mount Athos, brought by Arsenios Sucha- nov in the year 1655; containing collections chiefly of a physiological nature. Name of owner: Gabriēlou hieromōnakou kai tōn philōn au- tou (f. 6).

F. 114. From the works of Harpocration of Alexandria on natural powers, of animals, plants, and stones which he wrote for his own daughter (A'. White vine which – [f. 152] giving to eat you will heal). end cod. Spanish 35, f. 6 ff.; code Paris 41, f. 546 sqq. Cf. the books published by Ruelle ap. de Mély, Lesnlapidaires, II, p. 227-274.

F. 152. Another work on plants in alphabetical order from the Of Aetius.

F. 161. Work on Birds in alphabetical order.

F. 167. On four-footed animals.

F. 186. On aquatic animals.

Astro-zoological chapters to be noted here;

F 124v *Ἐχίνου δὲ θαλασσίου τὸ μεσό(μ)φαλ(ον)* — [f 125] *πᾶν γὰρ θηρίον φεύξεται ἀπ' αὐτοῦ.* — Edetur in appendice

F 125 *Ἔποψ δέ ἐστι ζῷον ἐν ἀέρι πετόμενον* [f. 126] *ὅταν οὖν χρίζεις ἄλειφε τοῦτο κοιταζόμενος.* — Edetur in appendice.

F. 149. *Ἐὰν δὲ τρίψῃ τὸν αὐτὸν σκορπίον μετὰ σπέρματος σκορπίου* — [f. 150] *ἀπειθοῦντας ἐξελθεῖν δαίμονας.* — Edetur in appendice.

F. 150v. *Τῆς γὰρ κεφαλῆς ὠμίδος ἐπιτιθεὶς* — [f. 151] *ἴαμα τῶν ὑποτεταγμένων νοσημάτων.*

F. 184. *Ὕαινα ζῷόν ἐστι τετράπουν πάνυ ἄγριον δὸς ἐν πότῳ σεληνιαζομένους θεραπεύσεις.* — Edetur in appendice.

27. Cod. Musaei Hist. Mosqu. graec. 415 (= Vladim. 509), olim Bibl. Synodal. Mosqu Chartaceus, cm. 22,5×15, ff. 86, saec. xv. ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus; collectanea continens. Nota possessoris: *Ἐκ τῶν Μαξίμου ἐπισκόπου Κυθήρων.*

F. 63. *Ἑρμοῦ Τρισμεγίστου πρὸς Ἀσκλήπιον περὶ βοτανῶν τῶν ζ' ἀστέρων* Ex hoc codice edidit Pitra, *Analecta sacra*, V, p. 279 sqq.; cf. cod. Paris. 41, f. 580 s., edit. *Cat.* VIII, 3, p. 153 sqq.
Πρώτη βοτάνη Ἡλίου προσαγορευομένη κιχώριον (Τούτου ὁ χυλὸς [f. 65v] *τὰ ξηρὰ τοῖς ὑγροῖς ἀναλαμβάνων χρῶ). Τέλος τῶν ζ' ἀστέρων ἤγουν τῶν βοτανῶν* = *Cat.* VIII, 3, l. c.

F. 65v. *Ἕτεραι ζ' βοτάναι ἀνακείμεναι τοῖς αὐτοῖς πλανωμένοις (Ἡλίου βοτάνη πολύγονον. Αὕτη ἡ βοτάνη τοιαύτης ἔτυχε προσηγορίας* — [f. 67] *οὐ κρατηθήσονται παρά τινος κλέπτοντος).* *Cat.* VIII, 3, p. 159 sqq.

F. 67. *Ἔχεις ἐν βραχεῖ συντάγματι παραδεδομένην σοι μέθοδον* — [f. 67v] *ἐνδύναμοι γίνονται καὶ δραστικώτεροι* = ibid. p. 163.

F. 67v. *Εἰ μέντοι οὐκ εὐπορεῖς βοτανῶν ἀπὸ τῶν τοιούτων κλιμάτων — κόκκον σίτου ἢ κριθῆς* = ibid., p. 164.
Εἰσὶ δὲ τῶν ζ' πλανητῶν αἱ ἡμέραι αὗται καὶ ὧραι (Ἡμέρα μὲν α' ὥρα α' Ἡλίου βοτάνη δὲ αὐτοῦ κιχώριον — τὸ ζῴδιον τοῦ πλανήτου τῆς ἡμέρας) = ibid.

F. 68. *Εὐχὴ λεγομένη ἐπὶ συγκομιδῇ ἑκάστης βοτάνης (Παντο-*

F 124v The middle navel of the sea urchin [f. [125] for every beast will flee from it. - To be published in the appendix

F 125 The hoopoe is a creature flying in the air [f. 126] so when you need it, anoint yourself with it while sleeping. To be published in the appendix.

F. 149. If one grinds the same scorpion together with the seed of the scor - pion - [f. 150] to expel disobedient demons. It will be eaten in the appendix.

F. 150. For placing [it] on the raw/uncooked head [f. 151] A cure for the of the diseases listed below.

F. 184. The hyena is a very wild four-legged animal give in a drink will you heal those afflicted by the moon? It will be published in the appendix.

27. Cod. Musaei Hist. Mosqu. graec. 415 (= Vladim. 509), formerly Bibl. Synodal. Mosqu. Paper, can. 22.5 x 15, ff. 86, 15th century. brought from the monastery of the Iberians on Mount Athos by Arsenius Suchanov in the year 1655: containing miscellany. Owner's note: In of Maximus, bishop of Cythera.

F. 63. Hermes Trismegistus to Asclepius on the plants of the 7 stars. From this codex edited by Pitra, Analecta sacra, V, p. 279 sqq.; cf. cod. Paris. 41, f. 580 s., edit. Cat. VIII, 3, p. 153 sqq.

First herb called chicory, belonging to the Sun (Use its juice [f. 654] taking up the dry with the moist). End of the 7 stars, that is, of the herbs = Cat. VIII, 3, 1. c.

F. 657. Other 7 herbs assigned to the same wandering stars (Herb of the Sun: polygonum. This herb received such a name - [f. 67] they shall not be seized by any thief). Cat. VIII, 3, p. 159 sqq. You have in a

F. 67. short treatise the method handed down to you - [[f. 674] they become powerful and more effective = ibid. p. 163.

F. 67. If indeed you are not well supplied with herbs from such regions -- a grain of wheat or barley ibid., p. 164. These are the days and hours of the 7 planets (Day 1, hour 1: herb of the Sun is chicory — the sign of the planet of the day) ibid. F. 68. Prayer recited at the gathering of each herb (O Almighty

κράτωρ κύριε — ἀλλὰ δὴ καὶ ἐπὶ τῆς σκευασίας) = ibid. p. 164-5.

Τοῦ Ἑρμοῦ πρὸς Ἀσκλήπιον ἡ λεγομένη ἱερὰ βίβλος (*Τῶν ἐν τοῖς ζῳδίοις λς' δεκανῶν* — [f. 72v] *κατάκλεισον ἐν ᾧ βούλει καὶ φόρει*) = cod. Paris. 41, f. 584v. Edidit Ruelle, *Revue de philologie*, XXXII, 1908, p. 247. Cf. *Cat.* VI, pp. 73-78.

F. 72v. *Τοῦ Ἑρμοῦ πρὸς μαθητὴν τοῦ αὐτοῦ Ἀσκλήπιον περὶ βοτανῶν τῶν ιβ' ζῳδίων* (*Κριοῦ ἐλελίσφακον — κατὰ τὴν κοσμικὴν φυσικῶς ἀποτέλεσιν*) = cod. German. 33, f. 175 ; cod. Paris. 41, f. 588v. Edidit Boll, *Cat.* VII, p. 231 sqq.

Περὶ χυλῶν βοτανῶν (*Βασιλεὺς ἦν ὁ Νεχεψὼ ἀνὴρ σωφρονέστατος — καθ' οὓς τὸ τῶν ἀστέρων ἐπί...* Abrumpitur cod. Paris. ibid. Edidit Pitra, l.c., p. 297 ; Boudreaux, *Cat.* VIII, 3, p. 137, 15 - 138, 1.

F. 76. *Οἱ παλαιοὶ ἐμέρισαν τὴν γῆν εἰς τμήματα τρία, εἰς Ἀσίαν, Λιβύην καὶ Εὐρόπην* — [f. 77v] *εἶτα Γήπεδες ἤτοι Οὔγγροι* [l. *Οὔγουροι*].

F. 78. *Πυθαγόρας Τηλαυγεῖ χαίρειν* (*Πολλὰ καμὼν καὶ πολλὰ πειράσας* — [f. 78v] *ἐὰν ὦσιν ἄνωθέν τα.* — Cf. Tannery, *Notices et Extraits*, XXXI, 2, 1885, p. 239 ; Desrousseaux, *Mélanges d'arch. et d'hist.* VI, 1886, p. 534 ; *Cat.* XI, 2, p. 139.

F. 80. *Περὶ τῶν ιβ' μηνῶν θείων ιβ' τόπων ὧν ὁ Ἥλιος πορεύεται ἐν τοῖς ιβ' μησὶ τοῦ ἐνιαυτοῦ* (*Μηνὶ Μαρτίῳ πορεύεται ὁ Ἥλιος εἰς τὸν Κριὸν* — [f. 81] *μέχρι τῶν ιβ' τοῦ Μαρτίου α' καὶ ἄρχεται πάλιν ἐκ τοῦ Κριοῦ*). — Cf. cod. Paris. 74, f. 21

F 82 *Φύσις τῶν ιβ' ζῳδίων ἐν τοῖς τέσσαρσι στιχίοις* [sic] (*Χρὴ γινώσκειν ὅταν ἡ Σελήνη συνοδεύουσα ἑνὸς ἑκάστου τὰ φυσικὰ τοῦ ζῳδίου ἀποτελεῖ* — [f 83] *ἔσται πλὴν τρόφιμον εὐτυχέστερον*). — Cf. cod. German. 7, f. 19.

F. 83. *Ἑτέρα σκέψις τῶν ἡμερῶν Σελήνης* (*Ἡ πρώτη ἡμέρα τῆς Σελήνης καλή ἐστιν εἰς πάντα τὰ ἐγχειριζόμενα*— [die 25 Lunae] *ὁ νοσήσας μακρονοσεῖ ἢ ἑτοίμων...*). Abrumpitur. — Cf. *Cat.* IV, p. 142 sqq. ; cod. Paris. 3, f. 10 ; *Cat.* VIII, 4, p. 103.

F. 84. *Περὶ μηνοευρεσίου* (*Μηνὶ Σεπτεμβρίῳ γ' καὶ κα' — καὶ μὴ ἄπιστα καὶ ἀπέχου τούτων*).

almighty Lord but indeed also in the preparation) = ibid. p. 164-5.

Of Hermes to Asclepius the so-called sacred book (Of the 36 decans in the zodiac signs — [f. 724] lock up in whatever you wish and carry) = cod. Paris. 41, f. 584v. Edited by Ruelle, Revue de philologie, XXXII, 1908, p. 247. Cf. Cat. VI, pp. 73-78.

F. 72. Of Hermes to his disciple Asclepius concerning the herbs of the 12 zodiac signs (Aries: sage according to the cosmic natural completion) = cod. German. 33, f. 175; cod. Paris. 41, f. 588. Edited by Boll, Cat. VII, p. 231 sqq.

On the juices of herbs (King Nechepso was a most prudent man — according to which the [influence] of the stars upon... The cod. Paris. ibid. is broken off. Edited by Pitra, l.c., p. 297; Bou- dreaux, Cat. VIII, 3, p. 137, 15 - 138, 1.

F. 76. The ancients divided the earth into three parts, into A- sia, Libya, and Europe — [f. 77v then the Gepids, that is the Hungarians [read: Uigurs].

F. 78. Pythagoras to Telauges, greetings (Having labored much and attempted much [f. 784] if there are any things from above. Cf. Tannery, Notices et Extraits, XXXI, 2, 1885, p. 239; Desrousseaux, Mélanges d'arch. et d'hist. VI, 1886, pp. 534; Cat. XI, 2, p. 139.

F. 80. On the 12 months, the 12 divine regions through which the Sun travels in the 12 months of the year (In the month of March the Sun travels into Aries [f. 81] until the 12th of March, the 1st, and then begins again from Aries). Cf. cod. Paris. 74, f. 21

F 82 The nature of the 12 zodiac signs in the four elements [sic] (One must know that when the Moon, traveling in conjunction, produces the natural effects of each zodiac sign — [f. 83] it will be nonetheless more fortunately nourishing). - Cf: cod. German. 7, f. 19.

F. 83. Another consideration of the days of the Moon (The first day of the Moon is favorable for all undertakings — [die 25 Lunae] one who falls ill suffers a long illness or is near death...). Abruptly cut off. - Cf. Cat. IV, p. 142 sqq.; cod. Paris. 3, f. 10; Cat. VIII, 4, p. 103.

F. 84. On the finding of the month (In the month of September, the 3rd and the 21st, and do not disbelieve and keep away from these things).

Περὶ ἀῤῥώστου <περὶ> τοῦ βλέπειν τὴν ἡμέραν τῆς Σελήνης ἀπὸ ἀληθεστάτων φιλοσόφων τε καὶ ῥητόρων (Ἐάν τις ἄρξεται ἀσθενεῖν ὅλον τὸν μῆνα νοσεῖ— [f. 94v] *λ' καὶ ἂν τρώγῃ καὶ οὐ τρώγῃ ζήσεται.)* = cod. Mediol. 16, f. 47v. Edit. *Catal.* III, p. 39-40.

F. 84v. *Ἕτερον ἡμεροευρέσιον τῆς Σελήνης πάνυ ἀληθὲς περὶ ἀσθενούντων (Α'. Ἐάν τις πεσῇται* [sic] *ἐν ἀσθενίᾳ φόβος ἐστὶ θανάτου —* [die 29] *φόβον ἔχει θανάτου καὶ πλεῖστον).* — Cf. cod. Athen. 10, f. 44v.

F. 85. *Καλανδολόγιον τῶν ἑπτὰ ἡμερῶν ἤγουν τοῦ ὅλου ἐνιαυτοῦ (Ἐὰν γένωνται καλάνδες τῇ κυριακῇ, ἐν αὐτῇ χρήσιμον ἔαρ —* [f. 85v] *ἐμπρισμοὶ* [sic] *πολλοὶ ἔσονται γέροντες τελευτήσουσιν).* = cod. Paris. 44, f. 329, f. 428. Cf. cod. Mediol. I, f. 17.

F. 86. *Εἰ βούλει εὑρεῖν τὸν τοῦ Ἡλίου δρόμον ποίησον οὕτως· πίασον ἐν τῇ χειρί σου τὰ ἄκρα τῶν αἰώνων —* [f. 86v] *τὸ λοιπὸν ἔχει στιγμὰς ο' ις'.*

28. Cod. Cancell. Diplom. Mosqu. (Possolkogo Prikaza) 12 (= Catal. nov. 43, Catal. vet. 438). — Chartaceus, cm.. 21 × 15,5, in duas partes divisus, ff. primae partis 118, ff. alterius partis 22; saec. XVII. Cf. Belokurov, *Bibliotheca Regum Mosqu.* Appendix, p. 177

Pars I. F. 1. < *Θεοφίλου Κορυδαλλέως εἰς τὸ περὶ οὐρανοῦ τοῦ Ἀριστοτέλους.*> *Ὑπόμνημα συνοπτικὸν καὶ ζήτημα εἰς τὴν οὐρανοῦ πραγματείαν. Προοίμιον. Οἷόν τις νέηλυς εἰς πόλιν μεγίστην καὶ μεγαλοπρεπεστάτην εἰς τὸ τοῦ παντὸς τοῦτο θέατρον —* [f. 118v] *φύσεως νοουμένης τε καὶ νοούσης.* = cod. Univ. Charekov. 390.

Pars II. F. 1. *Πρόκλου σφαῖρα. Περὶ τοῦ ἄξονος καὶ πόλων (Ἄξων καλεῖται τοῦ κόσμου* [f. 6v] *ὁρίζοντος μεμετεωρισμένος φαίνεται)* = cod. Paris. 76 f. 16; <Ps.> Procli *Sphaera*, Helmestadii, 1661; cf. M. P. Schmidt, *Philologus*, XLV, 1886, p. 313 sqq. F. 6v-8. Tabulae.

F. 8. *Τοῦ σοφωτάτου καὶ λογιωτάτου κυρίου Νικηφόρου τοῦ Γρηγορᾶ πρὸς τὸν Καβασίαν κύριον Δημήτριον περὶ τοῦ Πάσχα ὅπερ ἐσφάλη πρὸ χρόνον καὶ οὕτως χρὴ ποιεῖσθαι τὴν τούτου διόρθωσιν (Ἐπειδή μοι ἄλλος εἴ τῶν πάνυ καὶ καινῶν ἀκροαμάτων —* [f. 12] *καθάπερ δὴ καὶ πρὸς οὐρανὸν τοξεύειν)* = cod. Ital. 5, f. 25. Cf. cod. Venet. 8, f. 32.

On the sick, <on> observing the day of the Moon from the most truthful philosophers and orators (If someone begins to fall ill, he is sick for the whole month [f. 94b] 30 days, and whether he eats or does not eat, he will survive.) cod. Mediol. 16, f. 47. Edit. Catal. III, p. 39–40.

F. 84. Another day-finder of the Moon, most true, concerning the sick (4'. If someone falls [sic] into illness, there is fear of death — [die 29] he has fear of death and of very great many things). -- --Cf. cod. Athen. 10, f. 440.

F. 85. Calendological table of the seven days, that is, of the whole year (If the Kalends fall on Sunday, in it there will be a useful spring — [f. 85v] there will be many fires, old men will die). cod. Paris. 44, f. 329, f. 428. Cf. cod. Mediol. I, f. 17.

F. 86. If you wish to find the course of the Sun, do as follows: take in your hand the ends of the ages [f. 86] the remainder has 20 points.

28. Cod. Cancell. Diplom. Mosqu. (Possolkogo Prikaza) 12 (= Catal. nov. 43, Catal. vet. 438). Paper, cm. 21 x 15.5, divided into two parts, ff. of the first part 118, ff. of the second part 22; 17th century. Cf. Belokurov, Bibliotheca Regum Mosqu. Appendix, p. 177.

Part 1. f. 1. <Theophilos Korydaleus, On Aristotle's On the Heavens.> A synoptic commentary and inquiry into the treatise on the heavens. Preface. As a newcomer entering a great and most magnificent city, into this theatre of the universe [f. 118] of nature both intelligible and intelligent. cod. Univ. Charekov. 390. Part II. F. 1. Proclus' Sphere. On the Axis and the Poles (The axis of the world is called [f. 6] the elevated horizon appears) = cod. Paris. 76 f. 16v; <Ps.> Procli Sphaera, Helmestadii, 1661; cf. M. P. Schmidt, Philologus. XLV, 1886, p. 313 sqq. F. 6–8. Tables. By the most wise and most learned lord Nikephoros Gregoras to lord Demetrios Kabasilas, on Easter, which had erred some time ago and how its correction must be made (Since you are one of those to me most distinguished and eager for new discourses [f. 12] even as one shooting an arrow toward heaven) = cod. Ital. 5, f. 25. Cf. cod. Venet. 8, f. 32.

F. 8.

F. 12v. *Ἰσαὰκ τοῦ Ἀργυροῦ περὶ τῆς τοῦ Πάσχα διορθώσεως (Ἀναγκαῖον εἰπεῖν ταῦτα* [sic] *αἰτίαν τοῦ σφαλερῶς ἐκκεῖσθαι τὸ εἰρημένον τῶν πασχαλίων* — [f. 14v] *τὸ παῤῥησιάζεσθαι παραιτήσωνται)* = cod. Paris. 47, f. 122. Edidit Petavius, *Uranologium*, 1630, p. 381-382; cf. cod. Florent. 7, f 90.

F. 15. *Ὀνειδίζουσιν ἡμᾶς τινες τῶν ἀμαθῶν ὅτι σφάλομεν* — [f. 15v] *ἡμέρας τρεῖς καὶ εὑρίσεις* [sic] *αὐτό.*

F. 15v. *Ὁ δὲ βίσεκτος* [sic] *γίνεται ἀπὸ αἰτίας τοιαύτης. Ἔστω ὅτι ἐγένετο ἡ ἰσημερία* — [f. 16] *ἑορτάζομεν αὐτοῖς.*

F. 16v. *Ἐξήγησις εἰς τὸ περὶ τοῦ Πάσχα τῶν ἁγίων ἀποστόλων κανόνα καὶ περὶ τοῦ γενομένου ὑπὸ τῶν πατέρων κανόνος πρὸς τὴν καθ' ἕκαστον ἔτος τοῦ Πάσχα εὕρεσιν (Ἔστι δὲ ὅ γε περὶ τοῦ Πάσχα κανὼν τῶν ἁγίων ἀποστόλων τοιοῦτος, εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος*— [f. 19] *τῷ ἀποστολικῷ νόμῳ συμβαίνει).*— Cf. supra col. 22, f. 294.

F. 19v. *Τοῦ νομικοῦ Πάσχα καὶ περὶ τῆς πανσελήνου διαφορίας στατθμείας ἔγνω ταυτὶ συνεταχέναι*[sic]*(Ἄριστα μὲν πάντων καὶ ὡς οὐκ ἄν τις ᾠήθη* [f. 22] *τὸν τοιοῦτον ἐπὶ πλέον νόμον φυλάττεσθαι).*— Cf. cod. German. 7, f. 17v.

29. Cod. Musaei Hist. Mosqu. graec.414 (=Vlad'm. 53), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 17×13,8. ff. 383, saec. xv exaratus, ex monasterio *τῶν Ἰβήρων* Athus montis, collectanea theologica continens.

F. 281. *Ἰωάννου Δαμασκηνοῦ. Περὶ τῶν Μακεδόνων ἐκ τῆς ἐκκλησιαστικῆς ἐκδόσεως. (Φασὶ γὰρ οἱ Ἕλληνες εἶναι ιβ' ζῴδια — καὶ ἀνύεται τάχιον)* = cod. 23, f. 211v; cod. Venet. 7, f. 15; Migne, *Patr. gr.*, XCV, p. 235.

30. Cod. Musaei Hist. Mosqu. graec.388 (=Vladim.92), olim Bibl' Synodal. Mosqu. Chartaceus, cm. 26,5×17, ff. 226, saec. xiv, ex monasterio Athus montis ab Arsenio Suchanov anno 1655 asportatus.

F. 223. *Τοῦ ἁγίου Γρηγορίου τοῦ Θεολόγου ἐκ τοῦ πρὸς ἀστρονόμους λόγου (Ὥσπερ οἱ ἰχθύες οἱ ἐν τοῖς ὕδασι ζῶντες* — [f. 224] *καὶ οὕτω λοιπὸν ἢ τοῦ χυμοῦ ἕως ἑσπέρας).*

F. 12. Isaac of Argyros on the correction of Easter ("It is necessary to state the reason why the aforementioned passage of the paschal tables is erroneously set out [f. 144] let them refrain from speaking openly") === cod. Paris. 47, f. 122. Edited by Petavius, Uranologium, 1630, p. 381–382; cf. cod. Florent. 7, f. 90.

F. 15. Some of the ignorant reproach us that we err [f. 15v] by three days, and you will find [sic] it thus.

F. 15. The bissextile [sic] arises from the following cause. Let it be that the equinox occurred — [f. 16] we celebrate with them. F. 16. Explanation of the canon of the holy apostles concerning Easter and concerning the canon established by the fathers for finding Easter each year (Now the canon of the holy apostles concerning Easter is as follows: if any bishop or presbyter or deacon — [f. 19] it agrees with the apostolic law). — Cf. above cod. 22, f. 294.

F. 19. On the legal Passover and on the difference of the full moon, [he] who knew these things arranged to compile [sic] (Best of all things and as no one would have thought [f. 22] that such a law would be observed any further). Cf. cod. German. 7, §. 179.

29. Cod. Musaei Hist. Mosqu. graec. 414 (= Vladim. 53), formerly Bibl. Synodal. Mosqu. Paper, cm. 17x13.8. ff. 383, written in the 15th century, from the monastery of the Iberians on Mount Athos, containing theological collectanea.

F. 281. John of Damascus. On the Macedonians from the ecclesiastical edition. (For the Greeks say that there are 12 zodiac signs and it is completed more quickly) == code. 23, f. 211v code It comes 7, f. 15; Great, Father. gr., XCV, p. 235

30. Cod. Musaei Hist. Mosqu. graec. 388 (= Vladim. 92), formerly Bibl. Synodal. Mosqu. Paper, cm. 26.5×17, ff. 226, 14th century, brought from the monastery of Mount Athos by Arsenius Suchanov in the year 1655.

F. 223. Of Saint Gregory the Theologian from the discourse against astronomers (Just as the fish living in the waters [f. 224] and so henceforth either of the juice until evening).

31. Cod. Musaei Hist. Mosqu. graec. 441 (= Vlad. 220), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 22×15, ff. 123, saec. XVII, ex monasterio *τοῦ Βατοπεδίου* Athus montis.

F. 13. *Στίχοι εἰς τὸν οὐρανόν (Σφαιροτροχοκατάγυρε — καὶ ἀστραποβροντισμένε).* — Edetur in appendice.

F. 42. *Μιχαὴλ Γλυκᾶ τῷ μοναχῷ κὺρ Γρηγορίῳ Ἀκροπολίτῃ περὶ τοῦ εἴτε σφαιροειδής ἐστι καὶ ἀκίνητος ὁ οὐρανός, εἴτε καὶ μὴ κατὰ τὸν θεῖον Χρυσόστομον (Ὅτι μὲν οὖν ὁ τὴν γλῶτταν χρυσοῦς καὶ θεῖος Ἰωάννης τὰς ἀφορμὰς δῆθεν λαβὼν* [f. 48v] *τοὺς ἐν ἑνὶ καὶ τῷ αὐτῷ λαλήσαντας πνεύματι).* — Cf. infra cod. 44 f. 166v.

32. Cod. Musaei Hist. Mosqu. graec. 298 (= Vladim 436), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 27,5×15,5 ff. 576, saec. XIII-XIV, ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus.

F. 115. *Ρούφου φιλοσόφου περὶ τῆς τοῦ πηγάνου χρήσεως (Πηγάνου οὐδὲν εἰς τὴν ἰατρικὴν χρησιμώτερον — ἀπὸ βραχῆς* [sic] *ἐν ἤνω* [l. *οἴνῳ*] *ἢ ἐν ὕδατι καὶ πιόμενον).*

F. 214. *<Ψελλοῦ> Περὶ δρακόντων συλλογισμός (Εἰπεῖν δὲ καὶ δράκοντας ἀναπλάττουσι —* [f. 217v] *καὶ ἐκάλεσεν ἕκαστον τοῦτο ὄνομα αὐτό).*—Cf. cod. Roman. 22, f. 17; cod. Germ. 7, f. 25. Edidit. Polites, *Δημώδεις μετεωρολογικοὶ μῦθοι*, Athenis, 1880, p. 6 sqq.

F. 214v. *Περὶ δρακόντων (Ὅθεν καὶ ὁ δράκων —* [f. 215] *τοῦ Ῥωμαίου στρατοῦ).* — Cf. ibid.

F. 215. *Περὶ τοῦ ἀποκτανθέντος δράκοντος (Ὃν καὶ τῇ προστάξει αὐτοῦ ἔκτειναν —* [f. 215v] *ἡ δὲ βροντὴ δράκοντα οὐ διώκει).* — Cf. ibid.

F. 215v. *Περὶ βροντῶν (Ἀλλ' αἱ βρονταὶ γίνονται ὥς φασιν ἐκ τοῦ νέφους —* [f. 216] *ὑπὸ βροντῆς θανατούμενα καὶ οὐ δράκοντας).* — Cf. ibid.

F. 216. *Περὶ ἀστραπῆς (Αἱ δὲ ἀστραπαὶ αἱ μέν εἰσι γραμμοειδεῖς —* [f. 216v] *συγκρουσθῆναι ἤχησε μέγα).* — Cf. ibid.

F. 302v. *Δεῖ εἰδέναι πῶς ὁ Ἥλιος ἀπὸ ἀνατολῆς ἕως δύσεως (Ἡ ἡμέρα ἔχει ιβ'—καὶ ὁ μὲν Ἥλιος τέσσαρσι καιροῖς του...).* Textus abrumpitur.

31. Cod. Musaei Hist. Mosqu. graec. 441 (= Vlad. 220), formerly Bibl. Synodal. Mosqu. — Paper, cm. 22 × 15, ff. 123, 17th century, from the monastery of Vatopedi on Mount Athos.

F. 13. Verses on the heavens (O you who roll in spherical circles and are struck by lightning and thunder). To be edited in the appendix. F. 42. Michael Glycas to the monk lord Gregory Akropolites concerning whether the heaven is spherical and immovable, or not, according to the divine Chrysostom (That indeed the golden-tongued and divine John, having taken the occasion as it were [f. 484] those who spoke in one and the same spirit). — Cf. infra cod. 44 f. 166.

32. Cod. Musaei Hist. Mosqu. graec. 298 (= Vladim. 436), formerly Bibl. Synodal. Mosqu. — Paper, cm. 27.5 × 15.5, ff. 576, 13th–14th century, from the monastery of the Iberians on Mount Athos, brought by Arsenius Suchanov in the year 1655.

F. 115. Of Rufus the philosopher, on the use of rue (Nothing is more useful in medicine than rue - from a small amount [sic] in wine [read: οἴνῳ] or in water, drunk).

F. 214. <Of Psellus> A reasoning on dragons (To say also that they fashion dragons — [f. 2175] and he called each one this name itself). Cf. cod. Roman. 22, f. 17; cod. Germ. 7, f. 25. Edited by Polites, Δημώδεις μετεωρολογικοὶ μῦθοι, Athenis, 1880, p. 6 sqq.

F. 214. On dragons (Whence also the dragon [f. 215] of the of the Roman army). Cf. ibid.

F. 215. On the slain dragon (Which also by his command they slew — [f. 2154] but thunder does not [kill] a dragon pursues). Cf. ibid.

F. 215. On thunder (But thunderclaps occur, as they say, from the cloud – [f. 216] killed by thunder and not dragons). Cf. ibid.

F. 216. On lightning (The lightnings, some are line-shaped — [f. 2164] having clashed together it sounded greatly). Cf. ibid.

F. 302. One must know how the Sun from the east to the west (H the day has 12 and the Sun at four seasons of...). The text breaks off.

33. Cod. Musaei Hist. Mosqu. graec. 339 (= Vladim. 420), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 22×15, ff. 380, saec. xv, ex monasterio *τοῦ Δοχειαρίου* Athus montis ab Arsenio Suhcanov anno 1655 asportatus.

F. 174. *Περὶ τῶν δώδεκα λίθων (Σάρδιον τὸ Βαβυλώνιον καλούμενον* — [f. 175] *εὑρίσκεται δὲ καὶ οὗτος ἐν τῷ αὐτῷ ὄρει).* Ex Epiphanio. V. supra, cod. 2, f. 62ᵛ.

F. 176. *Περὶ τοῦ ἐφούδου (Τὸ ἐφοὺδ ἑρμηνεύεται δηλώσεις — ἐπιέναι ἔμελλον ἐγίνετο μέλας).*

34. Cod. Musaei Hist. Mosqu. graec. 363 (= Vladim. 418), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 28×19, ff. 447, saec. xv; ex monasterio *τοῦ Βατοπεδίου* Athus montis ab Arsenio Suchanov anno 1655 asportatus, collectanea varia continens.

F. 244. *Σκευασία τοῦ λαχᾶ (Ἡ σύνθεσις ὑπάρχει οὕτως· λάβε λαχὰν ἀσκεύαστον — καὶ τὸ πρωὶ βράσον αὐτὸ καὶ βάλε παπάκην* [sic])
Ἡ σκευασία τοῦ βαρζίου ὑπάρχει οὕτως (Βάρζην οὐγγίαν μίαν — σακέλισον αὐτὰ καὶ βάλε εἰς τὰ ὑαλία).

53. Cod. Musaei Hist. Mosqu. graec. 410 (= Vladim. 490), olim Bibl. Synodal. Mosqu. — Membraneus, cm. 20×15, ff. 82, anno, ͵ϛχξ' (=1151 p. C. n.) exaratus, collectanea medica continens.

F. 70ᵛ. *Περὶ κεραυνῶν (Γίνεται κεραυνὸς ὅταν ῥήξῃς* [sic] *νεφῶν γίνηται* — [f. 71], *ἄλλο ἀμβλύνει λίθος τουτέστιν τὸ ἀστροπελέκιον)* cod. Paris. 38, f. 100.

36. Cod. Musaei Hist. Mosqu. graec. 506 (Vladim. 477), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 22×19, ff. 149, saec. xvii exaratus, ex *Μονῆς τοῦ Φιλοθέου εὐαγγελισμοῦ* ab Arsenio Suchanov anno 1655 asportatus; collectanea medica continens. Nota scribae f. 139: *ἐν τῇ ἁγίᾳ ͵αχκδ' Ἰωσὴφ ἱερομόναχος Πελοποννήσου τετέλεσται χειρὶ καὶ πόνῳ.*

F. 146. *Ἐνθύμησις καλή. Ἐδῶ γράφωμεν διὰ τὰ σημεῖα ὁποῦ ἔγιναν* [sic] *εἰς τὸ νησίον τῆς Σαντορήνης (Εἰς τοὺς ͵αχν' χρόνους ἀπὸ Χριστοῦ καταβάσεως ἐν μηνὶ Σεπτεβρίῳ ιδ' ἀπὸ αὐτὴν τὴν ἡμέραν ἀπὸ τὸ βόριον* [sic] *μέρος ἐκίνησαν σεισμοὶ μεγάλοι* — [f. 147] *εἰς τὰς ιδ' τοῦ Σεπτεβρίου μηνὸς διὰ τὰς ἁμαρτίας μας. Τῷ δὲ θεῷ ἡμῖν εἴη δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων).*

33. Cod. Musaei Hist. Mosqu. graec. 339 (Vladim. 420), formerly Bibl. Synodal. Mosqu. — Paper, cm, 22 × 15, ff. 380, 15th century, ff. brought from the monastery of Dochiariou on Mount Athos by Arsenius Sukhanov in the year 1655.

F. 174. On the Twelve Stones (The Sardion called Babylonian [f. 175] is also found on the same mountain). From Epiphanius. See above, cod. 2, f. 62°.

F. 176. On the Ephod (The ephod is interpreted as revelations that were about to come upon [them]; it became black).

34. Cod. Musaei Hist. Mosqu. graec. 363 (= Vladim. 418), formerly Bibl. Synodal. Mosqu. — Paper, cm. 28 × 19, ff. 447, 15th century; brought from the monastery of Vatopedi on Mount Athos by Arsenius Sukhanov in the year 1655, containing various miscellanea.

F. 244. Preparation of lachan (The composition is as follows: take unprocessed lachan — and in the morning boil it and add papake (sic)
The preparation of barzion is as follows (Take one ounce of barzin, sachet them and place into the glass vessels).

53. Cod. Musaei Hist. Mosqu. graec. 410 (= Vladim. 490), formerly Bibl. Synodal. Mosqu. — Parchment, cm. 20 × 15, ff. 82, written in the year σχε΄ [or] ΄σχς΄ (= 1151 A.D.), containing medical miscellanea.

F. 70. On Thunderbolts (A thunderbolt occurs when clouds burst [f. 71], it becomes a [illegible] another thing dulls the stone, that is the ast... small axe-shaped object) cod. Paris. 38, f. 100.

36. Cod. Musaei Hist. Mosqu. graec. 506 (= Vladim. 477), formerly Bibl. Synodal. Mosqu. — Paper, cm. 22 × 19, ff. 149, written in the 14th–15th century, brought from the Monastery of Philotheou of the Annunciation by Arsenius Sukhanov in the year 1655, containing medical miscellanea. Scribe's note at f. 139: In the holy [year] 6924, Joseph, hieromonk of the Peloponnese, completed [this] by hand and toil.

F. 146. A good note. Here we write about the signs that occurred on the island of Santorini (In the year 1451 from the descent of Christ, in the month of September, on the 14th, from that day, from the northern part, great earthquakes began [f. 147] [illegible] the 14th of the month of September, on account of our sins. To our God be glory forever and ever).

37. Cod. Cancell. Diplom. Mosqu. (Possolskogo Prikaza) graec. 4°, cm. 20 × 18, ff. 230, saec. XVII exaratus.

F. 216. *Περὶ τοῦ ἁγίου Πάσχα (Εἶτα τὰς μὲν ἄλλας τῶν ὑποθέσεων εἰς τὸ προσκείμενον* — [f. 225v] *ἀφαίρεσιν δὲ κἀνταῦθα τριῶν ἢ τεσσάρων τοῦ μηνὸς ἡμερῶν).*

F. 226. Tabula paschalis.

F. 227. *Περὶ τοῦ νομικοῦ Πάσχα καὶ τῆς περὶ τὴν σελήνην διαφορίας (Ἄριστα πάντων ὡς οὐκ ἄν τις ᾠήθη* — [f. 229] *πεποίηκε τὴν πλημμέλειαν).* — Cf. supra cod. 28, f. 19v.

F. 229. *Περὶ τῆς ἐαρινῆς ἰσημερίας (Ἀλλ' οὐδὲ τὰ τῆς ἰσημερίας* [f. 230v] *ἐπὶ πλέον μόνον φυλάττεσθαι).* — cf. ibid.

38. Cod. Musaei Hist. Mosqu. graec. 302 (= Vladim. 495), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 24 × 15,5, ff. 214, saec. XV. Ex monasterio *τοῦ Βατοπεδίου* Athus montis ab Arsenio Suchanov anno 1655 asportatus; tractatus *Νικηφόρου τοῦ Βλεμμύδου* continet.

F. 3. *Νικηφόρου μοναχοῦ καὶ πρεσβυτέρου τοῦ κτήτορος εἰσαγωγῆς ἐπιτομῆς βιβλίον δεύτερον (Πᾶν αἴτιον καὶ ἀρχή, οὐ πᾶσα δὲ ἀρχὴ ἤδη καὶ αἴτιον* — [f. 214v] *καὶ χάριν ὁμολογῆσαι ἐν τῷ θεῷ)* = Migne, P.G., CXLII, p. 1024-1320 ; cf. cod. Hispan. 38, f. 3 infra cod. 42, f. 99.

39. Cod. Musaei Hist. Mosqu. graec. 238 (= Vladim. 462), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 23 × 15, ff. 124, saec. XVI, ex monasterio *τῶν Ἰβήρων* Athus Montis ab Arsenio Suchanov anno 1655 adportatus; collectanea varia continens.

F. 105. *Περὶ τῶν δώδεκα ἀνέμων διὰ στίχων πολιτικῶν (Ἄνεμοι δώδεκά εἰσι καὶ μάθε τούτων κλήσεις* — [f. 105v] *παραδέδωκα τὴν περὶ τούτων γνῶσιν).* — Edidit L. Weigl (Iohannes Camatero, *Εἰσαγωγὴ Ἀστρονομίας*, 1908, p. 138-139) ex cod. German. 25, f. 216.

F. 106. *Περὶ τῶν αὐτῶν ἀνέμων (Ὅτι ὁ μὲν ἀπαρκτίας ὅς ἐστιν ὁ βορρᾶς* — [f. 107] *ἐν αὐτοῖς ψυχρὸν ἐκκρίνεται).* — Cf. cod. German. 25, f. 216v ; cf. cod. Paris. 32, f. 78v ; 43, f. 248 ; 47, f. 121 ; *Peopon.* I, 11, 1-5.

F. 108v. *Ἐκ τοῦ Ψελλοῦ περὶ δαιμόνων (Ἔθνον δὲ τοῖς αἰθρίοις μὲν λευκὰ* — [f. 110] *ἐν αἰσχρῷ τὴν τελετὴν καταλύουσιν).* — Cf. Bidez, *Catal. mss. Alchim.* VI, p. 157.

37. Cod. Chancellor Diploma Moscow (Possolskogo Prikaza) Greek. n4*, cm. 20 18, ft. 230, century 17 drawn up

F. 216. nF. 226. On the Holy Pascha (I have stated the other hypotheses in the appended section — [f. 225v] but here too a subtraction of three or four days of the month). Paschal table.

F. 227. On the legal Pascha and the difference concerning the moon (He handled the error most excellently of all, as [f. 229] no one would have expected). Cf. above code. 28, page 19.

F. 229. On the vernal equinox (But not even the matters of the equinox [f. 230v] are to be observed further only). cf. ibid.

38. Cod. Musaei Fist. Mosqu. graec. 302 (= Vladim. 495), formerly Bibl. Synodal. Mosqu. Paper manuscript, cm. 24 x 15.5, ff. 214, 15th century. Brought from the monastery of Vatopedi on Mount Athos by Arsenios Suchanov in the year 1655; contains the treatises of Nikephoros Blemmydes.

F. 3. Second book of the introductory compendium of Nikephoros the monk and presbyter, the founder (If a cause is also a principle, but not every principle is already also a cause — [f. 214v] and to give thanks to God) = Migne, P.G., CXLII, p. 1024-1320; cf. cod. Hispan. 38, f. 3 infra cod. 42, f. 99.

39. Cod. Musaei Hist. Mosqu. graec. 238 (= Vladim. 462), formerly Bibl. Synodal. Mosqu. Paper, cm. 23 × 15, ff. 124, 16th century, from the monastery of the Iberians (τῶν Ἰβήρων) of Mount Athos, brought by Arsenius Suchanov in the year 1655; containing various collections.

F. 105. On the twelve winds in political verses (The winds are twelve, and learn their names [f. 105] I have handed down the knowledge concerning them). Edited by L. Weigl (Johannes Camateros, Introduction to Astronomy, 1908, pp. 138–139) from cod. German. 25, f. 216. F.

106. On the same winds (That the north wind, which is Boreas [f. 107], produces cold among them).

Cf. cod. German. 25, f. 216v; cf. cod. Paris. 32, f. 78v; 43, f. 248; 47, f. 121; Peopon. I, 11, 1–5.

F. 108. From Psellus on demons (They sacrificed white animals to the ethereal ones [f. 110], ending the rite in shame). — Cf. Bidez, Catal. mss. Alchim. VI, p. 157.

F. 110v. *Τοῦ αὐτοῦ Ψελλοῦ περὶ δαιμόνων (Εἰ γὰρ κατὰ τὸν Σιμωνίδην ὁ λόγος — εἰκονίζων λόγους).*
Περὶ ἐνυπνίων λόγος ἐκ τῆς ἐξηγήσεως τοῦ Νικηφόρου εἰς τὸν περὶ ἐνυπνίων λόγον τοῦ Συνεσίου (Σκοπεῖ δὲ χρὴ πῶς μέλαν ἐν τῷ ὑπὸ τὴν Σελήνην τόπῳ τάττουσιν) = cod. Hisp. 22, f.164 ; 34, f. 212 ; 39, f. 100. Cf. infra cod. 41, f. 27.
Περὶ ἐνυπνίων (Τίνες διαφέρειν φασὶ ἀνάγκην καὶ ἀδράστειαν [f. 115v] *ἐπὶ τοῦ θρασύτερον εἴρηκεν).*

F. 115v. *Τοῦ Γρηγορᾶ περὶ τοῦ ἑπτὰ ἀριθμοῦ ὅτι πολλαχόθεν ἔχει τὸ σεβάσμιον (Οὕτω σεβάσμιος ὁ ἑπτὰ ἀριθμὸς* — [f. 120] *ὑπὸ δὲ Ζοροβάβελ ἀνῳκοδομήθη ἔτουσιν* [sic] *ἑπτά).*

40. Cod. Musaei Hist. Mosqu. 316 (= Vladim. 459), olim Bibl. Synodal. Mosq. — Chartaceus, cm. 23×14,5, ff. 508, saec. xv-xvii, ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus; collectanea varia continens.

F. 274. *<Νικηφόρου τοῦ Γρηγορᾶ> Τῷ μεγάλῳ λογοθέτῃ τῷ Μετοχίτῃ παρακλητικὸν περὶ τῆς ἀστρονομίας (Εἰ μὲν ἐπίσης ἅπασιν ἅπαντα τὰ τοῦ βίου τερπνὰ —* [f. 276] *εἰ μὴ παραθύραν ἥκουσιν ἡμῶν παρακαλέσεις).* — Cf. Migne, *Patr. gr.* CXLIX, 988 sqq.

41. Cod. Musaei Histor. Mosqu. graec. 326 (= Vladim. 455), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 28×17, ff. 411, saec. xvi et xv, ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus ; collectanea varia continens.

F. 27. *<Νικηφόρου τοῦ Γρηγορᾶ> Εἰς τὰ περὶ ἐνυπνίων σοφωτάτου Συνεσίου (Εἰ δέ εἰσιν ὕπνοι προφῆται —* [f. 49v] *ἀγαθός ἐστι φύλαξ ὅταν κατὰ θεοῦ τι πιστεύηται).* — Cf. supra, cod. 39, f. 110v. Edidit Petavius, *Opera Synesii*, Lutetiae, 1632. p. 351 ss. Inde Migne, PG., CXLIX, p. 521.
Commentariorum initium superscriptorum. *Ὥσπερ τὰ τῶν βασιλέων κειμήλια καὶ ὁπόσα ἀνθρώποις ἱερὰ — οὐδὲν περὶ ἑαυτῶν βίου εἴποντες ᾧτινι ποιηταί*

42. Cod. Musaei Histor. Mosqu. graec. 430 (=Vladim. 445), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 22,5×16, ff. 255, saec. xvii, ex monasterio *τῶν Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus ; collectanea varia continens.

F. 110. By the same Psellus, on demons (For if, according to Simonides, speech portraying speeches).

A treatise on dreams from the commentary of Nicephorus on the treatise on dreams by Synesius (One must consider how the dark matter in the region below the Moon is arranged τουσιν) = cod. Hist. 22, f. 164; 34, f. 212; 39, f. 100. Cf. 41, f. 27.

On Dreams (Some say that necessity and Adrasteia differ [f. 115v] in that he spoke more boldly).

F. 115. By Gregoras, on the number seven, that it holds its venerable character from many sources (Thus the number seven is venerable — [f. 120] and was rebuilt by Zerubbabel in seven years [sic]).

40. Cod. Musaci Hist. Mosqu. 316 (= Vladim. 459), formerly Bibl. Synodal. Mosq. Paper, cm. 25 × 14.5, ff. 508, 15th–17th century, brought from the monastery of the Iberians on Mount Athos by Arsenios Suchanov in the year 1655; containing various collections.

F. 274. < Of Nikephoros Gregoras > To the Grand Logothetes Metochites, a consolatory work on astronomy (If indeed all the pleasures of life are equally available to all — [f. 276] unless you come to our side door to comfort us). Cf. Migne, Patr. gr. CXLIX, 988 sqq.

41. Cod. Musaci Histor. Mosqu. graec. 326 (= Vladim. 455), formerly Bibl. Synodal. Mosqu. Paper, cm. 28 × 17, ff. 411, 16th and 15th century, brought from the monastery of the Iberians on Mount Athos by Arsenios Suchanov in the year 1655; containing various collections.

F. 27. < Of Nikephoros Gregoras > On the work On Dreams by the most learned Synesius (If indeed sleep is prophetic — [f. 49v] he is a good guardian when something pertaining to God is believed). Cf. above, cod. 39, f. 110v. Edited by Petavius, Opera Synesii, Lutetiae, 1632, pp. 351 ff. Thence Migne, PG., CXLIX, p. 521.

Beginning of the commentaries with the above-mentioned title. Ὥσπερ τὰ of the treasures of kings and all things sacred to men — not not speaking about their own lives, to whom poets

42. Cod. Musaei Histor. Mosqu. graec. 430 (=Vladim. 445), formerly Bibl. Synodal. Mosqu. Paper, cm. 22.5 × 16, ff. 255, 16th century, from the monastery of the Iberians on Mount Athos, brought by Arsenius Suchanov in the year 1655; containing various miscellaneous collections.

F. 99. *Νικηφόρου Βλεμμύδου. Περὶ φυσικῶν ἀρχῶν καὶ αἰτιῶν (Πᾶν τὸ αἴτιον καὶ ἀρχή, οὐ πᾶσα δ' ἀρχὴ ἤδη καὶ αἴτιον* — [f. 144v] *πρὸς λόγον τῆς ἀπὸ τούτων τῶν στοιχείων τυπικῆς διαστάσεως). Τέλος τοῦ περὶ στοιχείων λόγου.* — Cf. supra, cod. 38, f. 3 sqq.

F. 145. *Τοῦ αὐτοῦ. Περὶ μετεώρων (Τεσσάρων δ' ὄντων τούτων πυρὸς καὶ ἀέρος καὶ ὕδατος καὶ γῆς* — [f. 145v] *ἐν τοῖς ἀνθρώποις, ἀλλ' ἀπειράκις ὅσοι δὲ πῦρ...)* Abrumpitur. — Cf. ibid.

43. Cod. Musaei Histor. Mosqu. 405 (= Vladim. 416), olim Bibl. Synodal. Mosqu. — Membraneus, cm. 20×15, ff. 328, anno 1289 scriptus; ex monasterio *τῶν' Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus; collectanea praecipue ascetica continens.

F. 313. *Παλλαδίου ἀπὸ τῆς κατὰ τῶν βραχμάνων ἱστορίας (Ἀλεξάνδρου τοῦ τῶν Μανεδόνων βασιλέως διαβάντος Μακεδονίαν* [f. 313v] *καὶ ἐὰν ἀκούσῃς μου τῶν λόγων κτήσῃ* [sic] *ἐμῶν ἀγαθῶν).*

44. Cod. Musaei Histor. Mosqu. 492 (= Vladim. 434), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 22,5×16, ff. 677, saec. XV-XVII, ex monasterio *τῶν 'Ἰβήρων* Athus montis ab Arsenio Suchanov anno 1655 asportatus.

F. 166v. *<Μιχαὴλ Γλυκᾶ> Τῷ μοναχῷ κὺρ Γρηγορίῳ Ἀκροπολίτῃ περὶ τοῦ <εἴτε> σφαιροειδής ἐστι καὶ ἀκίνητος ὁ οὐρανός τε καὶ* [sic] *τοῦ θείου Χρυσοστόμου (Ὅτι μὲν οὖν ὁ τὴν γλῶτταν χρυσοῦς καὶ θεῖος Ἰωάννης* — [f. 172v] *τοὺς ἐν τῷ ἑνὶ καὶ τῷ αὐτῷ λαλήσαντας πνεύματι).* — Cf. supra, cod. 31, f. 42.

F. 172v. *Ἔτι καὶ τῷ ἠπόρηται εἰ κατὰ τὴν πρώτην ἡμέραν παρηγόρει τὸ φῶς ὁ θεὸς τίνος εἵνεκα τὰ τοῦ τετάρτην τοὺς φωστῆρας ἐδημιούργησεν (Ὁ μὲν οὖν χρυσορῥήμων καὶ θεῖος Ἰωάννης* — [f. 173v] *ὕστερον δὲ καὶ Ἡλίῳ δοθὲν ὡς πολλάκις ἄνω διείληπται).*

45. Cod. Musaei Histor. Mosqu. graec. 458 (= Vladim. 437), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 23×15, ff. 197, saec. XV, ex monasterio *τῶν 'Ἰβήρων* Athus Montis ab Arsenio Suchanov anno 1655 asportatus; collectanea varia continens.

F. 3-4. Tabulae *κύκλου Ἡλίου καὶ Σελήνης.*

F. 99. Nikephoros Blemmydes. On the Natural Principles and Causes (Every cause is also a principle, but not every principle is already also a cause [f. 144v] in relation to the typical distance from these elements). End of the discourse on elements. — Cf. above, cod. 38, f. 3 sqq. By the same author. On Meteors (There
F. 145. being four of these: fire, air, water, and earth — [f. 145] among men, but innumerably many of fire...) Breaks off. Cf. ibid.

43. Cod. Musaei Histor. Mosqu. 405 (= Vladim. 416), formerly Bibl. Synodal. Mosqu. Parchment, cm. 20 × 15, ff. 328, written in the year 1289; from the monastery of the Iberians on Mount Athos, brought by Arsenius Suchanov in the year 1655; containing collections chiefly ascetic in character.

F.313. From Palladius's history against the Brahmans of the history (Alexander, king of the Macedonians, having crossed Macedonia [f. 313] and if you hear my words you will obtain my good things).

44. Cod. Musaei Histor. Mosqu. 492 - Vladim. 434), formerly Bibl. Synodal. Mosqu. Paper, cm. 22.5 × 16. ff. 677, 15th–17th century, from the monastery of τῶν Ἰβήρων on Mount Athos, brought by Arsenius Suchanov in the year 1655.

F. 166. <Michael Glycas> To the monk Lord Gregory Akropolites, on whether the heaven is spherical and immovable, and [on the views] of the divine Chrysostom (For indeed he who is golden-tongued and the divine John — [f. 172v] those who spoke in the one and the same Spirit). — (f. above, cod. 31, f. 42.

F. 172. Furthermore, the question is raised whether on the first day God brought forth the light, for what reason on the fourth day He created the luminaries (Now the golden-voiced and divine John — [f. 173] but later it was also given to the Sun, as has been discussed many times above).

45. Cod. Musaei Histor. Mosqu. graec. 458 (= Vladim. 437), formerly Bibl. Synodal. Mosqu. Paper, cm. 23 × 15, ff. 197, 15th century, from the monastery of τῶν Ἰβήρων on Mount Athos, brought by Arsenius Suchanov in the year 1655; containing various collections.

F. 3–4. Tables of the cycle of the Sun and the Moon.

F. 4. *Κατὰ Δ τοῦ Ἡλίου ἔρχεται ἀπὸ τῆς α' Ὀκτωβρίου καὶ περαιοῦται — καὶ τὰ καταλειφθέντα ἐστὶν ὁ τούτου θεμέλιος.*
Εἴδησις ἀκριβὴς τοῦ πασχαλίου (Τὸν παρόντα πασχάλιον περιέχει ταῦτα τὰ μὲν ἄνωθεν τοῦ κόκκινα στοιχεῖα — ἐκεῖ ἔστι τὸ Πάσχα ὅπερ ζητεῖς.
Εἴδησις τῶν παρόντων σελιδίων (Τὰ ὑποκάτω τῶν παρόντων σελίδια — ὡς οἱ ἐκκείμενοι ἀμφότεροι ἀριθμοί).

46. Cod. Musaei Hist. Mosqu. graec. 303 (= Vladim. 395), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 19 × 16, ff. 332, saec. XVI et XVII. Notulae f. 332 *Κασταμονίτου*, f. 332 *Βιβλίον μονῆς τοῦ ἁγίου Στεφάνου τοῦ Κώνσταντος* — duo nomina clusdem monasterii Athus montis ; collectanea varia continens.

F. 2v. *Γαληνοῦ περὶ τῆς ἐνυπνίων διαγνώσεως (Καὶ ἐνύπνιον δ' ἡμῖν ἐνδείκνυται διαθέσεις τοῦ σώματος — [f. 3v] πλεονεξίας καὶ ποιότητας χυμῶν).* — Cf. Diels, *Die Handschr. der Griech. Aerzte.* (Abhandl. Akad. Berlin, 1906), p. 77.

F. 136v. *Διαληπτον καὶ περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης βραχέα ταῦτα (Ὁ μὲν Ἥλιος ἐκλείπειν δοκεῖ, οὐκ αὐτὸ τὸ φῶς ἀποβάλλειν — [f. 137v] μέρος αὐτῆς δηλονότι τὸ ὑπὸ τῆς σκιᾶς κατερχόμενον).* Sequuntur imagines duae.

47. Cod. Musaei Hist. Mosqu. graec. 456 (= Vladim. 272), olim Bibl. Synodal. Mosqu.— Chartaceus, cm. 30 × 20, ff. 240, anno 1297 exaratus, ex monasterio *τοῦ Βατοπεδίου* Athus montis ab Arsenio Suchanov anno 1655 asportatus ; collectanea praecipue liturgica continens.

F. 149. *Περὶ τοῦ κύκλου τῆς Σελήνης (Ἰστέον δὲ ὅτι ἡ Σελήνη ἔχει κύκλους ιθ' — ἔστι ὁ ἐνεστὼς κύκλος τῆς Σελήνης).* — Cf. cod. Paris. 45, f. 104v ; Paris 43, f. 317v.
Περὶ τοῦ θεμελίου τῆς Σελήνης (Εἰ θέλῃς οὖν εὑρεῖν καὶ τὸν θεμέλιον αὐτῆς ἑνδεκαπλασίασον —καὶ τὰ ἐναπολειφθέντα ἐστὶν ὁ θεμέλιος τῆς Σελήνης). — Cf. cod. Paris. 43, f. 319v, 45, f. 105.
Περὶ τοῦ πόσων ἡμερῶν ἐστι ἡ Σελήνη (Εἰ θέλῃς εὑρεῖν καὶ πόσων ἡμερῶν — ἔστιν ὁ θεμέλιος τῶν ἡμερῶν τῆς Σελήνης). — Cf. ibid. cod. 43, f. 320.
Περὶ τοῦ κύκλου τοῦ Ἡλίου (Χρὴ εἰδέναι ὅτι ὁ Ἥλιος

F. 4. According to the 4th cycle of the Sun, it begins from the 1st of October and proceeds, and what remains is its foundation.

An exact account of the Paschal table (The present Paschal table contains the following: the red letters above mark the place where the Pascha you seek falls.

Notice of the present pages (The pages below the present ones as both the listed numbers indicate).

46. Cod. Musaei Hist. Mosqu. graec. 303 (= Vladim. 395), formerly Bibl. Synodal. Mosqu. — Paper, cm. 19 × 16, ff. 332, 16th and 17th century. Notes f. 332 Κασταμονίτου, f. 332 Βιβλίου μονῆς τοῦ ἁγίου Στεφάνου τοῦ Κώνσταντος, two names of the same monastery of Mount Athos; containing various collections.

F. 2v. Galen's On the Diagnosis of Dreams (And a dream also indicates to us the conditions of the body [f. 3v] the excesses and qualities of the humors): Cf. Diels, Die Handschr. der Griech. Aerzte. (Abhandl. Akad. Berlin, 1906), p. 77.

F. 136. A brief treatise also on the eclipse of the Sun and Moon (The Sun seems to undergo an eclipse, not casting off its own light — [f. 137v] that part of it, namely, which is descended upon by the shadow). Two images follow.

47. Cod. Musaei Hist. Mosqu. graec. 456 (= Vladim. 272), formerly Bibl. Synodal. Mosqu. — Paper, cm. 30 × 20, ff. 240, written in the year 1297, brought from the monastery of Vatopedi on Mount Athos by Arsenius Sukhanov in the year 1655; containing collections chiefly liturgical.

F. 149. On the Cycle of the Moon (One should know that the Moon has 19 cycles — this is the current cycle of the Moon). — Cf. cod. Paris. 45, f. 104; Paris 43, f. 317.

On the Foundation of the Moon (If you therefore wish to find also its foundation, multiply by eleven and the remainder is the foundation of the Moon). — Cf. cod. Paris. 43, f. 319, 45, f. 105.

On How Many Days Old the Moon Is (If you wish to find out how many days old [the Moon is] — this is the foundation of the days of the Moon). — Cf. ibid. cod. 43, f. 320.

On the Cycle of the Sun (One must know that the Sun

ἔχει κύκλους κη' — τὰ ἐναπολειφθέντα ἐστὶν ὁ κύκλος τοῦ Ἡλίου). — Cf. ibid. cod. 45, f. 105.

F. 149v. *Περὶ τῆς ἰνδίκτου* [sic] (*Χρὴ εἰδέναι ὅτι ἡ ἴνδικτος ἔχει κύκλους ιε' — καὶ τὰ ἐναπολειφθέντα ἐστὶν ὁ κύκλος τῆς ἰνδίκτου*). — Cf. ibid. cod. 43, f. 324v ; 45, f. 105.

Περὶ τοῦ νομίμου Πάσχα (*Εἰ θέλῃς εὑρεῖν τὸ Πάσχα τὸ νόμιμον — ἐπὶ τὰ ὠφέλιμα προστιθέναι*). — Cf. cod. 45. ibid.

Περὶ τῆς ἡμέρας τοῦ νομίμου Πάσχα (*Εἰ θέλῃς οὖν εὑρεῖν καὶ τὴν ἡμέραν τοῦ νομίμου Πάσχα* — [f. 150] *ἔστι τὸ τῶν Χριστιανῶν Πάσχα*). — Cf. ibid.

F. 150. *Περὶ τῆς Ἀποκρέως* (*Εἰ θέλῃς εὑρεῖν καὶ τὴν ἡμέραν τῆς Ἀποκρέως — τὴν ψῆφον καὶ εὑρήσεις τὴν Ἀποκρέα*). — cf. ibid.

Περὶ τῆς τῶν ἁγίων ἀποστόλων νηστείας (*Εἰ θέλῃς εὑρεῖν τὴν τῶν ἁγίων ἀποστόλων — ἡμέραι εἰσὶ ἡ τῶν ἁγίων ἀποστόλων νηστεία*). = Cod. Paris. 43, f. 324v.

Περὶ τοῦ πότε ἄρχονται ἥ τε Σελήνη, Ἥλιος καὶ ἡ ἴνδικτος (*Χρὴ εἰδέναι ὅτι ἡ Σελήνη ἄρχεται ἀπὸ τὸν Ἰανουάριον μῆνα — ἡ ἴνδικτος ἀπὸ τὸν Σεπτέβριον*). — Cf. ibid.

Περὶ τῶν κύκλων καὶ θεμελίων τῆς Σελήνης (*α-ιδ, β-κε — ιη-κα, ιθ λ*). — Cf. cod. Paris. 43, f. 326 ; 45, f. 104v.

Περὶ τῶν θεμελίων τοῦ Ἡλίου (*Ὁ ἐνεστὼς κύκλος τοῦ Ἡλίου* — [f. 150v] *ἔχουσι θεμέλια γ-λ, δύο-δύο*).

Περὶ τοῦ εὑρεῖν ἀρχὴν ἢ ἑτέραν ἡμέραν μηνὸς ἐν ποίᾳ ἡμέρᾳ ἐστὶ τῆς ἑβδομάδος (*Εἰ θέλ ς οὖν εὑρεῖν τὴν ἡμέραν τοῦ μηνὸς — ἕως τοῦ σαββάτου*).

Περὶ τοῦ ἐπὶ τοῦ ἀναβαίνει καὶ καταβαίνει τὸ Πάσχα τῶν Χριστιανῶν καὶ τὸ νόμιμον (*Χρὴ εἰδέναι ὅτι τὸ Πάσχα τῶν Χριστιανῶν — ἕως τὴν κα' τοῦ Μαρτίου*).

48. Cod. Musaei Hist. Mosqu. graec. 233 (=Vladim. 454), olim Bibl. Synodal. Mosqu. — Chartaceus, cm. 26,3 × 16,5, ff. 144, saec. xv, ex monasterio *τοῦ Βατοπεδίου* Athus montis ab Arsenio Suchanov anno 1655 asportatus. Hic codex Aristotelis tractatus cum Ammonii et Porphyrii commentariis continet.

F. 134. *Ἀριστοτέλους περὶ κόσμου* (*Πόλλακις ἐμοίγε θεῖον τε καὶ δαιμόνιον* — [f. 141] *ἐξ ἀρχῆς εὐθὺς μέτοχος εἴη*). — Ed. Bekker, *Aristoteles*, I, 1831 p. 391.

F. 143v. Sphaera astronomica cum subscriptione : *ἡ σφαῖρα τοῦ οὐρανοῦ ἡ πάντων ἀνωτάτη καὶ πρώτη.*

has 28 cycles - the remainder is the cycle of the Sun). – Cf. ibid. cod. 45, f. 105.

F. 149. On the Indiction [sic] (One must know that the indiction has 15 cycles and the remainder is the cycle of the indiction). - Cf. ibid. cod. 43, f. 324v ; 45, f. 105.

On the Canonical Easter (If you wish to find the canonical Easter — to add to the useful things). Cf. cod. 45. ibid.

On the Day of the Canonical Easter (If you therefore wish to find also the day of the canonical Easter - [f. 150] this is the Easter of the Christians). Cf. ibid.

F. 150. On Apokreas (If you wish to find the day of Apokreas – calculate and you will find Apokreas). cf. ibid.

On the Fast of the Holy Apostles (If you wish to find the fast of the Holy Apostles are the days of the fast of the Holy Apostles). = Cod. Paris. 43, f. 324v. On when the Moon, the Sun, and the Indiction begin (One must know that the Moon begins from the month of January, the Indiction from September). Cf. ibid. On the Cycles and Foundations of the Moon (1–14, 2–25, 8–21, 10–30). – Cf. cod. Paris. 43, f. 326; 45, f. 104. 19

On the Foundations of the Sun (The present cycle of the of the Suh – [f. 1503] have foundations 3–30, two by two).

On Finding the Beginning or Another Day of the Month on Which Day of the Week It Falls (If you wish to find the day of the month up to Saturday).

On How the Pascha of the Christians and the Law Rise and Fall (One must know that the Pascha of the Christians goes up to the 21st of March).

48. Cod. Musaei Hist. Mosqu. graec. 233 (=Vladim. 454), formerly Bibl. Synodal. Mosqu. Paper, cm. 26.3 x 16.5, ff. 144, 15th century, brought from the monastery of Vatopedi on Mount Athos by Arsenius Sukhanov in the year 1655. This codex contains the treatises of Aristotle with the commentaries of Ammonius and Porphyry.

F. 134. Aristotle's On the Universe (Often indeed to me divine and daemonic [l. 141] from the very beginning immediately would be participant). Ed. Bekker, Aristoteles, 1, 1831 p. 391.

F. 143. Astronomical sphere with the subscription: the sphere of heaven, the highest and first of all.

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49. Cod. Musaei Archaeol. N 82 (Descripsit Petrov). — Chartaceus, cm. 14 × 9, ff. 140, saec. XVIII exaratus.

F. 139. *Ἔχει πέντε Μάρτιος καὶ μίαν μόνον Ἀπρίλιος — καὶ δὶς τρεῖς Φευρουάριος.* — Cf. supra, cod. 3, f. 44.

F. 139v. Manus sinistrae figura.

F. 140. *Αἱ ἐπακταὶ τῶν μηνῶν · πῶς δεῖ εὑρίσκειν (Ἄρξαι ἀπὸ Μαρτίου μηνός. Ὁ χρόνος ἔχει ἡμέρας τξε' ἄφειλε τὰς ε'* — [f. 140v] *ἔχει ὁ Φευρουάριος ἐπακτὴν ς' ὥς φησι).*— Cf. cod. Paris. 43, f. 327v sqq.

F. 140v. *Ἔχουσι καὶ τὰς ἡμέρας αὐτῶν οὕτως · ὁ Μάρτιος λα', ὁ Ἀπρίλιος λ' — ὁ Φευρουάριος κη'.*

CODEX KHOVIVS

49. Cod. Musaei Archaeol. N 82 (Described by Petrov). paper
Paper, cm. 14 x 9, ff. 140, written in the 17th century.

F. 139. March has five and April only one and February twice three. Cf. above, code 3, page 44.
F. 139. Figure of the left hand.

F. 140. The epacts of the months: how one must find them (Begin from the month of March. The year has 365 days; subtract the 5 – [f. 140v] February has an epact of 6, as it says).— Cf. cod. Paris. 43, f. 327 sqq.

F. 140. They also have their days as follows: March 31, April 20 - February 28.

CODEX CHAREKOVENSIS

CODEX CHAREKOVENSIS

CODEX CHAREKOVENSIS

50. Cod. Universitatis Charekov. nº 369, olim Bibl. Synodal. Mosqu. CCXXIII. Codex chartaceus (22 × 14,5 cm.), saec. XIV, ff. 101, ex monasterio Vatopedii allatus. — Cf. Iohannis Theophili Buhle *Arati Phaenomena et Diosemea*, t. I, Lipsiae 1793, pp. XII et 269 ss.; Chr. Fr. Matthaei, *Codicum graec. Bibl. Mosqu. S. Synodi notitia et recensio*, Lipsiae, 1805, p. 147. — Descriptio accuratior huius codicis denuo ab A. Kocevalov paratur.

F. 1. Aratus cum scholiis brevioribus. — Varias lectiones edidit Matthaei in *Lectionibus Mosquensibus*, Lipsiae, 1779, vol. I, p. 95 sqq.

F. 31. *Στίχοι ὑπεραπολογητικοὶ Ἀράτου.* Incipit: *Εἰ κατάρατος Ἄρατος ἄρα...* — Edetur ab A. Kocevalov.

F. 32. *Περὶ τοῦ ζῳδιακοῦ κύκλου (Διὰ δύο αἰτίας ζῳδιακὸς καλεῖται— διασκέψεως)* = cod. Paris. 45, f. 65ᵛ; ed. I. Th. Buhle, Lipsiae 1793, et E. Maass, *Commentariorum in Aratum reliquiae*, 1898, p. 568.

Εἰς τὸ τέλος Ἀράτου ὁ ἐν πᾶσι κατάρατος. — Anonymi epilogum ad scholia in Aratrum: *Ταῦτά σοι, ὦ Ἰουλιανέ, συναγαγόντες...* — Ed. I. Th. Buhle et E. Maass, ibid., p. 555.

F. 33. Cleomedis librum de meteoris cum scholiis nonnullis. Hic liber ab initio et subinde in media oratione mutilus est. — Varias lectiones edidit Matthaei in *Lectionibus Mosqu.*, ibid.; cf. Cod. Paris. 4, f. 200.

F. 76. Nicomachi Geraseni Pythagorici *Ἀριθμητικῆς συναγωγῆς βιβλία β'* cum scholiis nonnullis. — Ed. K. Hoche, Lipsiae, 1866; cf. cod. Hispan. 36, f. 4.

CODEX CHAREKOVENSIS

50. Cod. Universitatis Charekov. n° 369, formerly Bibl. Synodal. Mosqu. CCXXIII. Paper codex (22 × 14.5 cm.), 14th century, ff. 101, brought from the monastery of Vatopedi. - Cf. Iohannis Theophili Buhle, Arati Phaenomena et Diosemea, vol. I, Leipzig 1793, pp. XII and 269 ff.; Chr. Fr. Matthaei, Codicum graec. Bibl. Mosqu. S. Synodi notitia et recensio, Leipzig, 1805, p. 147. - A more accurate description of this codex is being prepared anew by A. Kocevalov.

F. 1. Aratus with shorter scholia. Various readings edited by Matthaei in Lectionibus Mosquensibus, Leipzig, 1779, vol. I, p. 95 sqq.

F. 31. Apologetic verses of Aratus. Incipit: If the accursed Aratus then... - To be edited by A. Kocevalov.

F. 32. On the Zodiac circle (For two reasons it is also called the Zodiac, worthy of consideration) cod. Paris. 45, f. 65; ed. I. Th. Buhle, Leipzig 1793, and E. Maass, Commentariorum in Aratum reliquiae, 1898, p. 568.

At the end of Aratus, the one cursed in all things. Anonymous epilogue to the scholia on Aratus: "These things for you, O Julianus, we have compiled..." Ed. I. Th. Buhle and E. Maass, ibid., p. 555.

F. 33. The book of Cleomedes on meteorology with some scholia. This book is mutilated from the beginning and repeatedly in the middle of the text. Various readings were edited by Matthaei in Lectiones Mosqu., ibid.; cf. Cod. Paris. 4, f. 200.

F. 76. Nicomachus of Gerasa the Pythagorean, Introduction to Arithmetic, 2 books, with some scholia. Ed. K. Hoche, Leipzig, 1866; cf. cod. Hispan. 36, f. 4.

APPENDIX

APPENDIX

Variae lectiones ad Ioannis Camateri carmen :

Περὶ τοῦ ζῳδιακοῦ κύκλου.

Novarum lectionum exempla ex codice Academico I, qui ms. Parisino A (1) (= Paris. 2506) proxime accedit etiam in erroribus (2), hic notamus.

I. *Lectiones probabiliores.*

v. 544 *τιμὴν* (*λιμὴν* codd., *λύμην* Miller) ; v. 694 *ὕψος τε τιμῆς* (*τιμᾷ* codd., Miller) ; v. 799 *ἕβδομος... τόπος* (*ἑβδομον... τόπον* codd., Miller, *τόπου* B) ; v. 972 *τελεῖν θέλε* (*τηρεῖν θέλει* codd., Miller) ; v. 1222 *μαρτυρεῖτις* (*μαρτυρεῖ τε* codd., Miller) ; v. 1254 *κακούμενος δὲ κύριος* (*κακούμενος κύριος δὴ* Miller, *δὲ* A et V, *δὴ* aut *δ' ἢ* Vergetius) ; v. 1354 *ἀρήγοις* (*ἀρήγει* A, Miller).

II. *Ἅπαξ εἰρημένον*

v. 3 *πορφυρόκλαστε* ex corr.

III. *Lectiones novae.*

Adv. 170 *περὶ κράσεως* (*-εων* codd.) ; ad v. 207 *ἐν οἷς χαίρουσιν* (*ἐφ' οἷς* codd.) ; ad v. 324 *περὶ ἀρρενικῶν* (*ἀῤῥένων* codd.) ; v. 345 *σὺν αὐτοῖς* (*σὺν αὐτῷ* codd.) ; v. 653 *ἕκτου δὲ τυχὼν* (*ἕκτω* codd.) ; v. 686 *λυτικοὶ* (*λυτικὸς* codd.) ; v. 987 *τυχὸν* (*τυχὼν* codd.) ; v.1013 *πλήρωσιν ἔργων* (*πλήρωσιν ἔργῳ* codd.) ; v. 1209 *περὶ τοῦ ὁμοζύγου* (*παρὰ* codd.) ; v. 1279 *πόλου* (*πόλοις* codd.) ; v. 1346 *τῶνδε* (*τῷδε* codd.).

In particulis : v. 444 *τε* post *φίλων* (*δὲ* codd.).

In transpositione verborum : v. 77, *μόνος μόνου* (*μόνου μόνος*) ; v. 1339 *τῷ τόπῳ φθάσας τούτω* (*τῷ τόπῳ τούτῳ φθάσας* Miller, *τούτῳ* om. codd. ; Vergetius in marg. *τούτῳ*).

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(1) Signatura codicum ex editione E. Miller, *Notices et Extraits* XXIII, 2, p. 40 sqq.

(2) Vide *Bulletin de l'Acad. des Sciences de l'U.R.S.S.*, 1927, p. 425 sqq.

EXCERPTS FROM CODEX 1. (Bibl. Acad. Scient. XXAa-II).

Various readings on the poem of John Camaterus;

On the zodiac circle.

We note here examples of new readings from Academic codex I, which closely agrees with ms. Parisino A () (= Paris. 2506) even in errors (3).

I. More probable readings.

v. 514. τιμὴν (λιμήν codd., λύμην Miller); v. 694 ὑφος τε τιμῆς (τιμᾷ codd., Miller); v. 799 ἑβδομος... τόπος (ἑβδομον... τόπον codd., Miller, τόπου B); v. 972 τελεῖν θέλε (τηρεῖν θέλει codd., Miller); v. 1222 μαρτυρείτις (μαρτυρεί τε codd., Miller); v. 1254 κακούμενος δὲ κύριος (κακούμενος κύριος δὴ Miller, δὲ A et V, δὴ aut δ' ἡ Vergetius); v. 1354 ἀρήγοις (ἀρήγει A, Miller).

II. Hapax legomenon

v. 3 πορφυρόκλαστα ex corr.

III. New Readings.

Ad v. 170 περὶ κράσεως (-εων codd.); ad v. 207 ἐν οἷς χαίρουσιν (ἐφ' οἷς codd.); ad v. 324 περὶ ἀρρενικών (ἀῤῥένων codd.); v. 345 σὺν αὐτοῖς (σὺν αὐτῷ codd.); v. 653 ἔκτον δὲ τυχών (ἔκτω codd.); v. 686 λυτικοί (λυτικὸς codd.); v. 987 τυχόν (τυχὼν codd.); v.1013 πλήρωσιν ἔργων (πλήρωσιν ἔργῳ codd.); v. 1209 περὶ τοῦ ὁμοζύγου (παρά codd.); v. 1279 πόλου (πόλοις codd.), v. 1346 τῶνδε (τῷδε codd.).

In particles: v. 444 τε post φίλων (δὲ codd.).

In transposition of words: v. 77, μόνος μόνου (μόνου μόνος); v. 1339 τῷ τόπω φθάσας τούτω (τῷ τόπῳ τούτῳ φθάσας Miller, τούτῳ om. codd.; Vergetius in marg. τούτῳ).

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(1) Sigla of manuscripts from the edition of E. Miller, Notices and Extracts XXIII, 2, p. 40 sqq.

(2) See Bulletin de l'Acad. des Sciences de l'U.R.S.S., 1927, p. 425 sqq.

Lectiones orthographicae: v. 60 *ἀγάγοι* (*ἀγάγει* codd.); v. 480 et 502 *φθάσης* post *μέχρι* (*φθάσεις* codd.); v. 942 *τυγχάνειν* (*τυγχάνει* codd.); v. 1354 *χεῖρα* (*χεῖραν* codd.).

IV. *Correctiones.*

v. 249 *πρώτη* supra *πρώτου* (*πρώτη* Miller); v. 1201 *σε χρὴ* supra *σοι* (*σε* codd., Miller); v. 1239 *ἀγαθῷ* supra *ἀγαθοῦ* (*ἀγαθῷ* codd., Miller).

Praeterea in codice Academico 19 lectiones invenimus, cum correctionibus Vergetii in cod. V congruentes, quarum sex a Miller reiectae sunt: v. 164 *ὥραν* in cod. V ex corr. ad *ἡμέραν*; v. 416 *ἀπόκλιμα* ex corr.; v. 941 *ἤ τις τ'* ad marg. V; v. 973 *ζωδιακῶς* ad marg. V.; v. 978 *ἐξ ὄπισθεν* ad marg. V.; v 1008, *εἰ τ' οὖν* ad marg. V.; v. 467 *κρείττων*; v. 1081 *κακοποιῶ*; ex quo apparet collationes Vergetii et codicem Academicum ex archetypo eiusdem familiae derivata esse.

Ex libris Mysteriorum Apomasaris (1).

F. 194v. *β'* (lib. II, cap. 4). *Περὶ τοῦ ὅτι ὅτε ὁ Κρόνος συνοδεύει τῷ Διί, εἰ τύχοι γεννηθῇ καί τινα καὶ ἔχοι τὸ ζῴδιον ἔνθα ἡ τοιαύτη σύνοδος ὡροσκοποῦν ἢ μεσουρανοῦν, γε-*
5 *νήσεται ὁ τοιοῦτος μέγας βασιλεύς.*

Εἶπεν ὁ Ἀπομάσαρ· αἱ σύνοδοι τοῦ Κρόνου καὶ τοῦ Διὸς ἔχουσι μυστήρια μεγάλα· ἐὰν οὖν τις γεννηθῇ ἐν ἡμέρᾳ συνόδου καὶ τύχῃ ὁ ὡροσκόπος αὐτοῦ τὸ ζῴδιον ἔνθα γέγονεν ἡ τοαιύτη σύνοδος ἢ τὸ μεσουρανοῦν αὐτοῦ, γενήσεται μέγας βασιλεὺς καὶ πανταχοῦ
10 *φημισθήσεται τὸ ὄνομα αὐτοῦ.*

F. 195. *γ'* (lib. II, cap. 6). *Περὶ τοῦ ὅτι ἐὰν οἱ τρεῖς ὑψηλοὶ ἀστέρες συνέλθωσι καὶ ἐφορᾷ αὐτοὺς ὁ Ἥλιος, ἀποτελοῦσι μεγάλους βασιλεῖς.*

P(etropolitanum) descripsi; **A**(ngelicum) 29, f. 42v, contulit Cumont.
1 *ὅτι ὅτε*] *ὅτι* P : *ὅτε* A 7 *οὖν A* : *γοῦν* P 11 A, f. 43
11 *ὅτι ἐὰν* A : *ὅτε* P

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(1) Cf. *Catal. astr.*, V, 1, p. 142 sqq. IV, p. 124 ss.; XI, 1, p. 168 ss.; XI, 2, p. 189; F. Boll, *Sphaera*, p. 482 sqq.

Orthographic readings: vv. 60 ἀγάγοι (ἀγάγει codd.); v. 480 et 502 φθάσης post μέχρι (φθάσεις codd.); v. 942 τυγχάνειν (τυγχάνει codd.); v. 1354 χείρα (χειραν codd.).

IV. Corrections.

v. 249 πρώτη above πρώτου (πρώτη Miller); v. 1201 σε χρή above σοι (σε codd., Miller); v. 1239 ἀγαθῷ above ἀγαθοῦ (ἀγαθῷ codd., Miller).

Furthermore, in the Academic codex we found 19 readings that agree with Vergecius's corrections in cod. V, of which six were rejected by Miller: v. 164 ὥραν in cod. V corrected to ἡμέραν; v. 416 ἀπόκλιμα by correction; v. 941 ἤ τις τ' in the margin of V; v. 973 ζωδιακώς in the margin of V; v. 978 ἐξ ὄπισθεν in the margin of V; v. 1008 εἰ τ' οὖν in the margin of V: v. 467 κρείττων; v. 1081 κακοποιώ; from which it is clear that the collations of Vergecius and the Academic codex are derived from an archetype of the same family.

From the books of the Mysteries of Apomasar (*).

F. 194. β' (lib. II, cap. 4). Concerning the fact that when Saturn travels in conjunction with Jupiter, if someone happens to be born and has the sign where such a conjunction is rising as the ascendant or culminating at midheaven, such a person will become a great king.

Apomasar said: the conjunctions of Saturn and Jupiter hold great mysteries; if therefore someone is born on the day of a conjunction and his ascendant happens to be the sign where such a conjunction occurred, or his midheaven, he will become a great king and his name will be renowned everywhere.

F. 195. γ' (lib. II, cap. 6). Concerning the fact that if the three superior planets come together and the Sun looks upon them, they produce great kings.

P(etropolitanum) I have described; A(ngelicum) 29, 1. 42%, collated by Cumont.
1 ὅτι ὅτε ὅτι P : ὅτε A 7 οὖν A : γοῦν P 11 A, f. 43
11 ὅτι ἐὰν A : ὅτε P

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(1) Cf. Catal. astr., V, 1, p. 142 sqq. IV, p. 124 ff.; XI, 1, p.n168 ff.; XI, 2, p. 189; F. Boll, Sphere, p. 482 sqq.

Εἶπεν ὁ Ἀπομάσαρ ὅτι ἡ σύνοδος τῶν ε' ἀστέρων ἐνδεχομένη ἐστίν, ἀλλ' οὐκ εἶδον αὐτήν ποτε οὔτε μὴν ἕτερός τις εἰπέ μοι ὅτι εἶδεν αὐτήν· πλὴν ἤκουσα τῶν γερόντων ἐπιστημόνων λεγόντων ὅτι ἀποτελεῖ μεγάλους βασιλεῖς ἐπὶ γενέσει τινὸς γενομένη.
5 *Εἶπε δὲ ὁ Ἰωάννης ὁ υἱὸς τοῦ Ἀπομουσούρ, ὅτε συνέλθωσιν οἱ τρεῖς ὑψηλοὶ ἀστέρες καὶ ἐφορᾷ τούτους ὁ Ἥλιος, ἔστι μεγάλη σύνοδος καὶ ἀποτελεῖ μεγάλους βασιλεῖς.*

F. 196v ζ' (lib. II, cap. 9). *Περὶ ἐπιτυχίας ἀποστασίας.*

10 *Εἶπεν ὁ Ἀπομάσαρ ὅτι πᾶς ἀποστάτης ἐπιχειρήσας ἐν ἀρχῇ χιλιάδος τῇ ἀποστασίᾳ ἐπιτεύξεται βασιλείας* (1).

F. 196v. ζ' (lib. II, cap. 10). *Περὶ τοῦ τίνα σημαίνουσι αἱ μικραὶ σύνοδοι ἤγουν τοῦ Ἄρεως καὶ τοῦ Ἡλίου καὶ τῆς Ἀφροδίτης,*
15 *τοῦ Ἑρμοῦ καὶ τῆς Σελήνης.*

Εἶπεν ὁ Ἀπομάσαρ ὅτι γινώσκεις τί εἶπεν ὁ Μασάλα περὶ τῶν μικρῶν συνόδων; εἶπον αὐτῷ· οὔ. Εἰπέ μοι δὲ ὅτι μικρὰς συνόδους ὀνομάζει τὴν σύνοδον τοῦ Ἀρέως καὶ τοῦ Ἡλίου καὶ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ καὶ τῆς Σελήνης· ὅτε οὖν
20 *συνοδεύει ὁ Ἄρης καὶ ὁ Ἥλιος* [f. 197] *ἐν ζῳδίῳ πυρώδει, γεννήσονται καύματα καὶ νόσοι θερμαὶ καὶ ξηραί, εἰ μή γε ἐφορᾷ ἀγαθοποιός· ὅτε δὲ συνοδεύει ἡ Ἀφροδίτη καὶ ὁ Ἑρμῆς τῷ Ἡλίῳ, σημαίνει δόξαν τῶν γραμματέων καὶ βλάβην τῶν γερόντων.*

F. 197, η' (lib. II, cap. 11). *Περὶ τῆς συνόδου τοῦ*
25 *Κρόνου καὶ τοῦ Διὸς ἐν τῷ Κριῷ.*

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1 ε' omis. A 5 *Ἰῶ* codd. 6 *ὁ ἥλιος* omis. P.
8-25 A f. 43v 12 *τίνα* A: *τί* P 16 *ὅτι* omis. A
16 *μασάλα* A: *μασάλας* P 17 *οὔ* A: *οὐκ* P 21 *μή γε* A: *μὴν* P 23 *δόξαν* A: *δύναμιν* P 25 *τῷ* omis. A

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(1) Nam quum incipit novum millenarium, rex quoque novus imperio mundi potitur; cf. Cumont, *Revue histoire des religions*, CIII, 1931, p. 48 sqq.

Apomasar said that the conjunction of the five stars is possible, but I have never seen it, nor indeed has anyone else told me that they have seen it; yet I heard learned elders saying that it produces great kings when it occurs at the birth of someone. And John, the son of Apomusur, said that when the three superior planets come together and the Sun looks upon them, it is a great conjunction and produces great kings.

F. 196 ϛ' (lib. II, cap. 9). On the Success of Revolt.

10 Apomasar said that every rebel who undertakes a revolt at the beginning of a millennium will succeed in seizing power (*).

F. 196. ζ' (lib. II, cap. 10). On what the minor conjunctions signify, namely of Mars and the Sun and Venus, and of Mercury and the Moon.

Apomasar said: do you know what Masala said about the minor conjunctions? I said to him: no. Tell me then that he calls the conjunction of Mars and the Sun and Venus and Mercury and the Moon the minor conjunctions; when therefore Mars and the Sun conjoin [f. 197] in a fiery sign, there will be burning heat and hot and dry diseases, unless a benefic planet looks on; but when Venus and Mercury conjoin with the Sun, it signifies glory for scribes and harm for the elderly.

F. 197, η' (lib. II, cap. 11). On the conjunction of Saturn and Jupiter in Aries.

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1 ε' omitted. A 5 'la codd. 6 ο ήλιος omitted. P. 8–25 A f. 431 12 τίνα A : τί P 16 ὅτι omitted. A 16 masala A: masala R 17 οὐ A:οὐκ Pn23 21 May A: not R glory A: δύναMIN P 25 τῷ omis. A

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(1) For when the new millennium begins, a new king also gains control of the empire of the world; cf. Cumont, Revue histoire des religions, CIII, 1931, p. 48 sqq.

Ὅτε συνοδεύει ὁ Ἑρμῆς τῇ Σελήνῃ καὶ ἐν καιρῷ ἐναλλαγῆς, σημαίνει δυναστείαν τοῦ κοινοῦ λαοῦ. Εἶπε δὲ καὶ τοῦτο ὅτι ὅτε συνοδεύουσι ὁ Κρόνος καὶ ὁ Ζεὺς ἐν τῷ Κριῷ, νικήσουσι οἱ ἀποστάται καὶ γενήσονται οἱ δυνάσται κακοί.

5 F. 197, θ′ (lib. II, cap. 12). *Περὶ τῶν ιβ′ τόπων.*

Εἶπεν ὁ Ἀπομάσαρ καὶ τοῦτο ὅτι τὸ πρῶτον κέντρον ἐστὶν ὁ ὡροσκόπος, τὸ δὲ δεύτερον τὸ μεσουράνημα, πλήν ἐστιν ἐκφαντικώτερον· τῶν δὲ ἐπαναφορῶν κρείττων ἐστὶν ὁ ἑνδέκατος τόπος, εἶτα ὁ δεύτερος, εἶτα ὁ ὄγδοος· τῶν δὲ ἀποκλιμάτων κρείττων
10 *ἐστὶν ὁ ἔννατος τόπος, εἶτα ὁ τρίτος, ὁ δὲ ἕκτος καὶ ὁ δωδέκατος ἀποτρόπαιοι.*

F. 197, ι′. *Περὶ ἱματισμοῦ.*

Εἶπεν ὁ Ἀπομάσαρ ὅτι ὁ ἑνδέκατος τόπος σημαίνει τὸν ἱματισ-
15 *μὸν καὶ τὴν σπάστραν καὶ τὸν καλλωπισμὸν καὶ τὰς παρὰ φίλων εὐημερίας καὶ τοὺς ἔρωτας. Εἶπε καὶ τοῦτο· ὅτι ἡ Ἀφροδίτη σημαίνει μάλιστα τὰ τῶν βασιλέων τῆς δύσεως.*

F. 197, ια′ (lib. II, cap. 13). *Περὶ ὑετῶν.*

Εἶπεν ὁ Ἀπομάσαρ· ἰδὲ τὸν ἀστέρα τὸν κυριεύοντα τῆς
20 *χώρας ἐκείνης ἐν ᾗ μέλλεις γνῶναι τὰ περὶ ὑετῶν, ἔτι δὲ καὶ τὸ ζῴδιον τὸ ἀνῆκον τῇ χώρᾳ ἐκείνῃ, γνῶθι δὲ καὶ τὴν χώραν ἐκείνην ἆρά γε ἄβροχός ἐστιν ἢ συνεχεῖς ὑετοὶ γίνονται ἐν αὐτῇ ἢ μέσοι· εἰ μὲν οὖν γίνονται ὑετοὶ ἐν αὐτῇ· ὅτε ἴδῃς τὴν Σελήνην ἐν ὑδατώδει ζῳδίῳ καὶ συνάπτει τῇ Ἀφροδίτῃ ἐν ὑδατώδει*
25 *ζῳδίῳ, γενήσονται ὑετοί. Ἐὰν δὲ τύχῃ ὁ Ἥλιος τηνικαῦτα τὸν Κρόνον διαμετρῶν, ἔσονται ὑετοὶ ἐγγὺς κατακλυσμοῦ. Γνῶθι δὲ καὶ τοὺς ὡροσκόπους τῶν συνόδων καὶ τῶν πανσελήνων καθ' ἕκαστον μῆνα· καὶ οὗτοι γὰρ σημαίνουσι τὰ περὶ ὑετῶν καὶ ἀβροχίας.*

3 *συνοδεύει* codd. 5 A f. 44. — 7 *μεσουρανοῦν* P
8 *τόπος* omis. P 9 *ὄγδοος*] legendum *πέμπτος* (E pro *H*)?
10 *δωδέκατος* A: *ιβ′* P 12 titulum omis A 13 *εἶπε δὲ* A
ἑνδέκατος] *ια′* A *δέκατος* P 14 *καλωπισμόν* A 17 A f. 41
18 *ἀστέρα* A: *ὡροσκόπον* P 22 *μέσοι* P: Fortasse *μέτριοι* A
23 *συνάπτειν τὴν Ἀφροδίτην* P 24 *τύχῃ δὲ* transp. A
25 *ἔσονται* A: *ἴσον καὶ* P 26 *τοὺς ὡροσκόπους τῶν* A: *ὡροσκοποῦντας* cet. omiss. P

When Mercury travels with the Moon at a time of change, it signifies the power of the common people. He also said this: that when Saturn and Jupiter travel together in Aries, the rebels will prevail and the rulers will become wicked.

5 F. 197, θ' (lib. II, cap. 12). On the 12 Places.

Albumasar also said this: that the first angle is the ascendant, and the second is the midheaven, though it is more manifest; among the succeedent houses the eleventh place is the strongest, then the second, then the eighth; among the cadent houses the strongest
10 is the ninth place, then the third, while the sixth and the twelfth are adverse.

F. 197, ι. On of clothing,

Albumasar said that the eleventh place signifies cloth-
15 ing and adornment and beautification and the prosperities from friends and love affairs. He also said this: that Venus signifies especially the affairs of the kings of the west.

F. 197, ια' (lib. II, cap. 13). On Rains.

Albumasar said: observe the star that rules the
20 region in which you intend to learn about rains, and also the sign belonging to that region, and learn whether that region is dry or whether continuous rains occur in it or moderate ones; if indeed rains occur in it: when you see the Moon in a watery sign and it applies to Venus in a watery
25 sign, rains will occur. And if the Sun at that time happens to be opposing Saturn, the rains will be close to a flood. Learn also the ascendants of the conjunctions and the full moons for each month; for these too signify matters concerning rains and drought.

3 accompanies codd. 5 A f. 44. 7 measure R
n8 place omis. P 9 eighth] legendum fifth (E pro)n12 titulum H
10 twelfth A: em' R omis A 13 he said but An14 kalopismon A
eleventh] a' A tenth Pn18 17 A f. 41n22 medium P : Fortasse
star A : horoscope Pn23 medium An24 luck δὲ transp. A
conjunct Venus P
25 are placed A: ἶson and R 26 the fortune tellers of Ai orosko
npointing cet. omiss. P

Εἶπεν οὖν ὁ αὐτός· ἡ σύνοδος τοῦ Ἡλίου καὶ τοῦ Κρόνου χειμῶνος σημαίνει ψύξιν πολλήν, ἡ δὲ σύνοδος τοῦ Ἡλίου καὶ τοῦ Ἄρεως κατὰ τὸν καιρὸν τοῦ ἔαρος ἐν δισώμῳ ζῳδίῳ σημαίνει ζόφωσιν τοῦ ἀέρος καὶ νόσους διὰ τὰς ἀνωμαλίας τῶν ἀστέρων.

5 F. 197v, *ιβ'* (lib. II, cap. 14). *Περὶ τοῦ ὅτι ἐπικρατεστέρα ἐστὶν ἡ τῶν ζῳδίων σημασία τῆς τῶν ἀστέρων σημασίας καὶ ὅτι τοῦ δωδεκάτου τόπου κακουμένου τυχόντος ἐκεῖ κακοποιοῦ, οἱ πόδες κακοῦνται κἂν ἀγα-*
10 *θύνωνται τὰ ζῴδια τὰ σημαίνοντα σκέλη καὶ πόδας καὶ ὅτι ποτὲ ὁ Κριὸς καὶ πόδας σημαίνει.*

Εἶπον τῷ Ἀπομάσαρ· ποία ἐστὶν ἐπικρατεστέρα [f. 198] *σημασία ἡ τῶν ζῳδίων ἢ ἡ τῶν ἀστέρων; εἰπέ μοι δὲ ὅτι τῶν ζῳδίων*
15 *καὶ τοσοῦτον ὑπερνικᾷ ἡ τῶν ζῳδίων σημασία τὴν σημασίαν τῶν ἀστέρων ὅσον τὸ νόμισμα τοῦ μιλιαρισίου. Εἶπον τῷ Ἀπομάσαρ· ἐπεὶ τοιουτοτρόπως δοξάζεις, διατί ὅτε τύχοι ὡροσκοποῦν βασιλικὸν ζῴδιον, τύχοι δὲ ὁ κύριος αὐτοῦ ἀποκεκλικώς, οὐ σημαίνει καλὸν βασιλέα. Εἶπε μοι δὲ ὅτι ἀδικεῖς τὴν τέχνην διὰ τῶν τοιούτων*
20 *ἀπορημάτων· ὁ μὲν γὰρ Κριὸς σημαίνει τοὺς φιλοδικαίους βασιλεῖς καὶ τοὺς τὰ συμφέροντα τοῖς ὑπηκόοις ἐργαζομένους· αὕτη δὲ ἡ σημασία ἐστὶ μερική, σημαίνει δὲ καθολικῶς τὰ βρέφη καὶ τοὺς παῖδας καὶ τὰς καταρχὰς τῆς γενέσεως, σημαίνει δὲ τὴν τοῦ ἀνθρώπου κεφαλὴν καὶ τὸ πρόσωπον, σημαίνει δὲ ἔν τισι θεμα-*
25 *τίοις καὶ τὰ τῶν ποδῶν. Εἶπον δὲ αὐτῷ· ξένον τι λέγεις, πῶς σημαίνει ὁ Κριὸς τὰ περὶ τῶν ποδῶν; ἀπεκρίθη μοι δὲ ὅτι ὅτε τύχοι ὁ ὡροσκόπος Ζυγῷ, γίνεται ὁ ἕβδομος τόπος Κριῷ, ὁ δὲ ἕβδομος τόπος ἐπὶ παντὸς γενεθλίου σημαίνει τὰ περὶ τῶν ποδῶν· ὅτε οὖν τοιουτοτρόπως γένηται, σημαίνει ὁ Κριὸς τὰ περὶ τῶν ποδῶν·*
30 *τήρησον δὲ καὶ ὅσα ἔχω εἰπεῖν· καὶ ἔστι τὸ τοιοῦτον ἀπαράβατον·*

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1 *οὖν* omis. P 4 *ζόφον* P, cf. infra p. 102, 2. 5 A f. 44.
15 *ἵνα τῶν ζωδίων ἢ τῶν* P *ὑπερνικᾷ* A: evanid. P *τὴν* omis. P.
16 *μιλλιαρισίου* A: *μυλιαρίου* P 17 *ὡροσκοποῦν* corr.: *ὡροσκόπον* codd. 18 *ἀποκικλικοὺς* P 19 *καλὸν* omis. P *βασιλέα* omis. A 19 *δὲ ὅτι* A: *διότι* P 20 *γὰρ* omis. P *τοὺς* omis. P 22 *μερική ἐστι* transp. P 23 *καὶ* A: *κατὰ* P *τὴν* omis. P 24 *ἐν* A: *καὶ* P 26 *δὲ* omis. P 27 *ζυγίῳ* P
29 *γένηται* A: *γίνηται* P 30 *ὅσα* A: *ὅτι* P

The same author said: the conjunction of the Sun and Saturn in winter signifies great cold, while the conjunction of the Sun and Mars at the time of spring in a bicorporeal sign signifies darkening of the air and diseases due to the irregularities of the stars.

5 F. 1975, XII (lib. II, cap. 14). On the fact that the signification of the zodiac signs is more powerful than the signification of the stars, and that when the twelfth place happens to be afflicted with a malefic planet there, the feet are harmed even if the zodiac signs signifying the legs and feet are in good condition, and that sometimes Aries also signifies the feet.

I said to Albumasar: which signification is more powerful, that of the zodiac signs or that of the stars? He told me that it is that of the zodiac signs, and that the signification of the zodiac signs surpasses the signification of the stars by as much as the gold coin surpasses the silver miliaresion. I said to Albumasar: since you hold this opinion, why is it that when a royal sign happens to be rising on the ascendant, but its lord happens to be in decline, it does not signify a good king? He told me that you do wrong to the art by raising such objections; for Aries signifies kings who love justice and those who work for the benefit of their subjects; but this signification is particular, while universally it signifies infants and children and the beginnings of birth, and it signifies the head and face of a person, and in some charts it also signifies the feet. I said to him: you say something strange — how does Aries signify matters of the feet? He answered me that when the ascendant happens to be in Libra, the seventh place falls in Aries, and the seventh place in every nativity signifies matters of the feet; so when it happens in this way, Aries signifies matters of the feet. Take note also of everything I am about to say, for this is inviolable:

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1 οὖν omis. P 4 ζόφον P, cf. infra p. 102, 2. 5 A 1. 44.
15 so that the signs or the R ὑπερνικά A : evauid. P τὴν omis. P.
16 μιλλιαρισίου A: μυλιαρίου Γ 17 ωροσκοποῦν corr. :
roskopon codd.nking 18 ἀποκικλικούς P 19 καλόν omis. P
omis. Lnomnis. P 19 δὲ δει A : διότι P 20 γὰρ omis. P
22 partial esti transp. P 23 καὶ A : κατὰ P them
everyone P 24 in A: and R 26 but omnis. Pn30 27 Zygio R
29 becomes A: becomes P as much as A: because P

ὅτε τύχοι ἐν τῷ δωδεκάτῳ τόπῳ τοῦ γεννηθέντος κακοποιός, ἀεὶ ποιεῖ πάθος περὶ τοὺς πόδας ἢ τὰ σκέλη ἢ ἀδυναμίαν, κἂν τε ὁ Ὑδροχόος ἀγαθύνηται ὁ σημαίνων τὰ περὶ τῶν σκελῶν, κἂν τε οἱ Ἰχθύες ἀγαθύνωνται οἱ σημαίνοντες [f. 198v] *τὰ περὶ τῶν ποδῶν· εἰ δὲ καὶ οὗτοι κακοῦνται κακοποιῶν ὄντων ἐν τῷ δωδεκάτῳ τόπῳ ἀργίαν ποιεῖ τῶν ποδῶν· εἰ δέ τις εὑρεθῇ ἔχων ὡροσκόπον Κριῷ καὶ ἐὰν ἐν ἀποκλίματι τύχῃ ὁ Ἄρης ἢ ὁ κύριος αὐτοῦ ἢ ὁ ὑψωμοκράτωρ αὐτοῦ καὶ οὐδέν ἐστιν ἀγαθὸν σχῆμα ἐν τῷ θέματι, ὅμως ἔσται καλοήθης καὶ εὐπρόσωπος καὶ ἀγαπώμενος παρὰ πάντων καὶ ἔχων ἤθη βασιλικὰ καί ἐστιν ἡ τοῦ ζῳδίου σημασία ἐπίμονος, ἡ δὲ τῶν ἀστέρων μεταβαλλομένη.*

F. 198v, *ιγ'* (lib. II, cap. 15). *Περὶ ὧν εἰσι σημαντικοὶ Κρόνος, Ζεύς, Ἄρης, Ἥλιος, καὶ Ἑρμῆς.*

Ὁ Κρόνος, ὁ Ζεύς, ὁ Ἄρης καὶ ὁ Ἥλιος σημαντικοί εἰσι τῶν ἀρχόντων καὶ τῶν πραγματευτῶν, ὁ δὲ Ἑρμῆς τῶν γραμματέων. καὶ ἐπὶ τῶν μεγάλων ἀρχόντων ποίησον τὸν Ἑρμῆν σημαντικόν.

F. 198v, *ιδ'* (= Aug. 29, f. 44v; lib. II, cap. 16). *Περί τινος ἀποτελέσματος δόξαντος παραδόξου.*

Εἶπεν ὁ Ἀπομάσαρ· εἶδον ἐπιστήμονα λεγόμενον Σιντόν, ὅστις ἀπετέλεσε γενέθλιον τοῦ Ἰακὼβ τοῦ υἱοῦ Ἰσαὰκ καὶ ἀπετέλεσε ξένον ἀποτέλεσμα· ἦν ἀφέτης ὁ Ἑρμῆς καὶ ἔτυχεν ἐν τῷ Σκορπίῳ, ἦν δὲ ὁ Ζεὺς ἐν τῇ δευτέρᾳ καὶ εἰκοστῇ μοίρᾳ τοῦ Καρκίνου καὶ ἐποίησα τὸν περίπατον τοῦ Ἑρμοῦ ἐπὶ τὴν διαμετροῦσαν μοίραν τοῦ Διὸς ἢ τὸ ταπείνωμα αὐτοῦ, ἐποίησα δὲ καὶ τὸν περίπατον τοῦ ἀφέτου ἐπὶ τὴν τετραγωνίζουσαν μοῖραν τοῦ Ἑρμοῦ καὶ ἔτυχεν ἡ κόλλησις κατὰ τὸν αὐτὸν καιρὸν καὶ ἀπεκάλεσε κλιμακτῆρα, καθὼς εἶπεν.

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2 *πάθη* P 3 *ἀγαθύνεται* A 4 *ἰχθύες* om. P 7 *τύχῃ* omis. P
12-17 A f. 44v Titulus rubr. omnino differt, cf. Cat. V, 1, p. 14 cap. *ιε'*. Deinde sequitur una sola linea: *Εἶπεν ὁ Ἀπομάσαρ ὅτι ἐπὶ τῶν μεγάλων ἀρχόντων ποίησον σημαντικὸν τὸν Ἑρμῆν.*
18 A f. 44v 20 *Ἀπομάσαρ* P: *αὐτός* A 24 *διαμετροῦσαν μοίραν* A: *διάμετρον μετὰ* P 25 *ἢ* P: verbum dubium in A

When a malefic planet happens to be in the twelfth place of the native, it always causes suffering in the feet or the legs or weakness, even if Aquarius, which signifies matters concerning the legs, is benefited, and even if Pisces, which signifies [1. 1583] matters concerning the feet, is benefited; but if these too are afflicted with malefic planets being in the twelfth place, it causes paralysis of the feet; and if someone is found having Aries as the ascendant, and if Mars or its lord or its exaltation ruler happens to be in a declining place and there is no good configuration in the chart, nevertheless he will be good-natured and fair of face and beloved by all and having kingly manners, and the signification of the sign is lasting, while that of the stars is changeable.

F. 1989, ιγ' (lib. II, cap. 15). On the matters signified by Saturn, Jupiter, Mars, the Sun, and Jupiter, Mars, the Sun, and Mercury.

15 Saturn, Jupiter, Mars, and the Sun are significators of rulers and officials, while Mercury is the significator of scribes. And for great rulers, make Mercury the significator as well.

F. 1987, εδ' (= Aug. 29, f. 44v; lib. II, cap. 16). On a Certain Result That Seemed Paradoxical.

20 Albumasar said: I saw a scholar named Sindon, who calculated the nativity of Jacob the son of Isaac and produced a strange result. Mercury was the apheta and happened to be in Scorpio; Jupiter was in the twenty-second degree of Cancer. I computed the journey of Mercury to the degree diametrically opposite to Jupiter, or to his depression, and I also computed the journey of the apheta to the degree in square with Mercury, and the conjunction fell at the same time, and he called it a climacteric, as he said.

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2 πάθη P 3 ἀγαθύνεται A 4 ἰχθύες om. P 7 τύχη omis. P
12–17 A f. 44 Title in red differs entirely, cf. Cat. V, 1, p. 14 cap. '. Then follows a single line: Albumasar said that in the case of the great rulers make Mercury significator
18 A f. 44v 20 Ἀπομάσαρ P : αὐτός A 24 διαμετρούσαν μοίραν A' διάμετρον μετά P 25 P: word doubtful in A

F. 199, *ιε'* (lib. II, cap. 1). *Περὶ τοῦ πότε μήτε ἀνέτου μήτε ἀφέτου εὑρεθέντος ἐν τῷ γενεθλίῳ γίνονται οἱ ἄνθρωποι πολυχρόνιοι καὶ πότε οὐ φθάνουσι τὰ ἐλάχιστα ἔτη τῆς Ἀφροδίτης καὶ πότε ἐμπρησμὸν ὑφίσταται ὁ γεννηθεὶς καὶ πότ εοὐδὲν ἀγαθὸν σημαίνει τὸ γενέθλιον.*

Εἶπεν ὁ Σαδᾶν (1) *ὅτι ἤκουσα τοῦ Ἀπομάσαρ λέγοντος ὅτ ι πᾶσα ζωὴ τῶν ζώντων μετὰ Θεὸν ὁ Ἥλιός ἐστι καὶ ἡ Σελήνη· εὑρίσκομεν γὰρ γενέθλια μὴ ἔχοντα ἀφέτας, τὸν δὲ Ἥλιον καὶ τὴν Σελήνην ἐφορῶντας τὸν ὡροσκόπον τριγώνῳ καὶ ἑξαγώνῳ σχήματι· καὶ εἰ ἀκάκωτος τύχοι ὁ ὡροσκόπος, ζῶσιν οἱ γεννηθέντες τοιουτοτρόπως ἐπὶ μήκιστον χρόνον. Εἶδον γὰρ πολλὰ γενέθλια μὴ ἔχοντα ἀφέτας μήτε ἀνέτας· ὅμως ζῶντας τοὺς γεννηθέντας ἐπὶ μήκιστον χρόνον. Εἰ δὲ εὕροις γενέθλιον καὶ ὁ ἀφέτης τύχοι ἡ ὡροσκοποῦσα μοῖρα καὶ ὑπάρχοι ὁ ὡροσκόπος Διδύμοις, ὁ δὲ Ἑρμῆς τύχοι ἐν τῷ Ταύρῳ καὶ οἱ ἀγαθοποιοὶ ἐν φαύλῳ τύχωσι τόπῳ καὶ εὕροις τὸν Κρόνον ἐν τῷ Σκορπίῳ, τὸν δὲ Ἄρεα ἐν τῷ Ὑδροχόῳ, τὸ γεννηθὲν οὐ μὴ φθάσει τὰ ἐλάχιστα ἔτη τῆς Ἀφροδίτης. Εἰπέ μοι δὲ καὶ τοῦτο ὅτι ὁ Ἄρης ὅτε ἐπικρατήσει γενέσεως καὶ συνάπτει τινὶ ἀγαθοποιῷ, σημαίνει ἐμπρησμὸν ὑποστῆναι τὸν ἔχοντα τὸ τοιοῦτον γενέθλιον· ὁ δὲ Κρόνος ὅτε ἐπικρατήσει γενέσεως καὶ οὐ συνάπτει ἀγαθοποιῷ, οὐδὲν σημαίνει ἀγαθόν.*

F. 199, *ις'* (lib. II, cap. 17). *Περὶ τοῦ πότε σημαίνει ἡ Σελήνη ὑετὸν καὶ πότε συννέφειαν.*

Εἶπεν ὁ Ἀπομάσαρ· ὅτε τύχῃ ἡ Σελήνη ἐν ὑδατώδει ζῳδίῳ συνάπτῃ δὲ ὑψηλῷ ἀστέρι ἀναποδίζοντι, τύχῃ δὲ ὁ ἀστὴρ ἐκε

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1 A f. 42 11 *τριγωνίζοντι καὶ τετραγωνίζοντι* P 12 *εἰ* omis. A *ἀκαύστος* P 13 *εἶδον* A : *εἶπον* P 15 *χρόνον* A : *δόξαν* P 16 *Διδύμοις* (signo astr.) A : *τις* P 17 *ἐν τῷ* omis. A 20 *τοῦτο ὅτι ὁ ἄρης* A : *τοῦ ἄρεως* P 23 *συνάπτει* A : *σὺν* P 25 A f. 44 26 *συνάφειαν* P et A, ubi ε superscr. manus altera. 27 *ἀπομάσαρ* P : *αὐτός* A

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(1) *Σαδᾶν*, i.e. Abū Sa'īd Šadān ; cf. *Cat.* V, 1, p. 142.

F. 199, ιε' (lib. II, cap. 1). On the question of when, with neither anareta nor apheta found in the nativity, people become long-lived, and when they do not reach the minimum years of Venus, and when the native suffers a burning, and when the nativity signifies nothing good.

Sadan (1) said that he heard Abu Ma'shar saying that all life of living beings, after God, is the Sun and the Moon; for we find nativities that have no aphetas, but the Sun and the Moon overseeing the horoscope in trine and sextile aspect; and if the horoscope happens to be unafflicted, those born in such a manner live for the longest time. For I have seen many nativities having neither aphetas nor anetas; yet those born live for the longest time. But if you find a nativity and the aphetas happens to be the ascending degree, and the horoscope is in Gemini, and Mercury happens to be in Taurus, and the benefics happen to be in a bad place, and you find Saturn in Scorpio, and Mars in Aquarius, the native will not reach the minimum years of Venus. He also told me this: that Mars, when it dominates a nativity and conjoins some benefic, signifies that the one who has such a nativity will suffer a fire; but Saturn, when it dominates a nativity and does not conjoin a benefic, signifies nothing good.

F. 199, 16 (lib. II, cap. 17). On when the Moon signifies rain and when cloudiness.

Abu Ma'shar said: when the Moon happens to be in a watery sign and conjoins a star of high latitude that is in retrogression, and that star happens to be

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1 A f. 42 11 in trine and square aspect P
12 omis. A 13 εἶδον uncombust P
δόξαν 16 Gemini (astr. sign) A : τις P 17 ἐν τῷ omis. A 20 τοῦτο ὅτι ὁ ἄρης A : εἶπον P 15 χρόνον A : ἄρεως P 23 συνάπτει A : σύν P 25 A f. 44 26 συναφείαν Pet A, where e superscr. by second hand. 27 ἀπομάσαρ P : αὐτός A

(†) Zadāv, i.e. Abū Sa'id Šadân; cf. Cat. V, 1, p. 142.

νος ἐν ὑδατώδει ζῳδίῳ ἢ ἐν θηλυκῷ, σημανίει ὑετὸν κατὰ τὸν τοῦ χειμῶνος καιρόν, κατὰ δὲ τοὺς ἄλλους σημαίνει ζόφωσιν ἀέρος καὶ συννεφείας καὶ ἀτμούς.

F. 199v, *ιζ'* (lib. II, cap. 19). *Περὶ τοῦ ὅτι ἐὰν ἐρω-*
5 *τηθῇς περὶ ζωῆς καὶ τύχῃ ἐν τῷ ὡροσκόπῳ ὁ Ἥλιος καὶ ὁ Κρόνος, τελευτήσει ὁ περὶ οὗ ἡ ἐρώτησις.*

Εἶπον τῷ Ἀπομάσαρ · ἠρωτήθην περὶ ἀῤῥώστου, ἆρά γε ζήσει ἢ τελευτήσει ; καὶ ἦν ἐν τῷ ὡροσκόπῳ ὁ Ἥλιος καὶ ὁ Κρόνος · τί
10 *λέγεις περὶ τούτου ; ὁ δὲ εἶπεν ὅτι τελευτήσει.*

F. 199v, *ιη'* (lib. II, sine num.) *Περὶ τοῦ ὅτι ψυχρὸς καὶ σηπώδης ἐστὶ ὁ Καταβιβάζων.*

Εἶπον δὲ αὐτῷ · ἤκουσά σου λέγοντος ὅτι ὁ Καταβιβάζων ἐστὶ ψυχρὸς καὶ ξηρὸς καὶ πάλιν ἤκουσά σου λέγοντος ὅτι ὑγρὸς καὶ
15 *θηλυπρόσωπος, καὶ εἶπεν ὅτι οὐκ ἔστι πάντη ξηρός, ἀλλὰ ἄψυχρος καὶ σηπώδης.*

F. 199v, *ιθ'* (lib. II, cap. 21). *Περὶ τοῦ ἐν ὡροσκόπῳ Ἑρμοῦ.*

Εἶπεν ὁ Ἀπομάσαρ · ὅτε τύχῃ ὁ Ἑρμῆς ἐν τῷ ὡροσκόπῳ ἑῷος
20 *καὶ προποδίζων, γίνεται ὁ γεννηθεὶς λόγιος καὶ ῥήτωρ καὶ στιχοπλόκος, τὸ αὐτὸ δὲ καὶ ὅτε τύχῃ ἐν τῷ Τοξότῃ τοιουτοτρόπως.*

F. 199v, *κ'* (lib. II, cap. 22). *Περὶ τοῦ ἐν τῷ ὡροσκόπῳ Κρόνου.*

Εἶπεν ὁ αὐτὸς ὅτι ὅτε τύχῃ ὁ Κρόνος συνοδεύων ἀγαθοποιῷ ἢ
25 *ἐφορώμενος ὑπὸ ἀγαθοποιοῦ ἐν ἰδίῳ οἴκῳ καὶ ὑψώματι, εὐτυχὴς*

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3 *συνεφείας* A : *συναφείας* P 4 *ὅτι ἐὰν* scripsi : *ὅταν* P : *ὅτι* A *ἐν τῇ περὶ* P 8 *ἀπομάσαρι* P 12 *ὅτι* A : *ὅτε* P
12 *ἐστὶ* om. P *καταβιβάζων* signo astrologico A : *σύνδεσμος* P
13 *δὲ* A : *πάλιν* P *ἐστὶ* A : *εἴη* P 14 *ὑγρὸς καὶ* P : *σημαίνει* in rasura m. 2 A *θηλυπρόσωπος*] *θηλυ* in rasura A.
17 A f. 44v — Titulus differt in A, cf. *Cat.* V, 1, p. 14. cap. *κα'*
22 Titulus differt in A, cf. ibid., cap. *κβ'*

nos in a watery sign or in a feminine one, it will signify rain during the winter season, while in the other seasons it signifies darkening of the air, cloudiness, and vapors.

F. 1997, 26th (lib. II, cap. 19). On the fact that if one is asked about life and the Sun and Saturn happen to be in the horoscope, the one about whom the question is asked will die.

I said to Abū Ma'shar: I was asked about a sick person, whether he would live or die; and the Sun and Saturn were in the horoscope — what do you say about this? And he said that he would die.

F. 1997, 38th (lib. II, without num.) On the fact that it is cold and putrid, namely the Descending Node.

They said to him: I heard you saying that the Descending Node is cold and dry, and again I heard you saying that it is moist and feminine in aspect, and he said that it is not entirely dry, but rather cold-less and putrid.

F. 199v, ch. 19 (lib. II, cap. 21). On Mercury in the Horoscope.

Albumasar said: when Mercury happens to be in the horoscope at dawn and in direct motion, the native becomes learned and an orator and a verse-maker, and the same also when it happens to be in Sagittarius in such a manner.

F. 1995, κ' (lib. II, cap. 22). On Saturn in the Horoscope.

The same author said that when Saturn happens to travel together with a benefic or is watched over by a benefic in its own house and exaltation, it is fortunate

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3 συνεφείας A: συναφείας P 4 ὅτι ἐὰν scripsi : ὅταν P : ὅτι A ἐν τῇ περὶ P 8 ἀπομάσαρι P 12 ὅτι A: ὅτε P
12 ἐστί om. P καταβιβάζων signo astrologico A: σύνδεσμος E
13 δέ A : πάλιν P ἐστὶ A : εἴη P 14 ὑγρὸς καὶ P : σημαίνει
m. 2 A θηλυπρόσωπος] θηλυ in rasura A.
17 A f. 44v - Title differs in A, cf. Cat. V. 1, p. 14. cap. και
22 Title differs in A, cf. ibid., cap. κβ'

ἔσται ὁ γεννηθεὶς καὶ πολλάκις διαμενεῖ ἡ εὐτυχία αὐτοῦ μέχρι τῆς αὐτοῦ ζωῆς <τέλους>, πολλάκις δὲ μεταβαίνει εἰς παῖδας καὶ ἔκγονα.

F. 200, *κα'* (lib. II, cap. 21). *Περὶ ἀποδημίας.*

5 *Εἶπεν δέ μοι ὁ αὐτὸς καὶ ἕτερον μυστήριον, ὅτι ὁ βουλόμενος ἀποδημῆσαι ἕνεκά τινος ὠφελείας ποιησάτω τὸν κύριον τοῦ δευτέρου τόπου ὑπέργειον ἀπορρέοντος μὲν κακοποιοῦ ἀστέρος ἤ τινος κεκακωμένου ἀστέρος ἢ ἀπόντος ἀστέρος ἀποκεκλικότος, συνάπτοντα δὲ ἀγαθοποιῷ ὄντι ἐπὶ κέντρῳ καὶ προσδέχοντι ἀλλή-*
10 *λους, εὐοδευθήσεται γὰρ τὰ μέγιστα · καὶ ἐγὼ ἀντιφωνῶ τὸ τοιοῦτον · μὴ ἔστω δὲ ὁ κύριος τοῦ δευτέρου τόπου ἐν τῷ ἰδίῳ ταπεινώματι ἢ ὕπαυγος ἢ ἀναποδίζων · ἐμποδίζουσι γὰρ τὰ τοιαῦτα.*

F. 200, *κβ'* (lib. II, cap. 25) *Περὶ εὐτυχίας καὶ ἀπαλλαγῆς τῶν λυπηρῶν.*

15 *Εἶπεν ὁ αὐτὸς ὅτε συνάπτουσιν οἱ τριγωνοκράτορες τοῦ αἱρετικοῦ φωτὸς ἀλλήλοις φιλίῳ σχήματι, ὁ πρῶτος τῷ δευτέρῳ καὶ ὁ δεύτερος τῷ τρίτῳ, καί εἰσιν εὐαπόδεκτοι πρὸς ἀλλήλους, οὐ σημαίνουσι ἐπίμονον τὴν εὐτυχίαν καὶ ἀπαλλαγὴν τῶν λυπηρῶν.*

F. 200, *κγ'* (lib. II, cap. 29). *Περὶ τοῦ πότε καλή*
20 *ἐστιν ἡ τῆς θαλάσσης ἀποδημία.*

Εἶπεν ὁ αὐτός · ὅστις ἀποδημεῖ διὰ θαλάσσης τῆς Ἀφροδίτης οὔσης ἐν τοῖς Ἰχθύσι καὶ τῆς Σελήνης συναπτούσης αὐτοῖς ἀφ' οἱουδήποτε σχήματος, ἔσται ἡ ἀποδημία ἀγαθή.

F. 200, *κδ'* (lib. II, cap. 28). *Περὶ τοῦ ὅτι μεγά-*
25 *λας μεταβολὰς ποιεῖ ὅτε τύχοι ὁ μὲν Κρόνος ἐν τῷ Ζυγῷ, ὁ δὲ Ζεὺς ἐν τῷ Καρκίνῳ.*

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2 *τέλους* suppl. 3 *ἔγγονα* A 3 Titulus differt in A, cf. ibid., cap. *κδ'*. 7 *ὑπέργειον* A : *ὑπερ γῆν* P 7 *ἀπορρέοντος* A : *ἀπορρέοντα* P 8 *ἀπόντος* ut vid. A : *ἀπὸ* P 9 *συνάπτοντα δὲ* A : *συνάπτοντος τῷ* P 13 A f. 45. — *Περὶ τοῦ πότε σημαίνεται ἐπίμονος εὐτυχία καὶ ἀπαλλαγὴ τ. λ.* A 24 A, f. 45

the native will be fortunate and often his good fortune will endure until the end of his life, but often it passes on to children and descendants.

F. 200, κα' (lib. 11, cap. 21). Concerning of journeys abroad.

5 The same man told me also another mystery: that one who wishes to travel abroad for the sake of some benefit should make the lord of the second place be above the earth, while a malefic star or some afflicted star or an absent retrograde star is flowing away, and while it is applying to a benefic that is on an angle and they are receiving each other — for then the greatest success will follow; and I confirm this to be so. But let not the lord of the second place be in its own depression, or under the rays of the sun, or retrograde; for such conditions are obstructive.

F. 200, xxii (lib. II, cap. 25) On Good Fortune and Deliverance from Sorrows.

15 The same author said that when the triplicity rulers of the sect light aspect one another in a friendly configuration, the first with the second and the second with the third, and they are mutually receptive to one another, they do not signify enduring good fortune and deliverance from sorrows.

F. 200, xxiii (lib. II, cap. 29). On When a Sea Voyage Is Favorable.

The same author said: whoever travels by sea while Venus is in Pisces and the Moon is applying to them from any aspect, the voyage will be favorable.

F. 200, xxiv (lib. II, cap. 28). On the Fact That Great Chang Occur When Saturn Happens to Be in Libra and Jupiter in Cancer.

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2 end of suppl. 3 granddaughters A 3 Title differs in ὑπερ A, cf. ibid., cap. xxiv. 7 aboveground A: γῆν E 7 derivative A: derivative P 3 absent ut vid. A: from R 9 concluding with A: concluding with R 13 A 1. 45. On when lasting good fortune and relief are signified, etc. A 24 A, I. 45

Εἶπεν ὁ αὐτός · πάντοτε ὅτε τύχοι ὁ Κρόνος ἐν τῷ Ζυγῷ καὶ ὁ Ζεὺς ἐν τῷ Καρκίνῳ, ἀποτελοῦσι μεγάλας μεταβολὰς ἐν τῷ κόσμῳ.

F. 200, κε' (lib. II, cap. 30). *Περὶ ἀντιδίκων.*

Εἶπεν ὁ αὐτός · ἐάν τίς σε ἐρωτᾷ περὶ τῶν ἀντιδίκων, εἴπερ εὑρεθῇ ὁ κύριος τοῦ ὡροσκόπου ἀναποδίζων ἢ ὕπαυγος, ἡττηθήσεται παρὰ τοῦ ἀντιδίκου αὐτοῦ · εἰ δὲ ὁ κύριος τοῦ ἑβδόμου τόπου τοιουτοτρόπως εὑρεθῇ, ἡττηθήσεται ὁ ἀντίδικος αὐτοῦ.

F. 200ᵛ, κς' (lib. II, cap. 31). *Περὶ τοῦ ὅτι οὐκ ἔχει δύναμιν ὁ κλῆρος τῆς Τύχης ὁ μετροῦμενος ἐν τῇ διαμέτρῳ Ἡλίου καὶ Σελήνης.*

Εἶπον τῷ Ἀπομάσαρ · εἰπὲ κύριέ μου, ὅταν διαμετρῇ ὁ Ἥλιος τὸν ὡροσκόπον καὶ τύχῃ ἡ Σελήνη ἐν τῷ ὡροσκόπῳ καὶ λάβῃς τὰς μεταξὺ μοίρας τοῦ Ἡλίου καὶ τῆς Σελήνης καὶ ἀπολύσῃς ταύτας ἀπὸ τοῦ ὡροσκόπου, ποῦ πίπτει ὁ κλῆρος τῆς Τύχης ; Ἀπεκρίθη μοι δὲ ὡς ὁ τοιουτότροπος κλῆρος δύναμιν οὐκ ἔχει ὅτε διαμετρεῖ τὸν ὡροσκόπον, οὔτε μὴν ἀποτέλεσμα.

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1 *πάντοτε* omis. P 3 A, f. 45ᵛ 6 *ἑβδόμου*] *ζ'* A : *ἑτέρου* P
8 A, f. 45ᵛ *ὅτι* A : *ὅτε* P 11 *ὁ ἥλιος τὸν ὡροσκόπον ἢ* A : *ἡ σελήνη ἐν τῷ ὡροσκόπῳ καὶ* P 13 *ἀπολύσῃς* A : *ἁπλώσῃ* P
μοίρας A : *ταύτας* P 15 *δύναμιν* siglo in P *ὅτε* A : *ὅτι* P

The same author said: whenever Saturn happens to be in Libra and Jupiter in Cancer, they produce great changes in the world.

F. 200, 25 (lib. II, cap. 30). On of adversaries.

The same [author] said: if someone asks you about adversaries in a lawsuit, if the lord of the ascendant is found retrograde or under the rays [of the Sun], he will be defeated by his adversary; but if the lord of the seventh place is found in such a condition, his adversary will be defeated.

F. 2004, 26 (lib. II, cap. 31). On the fact that the Lot of Fortune, measured along the diameter of the Sun and Moon, 10th has no power.

I said to Apomasar: "Tell me, my lord, when the Sun is in opposition to the Ascendant and the Moon happens to be in the Ascendant, and you take the degrees between the Sun and the Moon and project them from the Ascendant, where does the Lot of Fortune fall?" He answered me that such a Lot has no power when it is in opposition to the Ascendant, nor does it produce any effect.

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1 πάντοτε omis. P 3 A, f. 45 6 εβδόμου, ζ' A : ἑτέρου P
8 A, f. 45° ὅτι A : ὅτε P 11 ὁ ἥλιος τὸν ὡροσκόπον ἢ
A: ἡ σελήνη ἐν τῷ ὡροσκόπῳ καὶ P 13 ἀπολύσῃς A : ἁπλώσῃ P
μοίρας A : ταύτας P 15 dynamin siglo in P ὅτε A : ὅτι P

EXCERPTA EX CODICE 2 (Bibl. Acad. Scient. XX Aa-8).

F. 65v. *Λέοντος τοῦ Σοφοῦ γνῶμαι.*

Γνῶμαι. Ποίημα Λέοντος τοῦ Σοφοῦ τοιαῦτα ψηφία ἔχον γράμματα δέκα α.α.α. γ.γ. ε.ε.ε. ζ. θ λέγει οὕτως· ταῦτα τὰ δέκα γράμματα ποιοῦσι ψῆφον ποσότητα τεσσαράκοντα ἐκ τούτων οὖν
5 *τῶν δέκα γραμμάτων οἷος χωρίσῃ πέντε γράμματα καὶ ποιήσῃ αὐτὰ εἴκοσι, ἔστιν ἀξιόλογος.*

Ἕτερον τοῦ αὐτοῦ. Γράμματα τρία φ. ω. ς. μέσον ἵσταμαι τῆς γαίας καὶ τοῦ πόλου, τρίγραμμός εἰμι καὶ μονοσύλλαβος, ψῆφος μοῦ ἐστι χιλίων πεντακοσίων, καὶ ὁ κατανοήσας με σοφός
10 *ἐστι τῶν γραμμάτων, καὶ ὁ μὴ γνοὺς οὐκ οἶδε τὸ ἔφα.*

Ἕτερον τοῦ αὐτοῦ. Γράμματα πέντε α. γ. α. π. η. ὑψηλότερος ὑπάρχω τῶν ἀνθρώπων καὶ ἐκλαμπρότερος τοῦ ἡλίου, πεντέγραμμός εἰμι καὶ τρισύλλαβος, ψῆφος μοῦ ἐστι τρία καὶ ἐνενήκοντα.

15 *Α. γ. α. π. η. Ἄλλως. Ὑψηλότερος ὑπάρχω τῶν ἀνθρώπων καὶ ἐκλαμπρότερος τοῦ ἡλίου οὐχὶ διὰ τὸν Χριστὸν λέγει, οὐδὲ διὰ τὴν Παναγίαν). Πεντέγραμμά ἐστι ψῆφος τῶν γραμμάτων ἐνενήκοντα τρία· οὕτως ἦν γραμμένον.*

F. 141. *Περὶ τοῦ βοτάνου ἀνεμοστρουκλίου.*

20 *Τοῦτο τὸ βότανον τὸ ἀνεμοστρούκλιον εἶναι ἀκάνθη, καὶ τὸ βλαστάρι τοῦτο τρῶνε, καὶ τὸ λελούδι του εἶναι κίτρινο, καὶ ὡσὰν πέσῃ τὸ λελούδι του, ἀπομένει μαλλία ἄσπρ ,κα τὰὶ φυσάῃ ὁ ἄνεμος καὶ πάνε εἰς τὸν ἀέρα, ἐτοῦτο τὸ βοτάνι ἔχει αὐτὴν τὴν ἐνέργειαν νὰ ὑπάγῃς τοῦ ἁγίου Γεωργίου ἀπὸ σπέρας, νὰ κοιμηθῇς ἐκεῖ*
25 *ἕως τὸ πουρνὸ εἰς τὴν ὥραν τῆς ἐκκλησίας, καὶ τὴν ὥραν ἐκείνην σήκω καὶ σκαψέτω καὶ χύσε καλὸν κρασὶ εἰς τὴν ῥίζαν του καὶ νὰ εἰπῇς τό «Πάτερ ἡμῶν» τρεῖς φοραίς, καὶ νὰ τὸ κιτάζῃς πολλὴν ὥραν, καὶ ὡς τοῦ θαύματος κουνίεται τὸ βοτάνι, καὶ ἐσὺ τὴν ὥραν ὁποῦ νὰ κουνιστῇ νὰ τὸ εὐγάλῃς, καὶ ὁποῖος ἄνθρωπος τὸ βαστάῃ,*

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2 γνῶμαις ἔχων 5 ποιήσει 8 γέας 16 χρισόν 21 τρόνε κύτρινω 22 μαλία ἄσπρα 23 ετούτω 24 σπέρης 25 κοιμιθῆς 26 σύκω 27 ἠπῆς κιτάζῃς 28 βοτάνην 29 κουνιστί

EXCERPTS FROM CODEX 2 (Bibl. Acad. Scient. XX Aa-8).

F. 65. Maxims of Leo the Wise.

Maxims. A poem of Leo the Wise having such numerical letter-values: ten letters α.α.α. γ.γ. ε.ε.ε. ζ. θ speaks thus: these ten letters produce a numerical sum of forty; from these ten letters, whoever can separate five letters and make them twenty, is worthy of note.

Another by the same. Three letters ϕ. ω. ς. I stand in the middle of the earth and the pole, I am three-lettered and monosyllabic, my numerical value is one thousand five hundred, and he who understands me is wise in letters, and he who does not know it does not know the word.

Another of the same. Five letters: a. g. a. p. e.
I am higher than men and more brilliant than the sun,
I have five letters and three syllables, my numerical value is three and ninety.

A. g. a. p. e. Otherwise. I am higher than men and more brilliant than the sun (this does not refer to Christ, nor to the All-Holy One). It has five letters, the numerical value of the letters is ninety-three; thus it was written.

F. 141. On the herb anemostrouklio.

This herb, the anemostrouklio, is a thistle, and its shoot is eaten, and its flower is yellow, and when its flower falls off, white hairs remain, and the wind blows and they go into the air. This herb has the following property: you should go to Saint George's from the evening, sleep there until morning at the hour of church, and at that hour rise and dig around it and pour good wine on its root and say the "Our Father" three times, and gaze at it for a long time, and as if by miracle the herb moves, and you at the moment when it moves should pull it out, and whatever person carries it,

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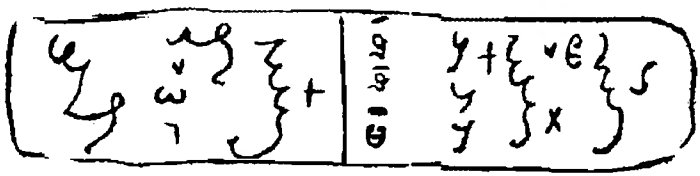
2 having opinions 5 will make 8 earth 16 Christ 21 manner yellow 22 white hairs 23 this 24 evening 25 sle[ep] learn 26 rise 27 go gaze 28 herb 29 moves

ἀγαπᾶται ὑπὸ τῶν ὄχλων, ὑπὸ ἀνδρῶν τε καὶ γυναικῶν, ὑπὸ μικρῶν καὶ μεγάλων, ὅτι καὶ ἂν πάγῃς καὶ εἰς τὴν ὥραν τῆς λειτουργείας καλὸν εἶναι, ἀμὴ ἀπὸ σπέρας εἶναι καλίτερον.

F. 145v. *Περὶ τοῦ πῶς νὰ καύσῃς τὴν σπλῆνα τοῦ ἀσθενοῦς.*

Βάλε τὸν ἄνθρωπον ἀνάσκελα καὶ σήκωσε τὰ ῥοῦχα του καὶ ἄφες τὸ ποκάμισον μόνον καὶ ἀπὸ ἀπάνω εἰς τὸ ποκάμισον μόνον βάλε χαρτὶ ὡσὰν τὴ<ν> σπλῆνα τοῦ ἀνθρώπου καὶ ἔπαρε χουλιάριν ἀφόριο καὶ βάλε μέσα κάρβουνα ἀναγκαῖα καὶ ἀπάνω εἰς τὰ κάβουνα βάλε τὲς κάτωθεν χαρακτῆρες καὶ ἀπάνω εἰς τὲς χαρακτῆρες βάλε ἄλλο κάρβουνο ἀναμέσα διὰ νὰ καύσουν ἔντομα · ὅτι ἐὰν ἀργήσουν, γίνετια, πόνος τοῦ ἀνθρώπου, καὶ ὁπόταν κέγουνται, ἐσὺ λέγε τὸ «Πάτερ ἡμῶν», ταῦτα ποίησον εἰς λεῖψιν τῆς Σελήνης.



Astrologi anonymi duo capitula.

1. Excerptum de Sole et Luna disputationem continet contra astrologos ignaros, qui septem planetas non septem c ela planeta. rum movere dicunt, et *φάσεις* lunares demonstrat. Congruentia huius opusculi cum «*Physiologo*» notanda est. Cf. descriptionem gryphi in Epiphanii tractatu *Περὶ τοῦ φυσιολόγου* (Mystoxides *Συλλογὴ Ἑλληνικῶν ἀνεκδότων, Μάιος, τετράδ. β', ἐν Βενετίᾳ* 1816, p. 13), quae paene ad verbum cum hoc excerpto consentit.

2. In excerpto de novem caelis notabilia sunt nomina planetarum *Φαίνων*,, *Φαέθων*, *Πυρόεις* etc. quae inde a tertio fere saeculo ante C. ab astrologis adhibita et per totam Alexandrinam, quae dicitur, aetatem usurpata, iam tempore Ptolemaei astrologi obsoleta erant, nec a Byzantinis nisi affectatione eruditionis repetita sunt. Cf. Cumont, *Les noms des planètes chez les Grecs*, in *L'Antiquité classique*, IV, 1935, p. 1-43).

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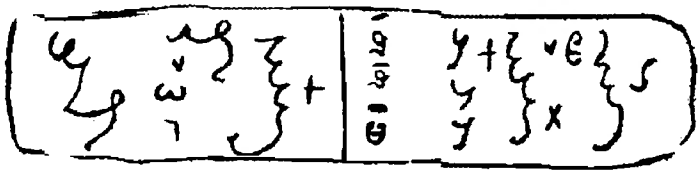
1 *ἀγαπάτε* 2 *πάγῃς*] *πᾶς* 3 *σπέρης* *καλιτερ* 7 *ἄφεις* *ποκάμησον* 9 *ἀφώριω* *ἀγαιγκέα* *ἀπάνου* 10 *ταῖς χαρακτῆραις* 11 *ἀναμένο* *ἐντωμα* 12 *ἀργύσουν* 13 *λύψιν*

is loved by the crowds, by men and women, by the young and the old, because wherever you go and at the time of the liturgy it is good to be there, but from the evening it is even better.

F. 145. On how to burn the spleen [treat] the sick person.

Lay the person on their back and lift their clothes and leave only the shirt, and on top of the shirt only place paper like the spleen of a person, and take a special spoon and put necessary coals inside, and on top of the coals place the characters written below, and on top of the characters place another coal in between so that they burn intensely; for if they are slow to burn, the person will suffer pain, and when they are burning, you say the "Our Father"; do this during the waning of the Moon.



Two chapters of an anonymous astrologer.

1. An excerpt containing a disputation on the Sun and Moon against ignorant astrologers, who say that the seven planets do not move seven heavens of the planets, and it demonstrates the lunar cycles. The agreement of this little work with the "Physiologus" is noteworthy. Cf. the description of the griffin in Epiphanius's treatise On the Physiologus (Mystoxides, Sylloge Hellenikon Anekdoton, May, notebook 2, Venice 1816, p. 13), which agrees almost word for word with this excerpt.

2. In the excerpt on the nine heavens, noteworthy are the names of the planets Phainon, Phaethon, Pyroeis, etc., which from approximately the third century BC were used by astrologers and employed throughout the so-called Alexandrian age, but were already obsolete in the time of the astrologer Ptolemy, and were repeated by the Byzantines only through an affectation of erudition. Cf. Cumont, Les noms des planètes chez les Grecs, in L'Antiquité classique, IV, 1935, p. 143.

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1 love and earn 2 ice] all boys 3 seeds of agagea later 7 you leave character 10 years and 12 years 11 expected insect later 13 regrets

I. F. 154v. Ὁ ζῳδιακὸς κύκλος λοξῶς κινεῖται διῃρημένος εἰς τμήματα ιβ', αὐτὰ νὰ καλοῦνται ζῴδια, τὸ δὲ ζῴδιον ἔχει δεκανοὺς τρεῖς καὶ μοίρας λ', ἡ δὲ μοῖρα ἔχει λεπτὰ ξ' · ἔχει γοῦν ὁ οὐρανὸς μοίρας τξε', τὸ ὑπὲρ γῆν ἡμισφαίριον ρπβ' ἥμισυ, καὶ τὸ
5 ὑπὸ γῆν ρπβ' ἥμισυ.

Αἵ ταί εἰσι ἐννέα σφαῖραι τοῦ οὐρανοῦ καὶ ζῶναι τῶν ἑπτὰ [f.155] πλανητῶν. Τινὲς δὲ ἀπορούμενοι ἐν τῇ αὐτῶν κινήσει καὶ διατί αὐτοὺς πλανήτας ὠνόμασαν, ἡμεῖς δὲ ἀποκρινόμεθα καὶ λέγομεν διατί πλανῶσι τοὺς ἀνθρώπους ἐν τῇ αὐτῶν κινήσει πάντων
10 τῶν οὐρανῶν καὶ τῶν ἀστέρων κινουμένων ἀπὸ ἀνατολῶν εἰς δυσμάς, αὐτοὶ δὲ καὶ μόνοι οἱ ἑπτὰ οὐχ οὕτως, ἀλλὰ ἀπὸ δυσμῶν πρὸς ἀνατολάς. Οἱ δὲ ἄνθρωποι θεωροῦντες καὶ μὴ νοοῦντες τὴν αὐτῶν κίνησιν πλανῶνται, διὰ τοῦτο αὐτοὺς πλανήτας ὠνόμασαν νομίζοντες καὶ αὐτοὶ πρὸς δυσμὰς ὑπάγουσιν, καὶ
15 αὐτοὶ οὐχὶ πρὸς δυσμάς, ἀλλὰ πρὸς ἀνατολάς. Οὐδὲ ὁ Ἥλιος οὐδὲ ἡ Σελήνη οὐδὲ οἱ ἀστέρες οὐ περιπατοῦσιν, ὡς λέγουσίν τινες τῶν ἀμαθῶν, πλὴν γυρίζοντος τοῦ οὐρανοῦ ἀπὸ τὰ ἀνωκάτω τῆς γῆς γυρίζει καὶ τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τὰ ἄστρα καὶ τὴν νύκτα φέρνει τὸν Ἥλιον ὑποκάτω τῆς γῆς καὶ γυρίζοντος τοῦ
20 οὐρανοῦ ἀπὸ τὰ ἀνωκάτω γυρίζει καὶ τὸν Ἥλιον ἐν τῇ ἀνατολῇ ἐν τῇ Ἐδὲμ εἰς τὸ ὑψηλότερον μέρος τῆς γῆς κατέναντι τοῦ παραδείσου, καὶ συναπαντᾷ τὸν Ἥλιον ὄρνειον πτερωτόν · ὄνομά του γρύψ, τὸ ὕψος αὐτοῦ πηχῶν διακοσίων, ἀῤῥενικοῖς ἵπποις ἀντικαθήμενος καὶ ῥαντίζει τὰς ἀκτῖνας τοῦ Ἡλίου πρὸς τὸ μὴ κατα-
25 καῦσαι τὴν γῆν, καὶ ζεματίζεται καὶ πίπτοντα τὰ πτερά του καὶ πάλιν βαπτίζεται εἰς τὸν Νεῖλον τὸν ποταμὸν καὶ γίνεται ὡς τὸ πρῶτον, καὶ οὕτως ποιεῖ πᾶσαν ἡμέραν [f.155v] · καὶ ἐν τῇ πτέρυγι αὐτοῦ συνέχει ὁ ἀλέκτωρ καὶ γινώσκει περὶ τῆς ὥρας καὶ κελαδεῖ. Ὁ δὲ θρόνος τοῦ Θεοῦ ἔχει πύλας τξε', καὶ πορεύεται κάθε
30 ἡμέραν πύλην μίαν καὶ οὕτως πορεύεται πᾶσαν ἡμέραν <καὶ> λαμβάνει ὁ Ἥλιος τὸ φῶς ἀπὸ τοῦ θρόνου τοῦ Θεοῦ καὶ ἡ Σελήνη ὑπὸ τοῦ Ἡλίου. Ὁ Ἥλιος εἶναι εἰς τὸν τέταρτον οὐρανὸν καὶ ἡ Σελήνη εἰς τὸν κατώτερον οὐρανὸν εἰς τὸν παρ' ἡμῶν φαινόμενον καὶ συναπαντῶνται ἀλλήλοις καὶ τότε φωτίζεται ἡ Σελήνη ὑπὸ τοῦ

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1 λοξὸς 2 αὔτοι 3 μύρες 7 ἐν τοι αὐτῶν κινοῖσι 8 πλανοίτες 10-11 ἀπὸ ἀνατολῶν εἰς δισμῶν 11 μόνη οὐχούτος 13 τη αὐτῶν κινοῖσι 14 νομίζοντας. 22 ὄρνεον 23 γρίψις ἵπποις] ὕποις cod. ; cf. Verg., *Ecl.* VIII, 27 25 πίπτουντα 27 περήγη 34 ἀλλήλως

I. F. 154. The zodiac circle moves obliquely, divided into 12 segments, which are called signs of the zodiac; each sign has three decans and 30 degrees, and each degree has 60 minutes. The sky therefore has 365 degrees, the hemisphere above the earth 182 and a half, and the hemisphere below the earth 182 and a half.

These are the nine spheres of the heaven and the zones of the seven [1.155] planets. Some are puzzled about their motion and why they were named planets; we answer and say that they mislead people by their motion, since all the heavens and the stars move from east to west, while these seven alone do not, but move from west to east. People observing this and not understanding their motion are misled; for this reason they named them planets, thinking that they too travel westward, when in fact they do not go westward but eastward. Neither the Sun,nor the Moon, nor the stars walk about, as some of the ignorant say; rather, as the heaven revolves from the upper parts above the earth, it carries round the Sun, the Moon, and the stars, and at night it carries the Sun beneath the earth, and as the heaven revolves from above it also brings the Sun round at the rising in Eden, to the highest part of the earth, opposite Paradise, and there a winged bird meets the Sun; its name is griffin, its height two hundred cubits, seated opposite male horses, and it sprinkles the rays of the Sun so as not to burn the earth; it is scorched and its feathers fall off, and then it bathes again in the river Nile and becomes as it was at first, and so it does every day [1.155v]; and within its wing the rooster is contained, and knows the hour and crows. The throne of God has 365 gates, and it travels each day through one gate, and thus it travels every day, and the Sun receives its light from the throne of God, and the Moon from the Sun. The Sun is in the fourth heaven and the Moon in the lower heaven, in the one visible to us, and they meet one another, and then the Moon is illuminated by the

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1 oblique 2 themselves 3 myres 7 in their movements
7 in their movements
8 wanderers 10-11 from the east to the west 11 alone
not this 13 in their movements 14 considering. 22 bird
23 griffin horses] horses cod.; cf. Verg, Ecl. VIII, 27
25 falling
27 passed through 34 mutually

Ἡλίου, καὶ ὅτε ἀποχωρισθῶσιν · τότε φαίνεται ἡ Σελήνη πρὸς τὴν δύσιν. Σύνοδος ὀνομάζεται τῆς Σελήνης ὅταν εἶναι κατέναντι τοῦ Ἡλίου · τότε λαμβάνει τὸ φῶς παρ' αὐτοῦ καὶ φωτίζεται · ἔνη λέγεται, ὅταν εἶναι μακρὰ ἀπὸ τοῦ Ἡλίου μοίρας ιε' · ἀνατολὴ λέγεται, ὅταν εἶναι μακρὰ ἀπὸ τοῦ Ἡλίου μοίρας λ' · τότε φαίνεται ἀρχὴ πρὸς ἡμᾶς · μηνοειδὴς λέγεται ὅταν μὴ γεμίσῃ εἰς τὴν ἀρχὴν καὶ ἀπέχῃ μακρὰ ἀπὸ τοῦ Ἡλίου μοίρας ξ' · διχότομος λέγεται, ὅταν εἶναι εἰς τὴν μέσην χωρισμένη ἥμισυ ὥστε γεμισμένη καὶ ἥμισυ εὔκαιρος, καὶ ἀπέχῃ μακρὰ ἀπὸ τοῦ Ἡλίου μοίρας ϛ' · ἀμφίκυρτος λέγεται, ὅταν εἶναι ἡ πλεωτέρα γεμάτη, ἀπέχει μακρὰ ἀπὸ τοῦ Ἡλίου μοίρας ρκ' · πλησισελήνιος, ὅταν εἶναι πλησίον νὰ γεμίσῃ, ἀπέχει μακρὰ ἀπὸ τοῦ Ἡλίου μοίρας ρν'. πανσέληνος λέγεται, ὅταν εἶναι ὅλη γεμάτη, ἀπέχει μακρὰ ἀπὸ τοῦ Ἡλίου [f. 156] *μοίρας ρπ'. Γνώριζε καὶ τοῦτο ὅτι Σελήνη ἀπὸ τὴν πρώτην ἀνατολὴν ἕως οὗ νὰ ἰσάσῃ, εἶναι ὑγρὰ κατὰ τὴν φύσιν · ἀπὸ δὲ τὸ μέσασμα ἕως νὰ γεμίσῃ, εἶναι ὅλη θερμή · ἀπὸ δὲ τὸ γέμισμα ἕως οὗ πάλιν θέλῃ νὰ μεσάσῃ, εἶναι ξερά · ἀπὸ δὲ τὸ δεύτερον μέσασμα ἕως οὗ νὰ τελειωθῇ, ψυχρά.*

II. F. 158ᵛ. *Εἴπομεν ὄπισθεν ὅτι ἐννέα ζῶναι εἶναι τοῦ οὐρανοῦ καὶ εἰς τὴν ἐννάτην σφαῖραν εἶναι τὰ ιβ' ζῴδια μεμορφωμένα μετὰ ἀστέρων ιβ' μηνῶν καὶ κρατοῦσι τὸν οὐρανόν, εἰς αὐτὰ περιπατοῦσι ὁ Ἥλιος καὶ ἡ Σελήνη καὶ εἰς τὴν μέσην ἔχει ἕνα καὶ μόνον ἀστέρα μετ' αὐτοῦ, καθὼς τὸν ἱστορήσαμεν ὄπισθεν.*

Εἰς τὴν ὀγδόην σφαῖραν εἶναι τὰ ἡ' ἄστρα τὰ ἀπλανῆ καὶ μεγάλα καὶ ἔχουν ἐνεργείας εἰς τοὺς ἀνέμους καὶ εἰς βροχὰς καὶ χιόνα καὶ εἰς ἄλλας ἐνεργείας.

Καὶ εἰς τὴν ἑβδόμην σφαῖραν περιπατεῖ τὸ ἄστρον ὁ Κρόνος ὁποῦ τὸν λέγουσιν καὶ Φαίνοντα καὶ περιπατεῖ εἰς χρόνους λη' ὁ κύκλος του ὥστε νὰ ἔλθῃ εἰς τὴν πρώτην του τάξιν.

Καὶ εἰς τὴν ἕκτην σφαῖραν εἶναι τὸ ἄστρον ὁ Δίας ὁ ὁποῖος ὀνομάζεται καὶ Φαέθων, περιέρχεται δὲ καὶ αὐτὸς τὴν τοιαύτην σφαῖραν εἰς χρόνους ιβ'

Εἰς τὴν πέμπτην σφαῖραν περιπατεῖ ὁ Ἄρης τὸ ὁποῖον λέγουσι καὶ Πυρόεντα, περιέρχεται καὶ αὐτὸς τὴν τοιαύτην σφαῖραν

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3 *ἕνα* 4 *ἀπὸ τὸν ὅλιον μύρας* 8 *μεσιν* 8-9 *υμοισισωστὴ γεμεισμένοι* 9 *εὔκερος* 10 *ὑπλεωτερι γεμάτι* 12 *γεμύσι* 13 *ὅλληγεμάτι* 15 *οἰσάσει ὑγρί* 17 *γέμεισμα ξερὶ* 18 *ψηχρή* 20 *μεμορφομενα* 22 *μέσιν* 23 *τον* 25 *ἔνεργιες* 26 *χίονια ἄλλες ἐνέργιες* 28 *φαίνεται* 29 *κίκλος* 30 *ἔχτην* 34 *Πηρείς*

of the Sun, and when they separate from it; then the Moon appears toward the west. Conjunction is the name given to the Moon when it is directly opposite the Sun; then it receives light from it and is illuminated; it is called "ene" when it is 15 degrees distant from the Sun; rising is said to occur when it is 30 degrees distant from the Sun; then its beginning appears to us; crescent-shaped it is called when it has not yet become full at its beginning and is 60 degrees distant from the Sun; half-moon it is called when it is divided at the middle, half full and half convenient, and is 90 degrees distant from the Sun; gibbous it is called when it is more than half full, being 135 degrees distant from the Sun; nearly full moon, when it is close to becoming full, being 150 degrees distant from the Sun. Full moon it is called when it is entirely full, being 180 degrees distant from the Sun [f. 156]. Know also this, that the Moon from its first rising until it reaches half is moist by nature; from the half until it becomes full, it is entirely warm; from the full until it again wishes to reach half, it is dry; and from the second half until it is completed, cold.

II. F. 158. We have said above that there are nine zones of heaven, and in the ninth sphere the 12 zodiac signs are formed with 12 stars of the months and they govern the heaven; in them the Sun and the Moon move, and in the middle it has one and only one star with it, as we have recorded above.

In the eighth sphere are the 38 fixed and great stars, and they have influences upon the winds and upon rains and snow and upon other effects.

And in the seventh sphere moves the star Saturn, which they also call Phainon, and its cycle moves through 38 years before it returns to its original position. And in the sixth sphere is the star Jupiter, which is also called Phaethon, and it too traverses such a sphere in 12 years.

In the fifth sphere moves Mars, which they also call Pyroen, and it too traverses such a sphere

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3 one 4 myrrh from the sun 8 middle8-9 correct filled The well-horned 10 more full filled 12 fill 13 allege eye 15 will carry moist 17 filling dry 18 cold 20 being formed 22 middle 23 of the 25 activities 26 snows other activities 28 appears 29 circle 30 sixth 34 In the Pyrrhi

ἀπὸ τοῦ αὐτοῦ εἰς τὸ αὐτὸ διὰ χρόνους β' καὶ μῆνας ε'.

Καὶ τὴν τετάρτην σφαῖραν περιπατεῖ ὁ Ἥλιος, περιπατεῖ δὲ καὶ αὐτὸς τὴν τοιαύτην σφαῖραν εἰς χρόνον ἕνα.

Καὶ εἰς τὴν τρίτην σφαῖραν, εἶναι τὸ ἄστρον ἡ Ἀφροδίτη, ἡ
5 ὁποία λέγεται καὶ Ἑωσφόρος καὶ Ἕσπερος, διότι ὅταν ἀνατέλλῃ πρὶν τοῦ Ἡλίου, λέγεται Ἑωσφόρος, ὅταν δὲ φανῇ πρὸς τὴν δύσιν ἀργά, λέγεται Ἕσπερος· περιέρχεται καὶ αὕτη τὴν τοιαύτην σφαῖραν εἰς μῆνας η'.

Ἐπαρακάτω εἰς τὴν δευτέραν σφαῖραν εἶναι ὁ πλανήτης ὁ Ἑρ-
10 μῆς, ὀνομάζεται δὲ καὶ Στίλβων, περιέρχεται δὲ καὶ αὐτὸς τὴν τοιαύτην σφαῖραν εἰς μῆνας ς' καὶ ἡμέρας ζ'.

Καὶ εἰς τὴν πρώτην σφαῖραν ἤγουν παρακάτω εἶναι ἡ Σελήνη. περιπατεῖ καὶ αὕτη <τὴν> τοιαύτην σφαῖραν εἰς ἡμέρας κθ' ἥμισυ.

Περὶ τῶν λη' ἀστέρων ἀπλανῶν τῆς ὀγ-
15 *δόης σφαίρας, ὁποῦ ἔχουν ἐνεργείας εἰς τοὺς ἀνέμους καὶ τὰς βροχάς*(1)

F. 159. <*Μὴν Μάρτιος*>

Εἰς τὰς ιη' εἶναι ἰσημερία ἐαρινὴ καὶ ὁ ἀστὴρ ὁ Ἰκτῖνος ἐνδύεται καὶ πάντοτε ἡ μία ἡμέρα ἢ δύο προτήτερα γίνεται μεγάλη ταραχὴ
20 τοῦ ἀέρος ἢ ἀνέμου ἢ βροχῆς.

καὶ εἰς τὰς κγ' τοῦ αὐτοῦ μηνὸς τὸ αὐτὸ γίνεται.

Μὴν Ἀπρίλιος Θαργηλιών.

Εἰς τὴν α' ἡ Πούλια ἄρχεται νὰ ἀνατέλλῃ ἀπὸ τὰργά.

εἰς τὰς ιθ' <αἱ> Πλειάδες βασιλεύοντος Ἡλίου κρύβονται·
25 εἰς τὴν κα' αἱ Πλειάδες ἀνατέλλοντος τοῦ Ἡλίου ἀνατέλλουσι.

καὶ αὐταὶ καὶ γίνεται μεγάλη ταραχὴ τοῦ ἀέρος.

εἰς τὰς κζ' ὁ Ὠρίων ἀπὸ τὸ ἀργὰ κρύβεται.

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4 αφροδίτοις 6 πρὶν] πρὴν δήσιν 7 αὐτὸς 9 επαρακάτο 9 στήλβον 18 ἐαρινοί ἠκτίνος ἐνδίεται 19 προτήτορα γύνετε 20 βροχεὶς 23 ἄρχαιται ἀνατέλνη 24 πληάδες βασίλευμα κρίβοντε 25 αἱ] ὑ 26 αὐτοί 27 ὡρί(ων)

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(1) Cf. stellarum apparitiones *Catal. astr.* VII, p. 162; vide praesertim *Cat.* XI, 2, p. 168.

from the same to the same through 2 years and 5 months.
And the Sun travels the fourth sphere, and it too travels such a sphere in one year.
And in the third sphere is the star Venus, which
5 is also called Phosphorus and Hesperus, because when it rises before the Sun, it is called Phosphorus, but when it appears in the west in the evening, it is called Hesperus; it too completes such a sphere in 8 months.
Further below in the second sphere is the planet Mer-
10 cury, also named Stilbon, and it too completes such a sphere in 6 months and 7 days.
And in the first sphere, that is, below, is the Moon. It too travels such a sphere in 29 and a half days.

On the 38 fixed stars of the eighth
15 sphere, which have influences upon the winds and the rains (1)

F. 159. <Month of March>

On the 28th is the vernal equinox and the star Kite sets, and always either one or two days beforehand there occurs a great disturbance
20 of the air, either of wind or of rain.
and on the 23rd of the same month the same occurs.

Month of April, Thargelion.

On the 1st, the Pleiades begin to rise in the evening.
On the 19th, the Pleiades are hidden as the Sun sets;
25 on the 21st, the Pleiades rise as the Sun rises.
And they do so, and a great disturbance of the air occurs.
On the 27th, Orion sets slowly in the west.

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4 of Aphrodite (Venus-related) 6 before dizin 7 The following
H shining 18 spring (vernal) αὐτὸνὸνκτινος ἐνδιεται 19
become 20 rainy 23 ancient protitoranὰanatelni
24 Pleiades culmination (rising to dominance) ri vonte 25 d] 26 of-
him 27 horizon)

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(1) Cf. stellarum apparitiones Catal. astr. VII, p. 162; see especially Cat. XI, 2, p. 168.

Μὴν Μαίος Σκιροφοριών.

Εἰς τὰς α' αἱ Ὑάδες ὁποῦ λέγονται ἄστρα καὶ ἔχουν χεῖμα ὥσπερ ὑψηλὸν ἀνατέλλοντος τοῦ Ἱλίου ἀνατέλλουσιν καὶ αὐταί.

εἰς τὰς δ' ἡ Λύρα ἀφ' ἑσπέρας κρύβεται καὶ ἀλλοιώνεται ὁ ἀὴρ
5 *ἤγουν* [f. 159v] *ἀπὸ τὸ κατάψυχον καὶ ἀρχίζουσιν τὰ καύματα, πολλάκις δὲ καὶ ἄνεμος γίνεται.*

εἰς τὰς ς' τὰ ἄστρα ὁποῦ λέγεται ἡ Αἶξ ἀνατέλλουσιν ἀπὸ ταχὺς καὶ γίνεται πολλὴ ἀλλοίωσις εἰς τὸν ἀέρα.

εἰς δὲ τὰς ζ' αἱ Πλειάδες ἀπὸ ταχὺς φαίνονται καὶ γίνεται ἄνε-
10 *μος πρὸ δύο ἢ τριῶν ἡμερῶν.*

εἰς δὲ τὰς κδ' ἡ Αἶξ ἀπὸ τἀργὰ κρύβεται καὶ γίνεται ταραχὴ εἰς τὸν ἀέρα περισσὴ πρὸ δύο ἢ τριῶν ἡμερῶν, πολλάκις δὲ καὶ βροχὴ γίνεται.

Μὴν Ἰούνιος.

15 *Εἰς τὰς β' τὸ ἄστρον ὁποῦ λέγεται Ἀετὸς ἀπὸ τἀργὰ ἀνατέλλει.*

εἰς τὰς θ' ὁ Δελφὶς ἀπὸ τἀργὰ ἀνατέλλει.

εἰς τὰς κε' ὁ Ὠρίων ἀπὸ ταχὺς ἀνατέλλει καὶ εἶναι τότε τροπὴ θερινὴ ἤγουν ἀρχὴ τοῦ θέρους τοῦ καιροῦ καὶ ἀλλοιώνεται ὁ ἀὴρ κατὰ πολλὰ πρὸ τριῶν ἡμερῶν.

20 *Μὴν Ἰούλιος*

Εἰς τὰς γ' ὁ Ὠρίων ὅλος ἐπιτέλλει.

εἰς τὰς ιδ' ὁ Κύων τὸ ἄστρον ἀπὸ ταχὺς ἀνατέλλει.

εἰς τὰς ιθ' γίνεται μεγάλη ταραχὴ τοῦ ἀέρος ἢ εἰς ἐκείνην τὴν ἡμέραν ἢ δύο προτήτερα.

25 *εἰς τὰς κδ' ὁ Ἀετὸς ἀφ' ἑσπέρας βασιλεύει.*

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1 σκοιροφόριο 2 ἡάδες 3 ὑψιλόν 4 λήρα ἀλοιώναιται 5 ὕγουν κατάψηχον ἀρχήζουσιν 6 πολλάκοις 7 ὁ ἐξ ταχεὶς 8 αλήωσις 9 φένονται 10 δίο 11 ἡ ἐξ ταραχεί 12 περισσί διό ἡμερόν πολλάκοις 16 δέλφοις 17 ὥρι(ων) 18 θερωινή κεροῦ 21 ὅλλος ; cf. *Cat.* XI, 2, p. 172, 1, 9 etc. 22 κι(ων) ανατέλη 24 προτίτερα 25 βασιλεόη

Month of May / Skirophorion.

On the 1st, the Hyades, which are called stars and have winter as if high up, rise as the Sun rises, they too rise.

On the 4th, Lyra is hidden from the evening and the air changes, that is, from the cold, and the heat begins, and often wind also occurs.

On the 6th, the stars called Capella rise early and a great change occurs in the air.

On the 7th, the Pleiades appear early and wind occurs two or three days before.

On the 24th, Capella is hidden late and a great disturbance occurs in the air two or three days before, and often rain also occurs.

Month of June.

On the 2nd, the star called Aquila rises late.

On the 9th, Delphinus rises late.

On the 25th, Orion rises early and it is then the summer solstice, that is, the beginning of the summer season, and the air changes greatly three days before.

Month of July.

On the 3rd, Orion rises completely.

On the 14th, the star Canis rises early.

On the 19th there is a great disturbance of the air, either on that day or two days earlier.

On the 24th the Eagle sets in the evening.

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1 skirophorion 2 xades 3 ypsilon
4 pēra aloiōnaite 5 that is according to
cold They start 6 many n9s 7 the
swift? to get are visible ἐξn10 dio
11 or from restless 12 too many per day
many people 16 delphis 17 hour(s) 18 summer
of wax 21 8ilos; cf. Cat. XI, 2, p. 172, 1, 9 etc. 22 column)
rises 21 earlier 25 reigns

Μὴν Αὔγουστος.

Εἰς τὰς ιε' ἡ Λύρα ἀπὸ ταχὺς βασιλεύει.

εἰς τὰς ιθ' ὁ Δελφὶς ἀπὸ ταχὺς ἀνατέλλει καὶ εἶναι τότε τροπὴ φθινοπωρινὴ ἤγουν ἀρχὴ τοῦ φθινοπώρου καὶ ἄρχεται τὸ κατάψυχον ἀπὸ τὸ καῦμα.

εἰς τὰς κη' ὁ Προτρυγητὴρ τὸ ἄστρον ἀπὸ ταχὺς ἀνατέλλει καὶ ὁ [f. 160] *Ὀϊστὸς ὁποῦ λέγουν ἐκείνην τὴν ἡμέραν βασιλεύει.*

Μὴν Σεπτέμβριος.

Εἰς τὰς ζ' ἡ Αἶξ ἀφ' ἑσπέρας ἀνατέλλει.

εἰς τὰς ιζ' ὁ Ἀρκτοῦρος ἤγουν ὁ Αὐγερινὸς ἀνατέλλει καὶ ἐπὶ τὴν αὔριον γίνεται ταραχὴ τοῦ ἀέρος.

εἰς τὰς ιθ' ὁ Στάχυς ἀπὸ ταχὺς ἀνατέλλει καὶ γίνεται ἄνεμος ἢ βροχὴ πρὸ τριῶν ἡμερῶν καὶ διὰ τοῦτο δὲν πρέπει νὰ φλεβοτομῇ ὁ ἄνθρωπος οὐδὲ καθάρσιον νὰ πάρῃ ἀπὸ τὰς ιε' ἡμέρας τοῦ μηνὸς ἕως τότε κδ' τοῦ αὐτοῦ μηνός.

εἰς τὰς κη' ἰσημερία φθινοπωρινή.

Μὴν Ὀκτώβριος.

Εἰς τὰς ζ' ὁ Στέφανος ἀπὸ ταχὺς ἀνατέλλει.

εἰς τὰς ιζ' αἱ Ὑάδες ἀφ' ἑσπέρας ἀνατελλουσιν καὶ γίνεται ταραχὴ περισσὴ τοῦ ἀερος.

εἰς τὰς κγ' ἅμα ἀνατέλλοντος τοῦ Ἡλίου αἱ Πλειάδες βασιλεύουσιν καὶ γίνεται ταραχὴ μεγάλη τοῦ ἀέρος πρὸ μιᾶς ἡμέρας.

Μὴν Νοέμβριος.

Εἰς τὰς ζ' αἱ Πλειάδες ἀπὸ ταχὺς βασιλεύουσιν καὶ ὁ ἀὴρ καταπραΰνεται.

εἰς τὰς ια' ἡ Λύρα ἕως α' ἐπιτέλλει.

εἰς τὰς κα' αἱ Ὑάδες ἀπὸ ταχὺς βασιλεύουσιν καὶ ἐπὶ τὴν αὔριον γίνεται ταραχὴ τοῦ ἀέρος.

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2 *λίρα* 3 *δέλφης* 4 *φθηνοπορινή* 6 *προτοτριγητής*; cf. Boll, *Sphaera*, p. 465 7 *εἰστός* 9 *ἡ ἐξ* 12 *στάχεις* 13-14 *φλεβοτομί ἡμέρες* 18 *ἀνατέλνη* 25 *καταπραείνεται* 26 *ἐπιτέλνη*

Month of August.

On the 15th, Lyra reigns swiftly from the east.

On the 19th, the Dolphin rises swiftly from the east, and then there is the autumnal solstice, that is, the beginning of autumn, and the coolness begins after the heat.

On the 28th, the star Vindemiatrix rises swiftly from the east, and the Aquila, which they call that day, sets.

Month of September.

On the 7th, the Goat rises in the evening.

On the 17th, Arcturus, that is the Morning Star, rises and on the following day there is a disturbance of the air.

On the 19th, Spica rises early and there is wind or rain three days before, and for this reason a person should not undergo bloodletting nor take a purge from the 15th day of the month until the 24th of the same month.

on the 28th Autumnal equinox.

Month of October.

On the 5th, Corona rises early.

On the 17th, the Hyades rise in the evening and there is great disturbance of the air.

On the 23rd, at the rising of the Sun, the Pleiades set and there is great disturbance of the air one day before.

Month of November.

On the 6th, the Pleiades set early and the air calms down.

On the 11th, Lyra rises until the 1st.

On the 21st, the Hyades set quickly, and on the following day there is a disturbance of the air.

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2 Pera 3 delphi 4 autumnal

6 prototrigetes; cf. Boll, Sphaera, p. 465 7 into 9 or

12 ears of grain 13-14 bloodletting days 18 two-

25 it calms down 26 rises

art

εἰς τὰς κζ' ὁ Ὠρίων καὶ Στέφανος δύνει.

Μὴν Δεκέμβριος.

Εἰς τὴν α' ὁ Κύων τὸ ἄστρον ἀπὸ ταχὺς βασιλεύει καὶ ἀναχειμάσει αὐτὴν τὴν ἡμέραν, στέκεται ἡ ταραχὴ τοῦ ἀέρος <τὰς>
5 *ἡμέρας λζ', εἰ δὲ γένῃ καλὴ ἡμέρα, ἔτζι περνοῦν* [f. 160v] *καὶ αἱ λζ' ἡμέραι.*

εἰς τὰς ι' οἱ Ἔριφοι ἀπὸ ταχὺς βασιλεύουσιν καὶ γίνεται μεγάλη ταραχὴ τοῦ ἀέρος μετὰ μίαν ἡμέραν.

εἰς τὰς κα' εἶναι τροπὴ χειμερινὴ ἤγουν τελειώνει τὸ φθινόπω-
10 *ρον καὶ ἄρχεται ὁ χειμών.*

Μὴν Ἰανουάριος.

Εἰς τὰς δ' ὁ Δελφὶς ἀνατέλλει.

εἰς τὰς ε' ὁ Ἀετὸς ἀφ' ἑσπέρας βασιλεύει καὶ γίνεται ταραχὴ τοῦ ἀέρος μετὰ δύο ἡμέρας.

15 *εἰς τὰς κε' ὁ Λαμπρὸς ἀστὴρ ὁποῦ εἶναι εἰς τὸν Λέοντα [σῆμα τὸ ζῴδιον] βασιλεύει.*

Μὴν Φεβρουάριος.

Εἰς τὰς ς' ὁ Ζέφυρος ὁ δυτικὸς φυσᾷ.

εἰς τὰς κβ' ὁ Ὀϊστὸς ἀφ' ἑσπέρας βασιλεύει καὶ γίνεται ταραχὴ
20 *περισσὴ εἰς τὸν ἀέρα.*

εἰς τὰς κς' ἔρχονται αἱ χελιδόνες νὰ φαίνωνται εἰς ταῦτα τὰ μέρη.

εἰς τὰς κη' ὁ Ἀρκτοῦρος ἀφ' ἑσπέρας ἀνατέλλει.

---

1 *ὁ ὠρι(ων)* *δύνη* 3 *κι(ων)* *ἀνχειμάσι* 4 *οἰμέραν* 5 *ἡμέρες* *γένι* *ἔτζη* 6 *ἡμέρε* 7 *ἔριφι* *ταχής* 8 *μοι(αν)* 9 *χημερηνί* *τεληώνι* 10 *χιμών* 12 *δέλφοις* 13 *ἑφεσπέρας* 15 *λε(ῶν)τα* *σιμα* Glossam *σημ(αίνει) τὸ ζώδιον* seclusi 18 *ζέφηρος* *δισικός* *φησά* 19 *ιστός* 20 *περησσί* 21 *ἔρχονται καὶ χελοιδώνες*; cf. *Cat.* XI, 2, p. 169, 23. 23 *ἀνατέλνη*

on the 27th Orion and the Crown set.

Month of December.

On the 1st the star Canis [the Dog] reigns from early morning and will bring winter weather on that very day; the disturbance of the air lasts 37 days; but if it turns out to be a fair day, so too will pass the 31 days.

on the 10th the Kids reign from early morning and a great disturbance of the air occurs after one day.

on the 21st there is the winter solstice, that is, autumn ends and winter begins.

Month of January.

On the 4th the Dolphin rises.

on the 5th the Eagle sets in the evening and a disturbance of the air occurs after two days.

15 On the 25th, the Bright Star that is in Leo [sign of the zodiac] sets.

Month of February.

On the 6th, the Zephyr, the western wind, blows.

On the 22nd, the Arrow sets in the evening and there is great disturbance in the air.

On the 26th, they come to the the swallows to appear in these regions.

On the 28th, Arcturus rises in the evening.

---

16 (of Orion) sets 3 columns) there's nothing left 4 o'clock
5 days origin étsi 6 day 7 ĕrife the
yesterday 8 months 9 ϰ date terminal 10 winters
12 delphs 13 toward evening 15 le(on) ta sima
I have excluded the gloss σημαίνει) τὸ ζώδιον 18 zephyr disikos
he/she said 19 web 20 last invεs? cf. Cat. 21 they come and swallow
XI, 2, p. 169, 23. 23 rises

Ad *Ζανατὴ* Persae lectiones variae.

F. 160v-161v	*Catal.* IV, p. 145, 12
εἰς τὰς δ' Γαμπινού	*εἰς τὴν δ' Γαμπίνης*
εἰς τὰς κε'	13. *εἰς τὴν κ'*
ἕτερος ἀστὴρ ὀνόματι Λάμπεις	*ἕτερος ὄνομα Λάμπης*
αὐτὲ λέγουσιν πὸς εἶναι καὶ ἐπικίνδυνες	14. *αὗταὶ ἐπικίνδυνοι λέγονται εἶναι*
εἰς τὰς θ'	15. *εἰς τὴν θ'*
ὀνόματι Σάροις	*ὄνομα Σάρης*
ἢ ς' τοῦ αὐτοῦ μηνὸς εἶναι ἐπικίνδυνος ἢ ἔμπροσθεν ἢ ὄπισθεν	16. *ἡ ÷ ς' τὸ Ταύρου ἐστὶ ἐπικίνδυνος, ταῦτα δὲ ὄπισθεν ἢ ἔμπροσθεν*
ὀνόματι	18. *ὄνομα*
εἰς τὰς κε' ἕτερος ἀστὴρ ὀνόματι	19. *εἰς τὴν κε' ἕτερος ὄνομα*
ἡμέραν μίαν ἀμόμοι καὶ εἰς τὰς λ' γύνετε φουρτούνα φοβερή	20. *ἡμέραν α'*
εἰς τὰς ε'	21. *εἰς τὴν ε'*
ὀνόματι	*ὄνομα*
ἡμέραν μίαν	22. *τὴν ε'*
εἰς τὰς θ' κυριεύει	*εἰς τὴν ιθ'*
εἰς τὴν α' Γαράφας	24. *εἰς τὴν α' κυριεύει ἀστὴρ ὄνομα Γάρφας*
εἰς τὰς ιβ' ἕτερος ἀστὴρ ὀνόματι Παίλας	25. *εἰς τὴν ιβ' ἕτερος ὄνομα Τέμπελις*
Αὐολόστας	27. *Ἀ[ν]ολώστας*
ἡμέρας γ'. ὁμοίως καὶ εἰς τὰς ιγ' ἕτερος ἀστὴρ ὀνόματι Γαμπούς	p. 146, 1 *ἡμέρας γ'. καὶ εἰς κα' ἕτερος ὄνομα Γαπούς*
Παπλούς καὶ ποιεῖ τάραξιν ἡμέραν μίαν	3. *Παπλούς, καὶ ποιεῖ κίνδυνον ἡμέραν α'*
ἕτερος ἀστὴρ ὀνόματι Πισές	7. *ἕτερος ὄνομα Πιστεύς*
ἡμέρας β', καὶ εἰς τὴν κζ' — ἡμέρας δ' om.	8. *ἡμέρας β'· καὶ εἰς τὴν κζ' ἕτερος <ὄνομα...> καὶ ποιεῖ τάραξιν ἡμέρας δ'.*
ὀνόματι Γαρές	10. *ὄνομα Ἀλφαράς*
ὁμοίως καὶ εἰς τὰς κβ' ἕτερος ἀστὴρ ὀνόματι Γαράφα	11. *καὶ εἰς τὴν κβ' ἕτερος <ὄνομα...>*
ὀνόματι Γιρές	13. *ὄνομα Γαρεύς*
καὶ ποιεῖ τάραξιν ἡμέρας γ'	14. *καὶ ποιεῖ τάραξιν ἡμέραν α'.*
καὶ εἰς τὰς ιζ' ἕτερος ἀστὴρ	*καὶ εἰς τὴν ιζ' ἕτερος <ὄνομα...>*
καὶ ποιεῖ τάραξιν ὁμοίως	*καὶ ποιεῖ τάραξιν ἡμέρας γ'.*
Ρίκτας	16. *Ρήκτας*
εἰς τὰς ιβ' ἕτερος ἀστὴρ	17. *εἰς τὴν ιβ' ἕτερος <ὄνομα...>*
Ἐάλας	19. *Ἐώλας*
καὶ ποιεῖ ἡμέρας δ'	20. *καὶ ποιεῖ τάραξιν ἡμέρας δ'*
ἕτερος ἀστὴρ	*ἕτερος <ὄνομα...>*

Give Confusion } Persae variant readings.

E. 1608-161 v on the 4th
of Gambinus
on the 25th
another star by name you shine
they themselves say it is dangerous and
perilous
on the 9th
by name Saris
or the 6th of the same month is
dangerous, either before or
after
by name
on the 29th another star by name
one day without blemish and on
the 30th there comes a terrible
storm
on the
by name
one day
on the 9th it rules
on the 1st Grafas

on the 12th another star name
by name Pailas
Aulostas
3 days. likewise also on the
13th another star by name
Gampous
Paplous and causes turmoil
one day
another star by name Pises
2 days, and on the 21st
4 days om.

by name Gares
likewise another for the 22nd
a star named Garafa
named Gires
and it causes disturbance for 3 days
and on the 17th another star
and it causes disturbance likewise
Riktas
on the 12th another star
Ealas
and it lasts for 4 days
another star
CODE. XII. 8.

Catal. IV, p. 145, 12 on the 4th
Gampines
13. on the 21st
another named Lampes
14. these are said to be dangerous if
and
15. on the 9th
name Sares
16. or + the 6th of Taurus is danger-
ous, and these things behind
or in front
18. name
19. on the 25th another name
20. day 1

21. on the 5th
name
22. the 5th
on the 19th
24. on the 1st the star rules
named Garfas
25. for the 12th, another name
Tempelis
27. A[n]olostas
P. 146, 1 days 3. And on the and
another named Gapous

3. Paplus, and it causes danger
day 1
7. another named Pisteus
8. days 2; and on the and
another <name...> and it causes
disturbance for days 4.
10. named Alpharas
11. and on the 22nd another named
....
13. named Garous
14. and it causes disturbance for day 1.
And on the 17th another <name....
and it causes disturbance for days 3.
16. Rektas
17. on the 12th another <name...>
19. Eolos
20. and it causes disturbance for 4 days
another <name... >

EXCERPTA EX CODICE 3.

(Cod. Mus. Palaeogr. Acad. Scient.)

F. 41. *Σημεῖα ὁπότε ἔσονται ἄνεμοι καὶ βροχαί* (1).

Ὅταν τρέμῃ καὶ ἀνατέλλῃ ὁ Ἥλιος, <εἰ> φαίνεται σύννεφον κόκκινον, σημαίνει βροχὴν ἢ εἰς ἐκείνην τὴν ἡμέραν ἢ ἕως τὰς τρεῖς.

Καὶ ὅταν δύσῃ ὁ Ἥλιος καὶ ἔχῃ μαῦρον σύννεφον ἀπάνω του, βροχὴν σημαίνει.

Καὶ ὅταν βασιλεύῃ ὁ Ἥλιος, <εἰ> ἔχει σύννεφον καὶ σχίζονται αἱ ἀκτῖνες τοῦ Ἡλίου, χειμῶνας δηλοῖ.

Ὅταν βλέπῃς τὴν νύκτα ἄστρα πολλά, γνώριζε· ἐπὶ τὴν αὔριον ἢ ἄνεμος γίνεται ἢ βροχὴ καὶ ἀπεκεῖ ὅπου βλέπεις ὅτι σκορποῦνται οἱ ἀστέρες οἱ φαινόμενοι, ἀπεκεῖ θέλει σηκωθῇ ἄνεμος.

[f. 41v] *Ὅταν βλέπῃς καὶ βρέχῃ ὅλην τὴν ἡμέραν τὰ σύννεφα καὶ σκορίζονται ὡσὰν μαλλία, βροχὴν σημαίνει.*

Ὅταν βρέχῃ καὶ βλέπῃς ἐκεῖ ὅπου πίπτουν τὰ σταλάγματα καὶ γίνονται φοῦσκαι εἰς τὸ νερόν, γνώριζε ὅτι ἔνεται βροχὴ περισσὴ καὶ δυνατή.

Ὅταν βλέπῃς τὸ κερὶ ὁποῦ καίγει καὶ κάμνει ὡσὰν ἁλώνι, γνώριζε ὅτι ἔνεται βροχὴ μὲ ἄνεμον νότον.

Ὅταν βλέπῃς τὰ πουλία καὶ λούονται εἰς τὸ χῶμα, ἢ βροχὴν ἢ χειμῶνας <σημαίνει>.

---

1 *σιμια* *ένονται* 3 *τραίμι* *αναταιλοι* *σίναιφον* 4 *σιμένι* *ικίνιν* 4-5 *τοις τροίς* 6 *κε αυτα δόσι* *έχοι* 8 *βασιλαίβοι* *έχοι* *σχοίζονται* 9 *οι* *ακτοίνις* 9 *διλι* 10 *βλαίπις* *ηχτα* *άβριον* 11 *απαίκι* 12 *θέλοι* *σικοιθι* 13 *βραίχοι* *τὴν*] *τοι* 14 *σκουρπίζονται* *μαλοία* *βροχο* 15 *ἐκεῖ*] *οι-κί* *πεύτον* *οι σταλαγματαίς* 16 *φούσκαις* 16 *νιρο* *παιρισι* 17 *δίνατοι* 18 *κιρί* *καίγι* *κάμι* 19 *βροχοίν* *άνιμον* 20 *πολοία* *βροχοί*

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(1) Cf. *Catal. astr.* VIII, 1, p. 137 sqq; XI, 2, p. 174 sqq.

EXCERPTS FROM CODEX 3.

(Cod. Mus. Palaeogr. Acad. Scient.)

F. 41. Signs of when there will be winds and rains (4).

When the Sun trembles and rises, <if> a red cloud appears, it signifies rain either on that day or within three days.

And when the sun sets and has a dark cloud above it, it signifies rain.

And when the Sun sets, <if> it has a cloud and the rays of the Sun are split, it portends winter.

10 When you see many stars at night, know this: on the following day either wind occurs or rain, and from the direction where you see the stars scattering, from that direction the wind will rise.

[f. 414] When you see clouds raining all day long and they scatter like wool, it signifies rain.

15 When it is raining and you see where the drops fall and bubbles form in the water, know that heavy and strong rain is coming.

When you see a candle that is burning and making as if halo, know that rain is coming with a south wind.

20 When you see birds bathing in the dust, it signifies either rain or winter.

---

1 sign they become 3 trembling easterners sinaifo
4 signifies beginning 4-5 tois tois 8 ki afta dosi may have
8 basilaivoi ekhei skhizontai 9 06
aktoinis 9 dili 10 vlaipis xtan13 tomorrow
11 apeiki 12 theloi sikoithe short τὴν] τουn15
14 skourpizontai maloía rain there] the
kv preto of the drop 16 bubbles
10 before παίρίσι 17 whirlwinds 18 kite and burns
khaki 19 rains wind 20 poles rains

---

(1) Cf. Catal. astr. VIII, 1, p. 137 sqm; XI, 2, p. 174 sq. m.

Ὅταν οἱ βάτραχοι παραλαλοῦν, βροχήν σοι δηλοῖ.

Ὅταν ὁ πράσινος ὁ βάτραχος ἀναβαίνῃ ἀπάνω εἰς τὰ χορτάρια καὶ λαλῇ, βροχὴν δηλοῖ.

Ὅταν αἱ χελιδόνες βρέχωσιν τὰ πτερά τους εἰς τὸ νερόν, βρο-
5 *χὴν δηλοῖ.*

Ὅταν τὸ βόδι γυρίζῃ τὸ κεφάλι του καὶ κοιτάζηται, βροχὴν δηλοῖ.

Ὅταν ἡ κουρούνα κάθηται εἰς δένδρον καὶ ψειρῆται, βροχὴν δηλοῖ.

10 *Ὅταν ἴδῃς· ἢ ὄρνιθα καὶ ὁ πετεινὸς ψειρίζονται, βροχὴν ἢ χιόνι δηλοῖ.*

[f. 42] *Ὅταν ἡ κουρούνα πρίσῃ, βροχὴν δηλοῖ.*

Ὅταν ἴδῃς· οἱ κόρακοι καὶ αἱ καλιακοῦδαι ὁποῦ πετοῦνται μετὰ βοῆς καὶ φωνῆς μεγάλης, βροχὴν δηλοῖ.

15 *Ὅταν βλέπῃς· τὸ τζουκάλι καὶ τὸ εὐγάλον ἀπό του φωτίαν καὶ ἔχει ὁλόγυρά του σπινθῆρας πολλάς, βροχὴν δηλοῖ.*

Ὅταν ἴδῃς ὅταν κάμνῃ τόξον δεύτερον Ἥλιος εἰς τὸ σύννεφον ἀνάμεσα, βροχὴν ἢ ἄνεμον δηλοῖ.

Ὅταν ἴδῃς τὸ θέρος καὶ γίνεται ἀστραπὴ εἰς κανένα μέρος,
20 *ἀπεκεῖθεν ἀπαντέχενε ἄνεμον.*

Ὅταν ἴδῃς εἰς τὸν καιρὸν τὸν χινόπωρον ἀστράπτει εἰς κανένα μέρος τῆς γῆς, ἀπαντέχενε μεγάλην εὐδίαν, ὅτε δὲν γένῃ, οὔτε ἄνεμος οὐδὲ βροχή.

Ὅταν ἴδῃς ἄστρον μὲ οὐράν, ἀπαντέχενε ἀνέμους περισσούς.
25 *Ἐὰν δὲ φανῶσι δύο ἢ τρία ταῦτα τὰ ἄστρα, ἀπαντέχενε πολλὴν ὑδρείαν εἰς τὸ μέρος τῆς δύσεως ἤγουν εἰς τὸ βόρειον τὸ μέρος.*

[f. 42v] *Ὅταν ἴδῃς καὶ βροντήσει τὸν χειμῶνα, τὸ ταχὺ βροχήσει μένει πολλῷ.*

---

1 *βατράχοι* *βρόχοι* 2 *ὅταν* post *βάτραχος* del. 2 *ανιβένι ἀπάνου* 3 *λαλοί βροχοί* 4 *οι χοιλοιδόνις βραίχουσιν* 4-5 *βροχοί* 6 *γιρίζοι* *κιτάζαιτε* 8 *κάθετε* *ψοιρίται* 10 *ψοιροίζονται* 11 *χοιόνι* 13 *κουράκι καλοικούδις* 14 *φονίς μιγάλοις* 15 *τζουκάλιον φοτοίαν εχοι* 16 *σποιθοίρες* *βροχί* 17 *κάμι δεύταιρον* *ο'λοιον* 18 *ανάμαισά* *βροχοί* 19 *αστραπαίς* *κανέναν* 21 *χοινοπορον ἀστράπτοι* 22 *γαίνε* 23 *ουταί* 24 *μινούραν ἀπανταίχναινε* ut supra *παιρισούς* 25 *φανούσι* 26 *ανδροία* *δίσεος* *βοραίος* 27 *τὸν*] *το* 28 *μαίνι πολοί*

When frogs croak incessantly, it signals rain for you.

When the green frog climbs up onto the grass and croaks, it indicates rain.

When swallows wet their wings in the water, it indicates rain.

When the ox turns its head and looks around, it indicates rain.

When the crow sits in a tree and preens itself, it indicates rain.

10 When you see the hen and the rooster preening themselves, it indicates rain or snow.

[f. 42] When the crow caws, it indicates rain.

When you see ravens and jackdaws making where they fly a great clamor and noise, it indicates rain.

When you see the pot and take it off the fire and it has many sparks all around it, it indicates rain.

When you see the Sun making a second arc within the clouds, it indicates rain or wind.

When you see it is summer and lightning occurs in some direction,
20 expect wind from that direction.

When you see that during the autumn season lightning strikes in some part of the earth, expect great fair weather, so that there will be neither wind nor rain.

When you see a star with a tail, expect abundant winds.
25 And if two or three of these stars appear, expect much rainfall in the region of the west or in the northern region.

[f. 424] When you see lightning and it thunders in winter, the quick rain that follows will last a long time.

---

1 frogs snares 2 when after βάτραχος deleted.
2 goes up 3 talks rains 4 the swallows
it rains 4-5 rains 6 turns look 8 and
put they leave 10 they appear 11 snow
13 raven good days 14 great murders 15 small pot
light he would have 16 sparrows rain 17 furnace
second similar 18 among them rains
19 lightnings none 21 common-path stars
stars 22 come 23 these 24 minouran apantaich
as above equally 25 appearing 26 courage
divisions north wind 27 tons] the 28 Maini
poles

Ὅταν ἴδῃς· ὁ μύρμηξ καὶ εὐγάζει τὰ αὐγά του ἔξω καὶ τὴν τροφήν του ἀπὸ τὴν τρύπαν του, βροχὴν δηλοῖ, ἢ ὅταν ἴδῃς καὶ βιάζονται, χειμῶνας δηλοῖ.

Ὅταν ἴδῃς τὸν κοῖρον ὅτι μαζώνει χορτάρια ξηρὰ ἢ τζάγγα μὲ
5 *τὸ στόμα του, χειμῶνας δηλοῖ.*

Ὅταν ἴδῃς τὸ ἀρσενικὸν τὸ χηνάρι ὅτι τινάζεται ἤγουν τὰ πτερά του, ἄνεμον δηλοῖ.

Ὅταν ἴδῃς τὸν Ἥλιον σὰν κάμνῃ δεύτερον Ἥλιον εἰς τὸ σύννεφον ἀνάμεσα, βροχὴν καὶ ἄνεμον δηλοῖ.

10 F. 53v. *Περὶ θησαυροῦ ὅθεν οἱ παλαιοὶ νομίζονται χρηματίαι.*

Ἔπαρε πλάκαν ἀσημενίαν καθαρὰν καὶ χάραξον εἰς αὐτὴν μετὰ μαυρομανικὸ μαχαίρι καὶ γράψε τὰ ὀνόματα ταῦτα· «Τινταφακὶλ Μαλατιὰλ Ζουὰφ καὶ μετὰ Σαβαὼθ καὶ Βοιαθὸρ πολυγεγραμ-
15 *μένην Γοὴλ πίε τὸ πλόγι καὶ σὺ πίε ἄρα Χριονσοὺλ Ἀνδαίπι», καὶ ὅταν χαράξῃς αὐτὰ εἰς τὴν πλάκαν, ἄλειψε ἀπάνωθεν ἀνθρώπινον αἷμα καὶ ἅμα χῶσε τὸ πλακούνι αὐτὸ εἰς τὸν τόπον ὁποῦ ἀφορᾶσι καὶ λέγουν ὅτι εἶναι ὁ θησαυρὸς, καὶ τὴν νύκτα ἐκείνην φύλαξον τὸν τόπον ἀσφαλῶς· καὶ ἐὰν φανῇ ὡσὰν λαμπάδα, αὐτοῦ μένε·*
20 *γίνωσκε, ὅτι ἐκεῖ εἶναι ὁ θησαυρὸς κρυμμένος, καὶ σκάψε καὶ εὔγαλέ· τον ἴσως καὶ ἃ δέν σοι φανῇ τὴν πρώτην νύκτα παράμεινον ἕως τὰς ἑπτὰ καὶ ἐγκρατεύου ἀπὸ τὰ πάντα καὶ προσεύχου κυρίῳ τῷ Θεῷ, καὶ ὁ νὰ ἴδῃς ὁ ἐπιθυμᾷς· εἰ δὲ μὴ φανῇ λαμπάς, οὐκ ἔστιν ἐκεῖ τίποτας.*

---

1 μίρμικάς ἔξου 2 του] τους τρίπατους
4 τζάκνα 6 ἀρσενικό πταιρα 8 κάμι
9 ανάμαισα 10 θοισαυρού πιλοιή 11 χριαματέας, cf. Maneth. 4,378 12 επαραι ασιμένιαν αυτοίν 13 γράψαι
13-15 τινταφακίλ. μαλατιάλ. ζουάφ. καιμετάσοαγαόθ. καιβοιαθόρ. πλοιγέγρο. μένιν γοήλ. πιε. το πλόγι. και σι πύε άρα χρίονσούλ. ανδαίπι 16 χαράξοις άλοιψαι 17 έμα το τόπον αφοράσι 18 λέγον οικίνι 19 εάν] αν λαπάδα
20 ηκι 21 σοι] σου νίκτα παράμινον
22 ευτά ενκρατέβον 23 επιθοιμάς μι λανπάς
24 αιστι οικι τοιποτας

When you see the ant bringing its eggs and food out from its hole, it indicates rain; or when you see them hurrying, it indicates winter.

When you see the pig gathering dry grasses or twigs in its mouth, it indicates winter.

When you see the male goose shaking itself, that is, its wings, it indicates wind.

When you see the Sun making a second Sun in the middle of the cloud, it indicates rain and wind.

10 F. 53. Concerning treasure, from which the ancients were thought to have gained wealth.

Take a clean silver tablet and engrave on it with a black-handled knife and write these names: "Tintafakil Malatial Zouar and after Sabaoth and Boiathor polygegrammenin Goel drink the side and you drink ara Chrionsoul Andaipi," and when you have engraved these on the tablet, smear human blood over it and at once bury this tablet in the place they point to and say the treasure is, and that night guard the place securely; and if something appears like a lamp, stay there; know that the treasure is hidden there, and dig and take it out; but if it does not appear to you the first night, remain until seven days and abstain from all things and pray to the Lord God, and you shall see what you desire; but if no lamp appears, there is nothing there.

---

1 ants out of 2 of the] the three-footed
4 hearths O arsenic took 8 kami
H in between 10 of the treasury old 11 chrismators, cf.
Maneth. 4,378 12 to raise silvery of themselves 13 to write
13-15 tintaphail. malatial, zouaph, and after good, and
boiathor. ploigegro. menin goel. pie. the flank. and to you where then anointed
suli andapi 16 you shall engrave to anoint 17 here the
concerning a place 18 saying household 19 if] if torch
20 echo 21 to you, of you night remain beside
22 these abstaining 23 desiring me lamp
24 there is house of no one

De paeonia et ruta.

1. Hunc tractatum de paeonia ex libro Hermetico haustum esse invocatio ipsa *παιωνία τρισμέγιστε μῆτερ τῶν βοτάνων* testatur. *Ἑρμηνείας τῆς βοτάνης* haec forma ex parte in praxi byzantina commutata inventionibus thesauri per *λεκανομαντείαν* proxime congruit. Capitulum hoc codicis Rossici de paeonia opusculis in *Catalogo astrol.* VIII, 1, p. 187 sqq. et VIII, 2, p. 167 ss.; XI, 2, p. 164 ss. editis annectendum est.

2. Sub nomine cuiusdam Theophili, quod ex superscriptione *τοῦ αὐτοῦ σοφωτάτου καὶ Θεοφίλου περὶ πηγάνου* proditur, hoc opusculum de ruta, inventionem herbae et incantamentum populare continens, in codice legitur.

Utrum cuiusdam alterius Theophili hoc opusculum sit an illius Curidalei, qui in notula codicis f. 53 commemoratur, non liquet.

f. 47v. *Περὶ παιωνίας.*

Ὅταν θέλῃς νὰ τὴν εὐγάλῃς ἀπὸ τῆν γῆν, ὀφείλει ἐκβάλλειν αὐτὴν εἰς ταιρενὴν ἡμέραν τῆς Σελήνης τὴν πέμπτην, καὶ θέλῃς νὰ ἑτοιμάσῃς οὕτως· ἤγουν νὰ ἐπάρῃς μετά σου ἕναμεὶράκιον καὶ ἄρτον ὀλίγον καὶ μέλι καὶ ἅλας καὶ κριθάρι, ἱερέα, κερὶ [f. 48] *καὶ κάρβουνα μετὰ θυμιάματος καὶ ἔπαρε χοῦν ἀπὸ τῆς τεσσέρας τοῦ βήματος τοῦ δεσποτικοῦ μετὰ <τὸ> τρισάγιον, καὶ ὅτε μέλει ἀνασπάσει αὐτήν, ὀνομάτισέ την εἰς πᾶν πρᾶγμα ὠφέλιμον καὶ ἔπαρον τὸν χοῦν καὶ τὸ μέλι καὶ τὸ ἅλας καὶ τὸ κριθάρι καὶ τὸν ἄρτον καὶ τζαπίον καὶ ὄρυξον τὸ τῆς βοτάνης τριγύρου χῶμα καὶ ποίησε λάκκον μὰ μὴ τὴν ξυριζώσῃς ἐπιτήδεια καὶ ἄναψε τὰ κάρβουνα καὶ βάλε τὸ θυμίαμα, ἔπειτα ῥίψον αὐτὰ τὰ ἄνωθεν κάτω εἰς λάκ-*

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2 *θέλοις* cod. *εβγάλοις* *οφιλοι εκβάλοιν* 3 *αυτοίν* *ης ταιρενίν* *οιμέραν* *τοις σιλοίνις* *τοι πέμτοι ημαίραν* 4 *ούτος* *αιπάρις* *μιτα μαρκίον* 5 *μέλοι* *οίερεαν* 6 *κάρβονα* *χοῦν*] *γόην* *τις τέσεραις*, lat. tessera 7 *οτοι μαίλοι* 8 *πᾶν*] *πάσαοφιλά* 9 *τὸν οὖν*] *το* 10 *τδ*] *τα* 11 *ξοιριζόσις* 12 *κάτου*

On peony and rue.

1. That this treatise on peony was drawn from a Hermetic book is attested by the invocation itself παιωνία τρισμέγιστε μήτερ τῶν βοτάνων. This form of Ερμηνείας τῆς βοτάνης, partly modified in Byzantine practice, closely corresponds to the discoveries of treasure through λεκανομαντείαν. This chapter of the Rossicus codex on peony is to be connected with the short works published in Cata-logo astrol. VIII, 1, p. 187 sqq. et VIII, 2, p. 167 ss.; XI, 2, p. 164 ss.

2. Under the name of a certain Theophilus, which is revealed by the superscription τοῦ αὐτοῦ σοφωτάτου καὶ Θεοφίλου περὶ πηγάνου, this little work on rue, containing the discovery of the herb and a popular incantation, is read in the codex.

Whether this little work belongs to some other Theophilus or to that Curidalei who is mentioned in the marginal note of the codex at f. 53 is not clear.

C. 475.

On Peony.

When you wish to pull it from the earth, one must extract it on a favorable day of the Moon, the fifth, and you should prepare as follows: namely, you should take with you a young boy and a little bread and honey and salt and barley, a priest, a candle [f. 48] and coals with incense, and take dust from the four corners of the altar of the Lord after the Trisagion, and when you are about to pull it up, name it for every useful purpose and take the dust and the honey and the salt and the barley and the bread and a hoe and dig the earth around the plant in a circle and make a pit, but do not cut its roots intentionally, and light the coals and add the incense, then throw those things mentioned above down into the pit

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2 want cod.n3 outcasts friends of Evalo them of the comrade the day with the companions of the pe mtoi 4 this one amparis meta imairannmarchion 5 members oierean 6 karbona they have a passion four, lat. tessera 7 otoi mailoi 8 everywhere] for it Ο τὸν οὖν] the 10th] the 11 xoirizosis 12 katou

κον τριγύρου τῆς βοτάνης καὶ θυμίασε ἀπάνω αὐτῆς, ποιεῖ εὐλογητὸν καὶ τρισάγιον ὁ ἱερεὺς καὶ ἀπολυτίκιον καὶ κοντάκιον τῆς Θεοτόκου· ἔπειτα τὴν ἀνάσπασε, τρίψε ἀπάνω αὐτῆς κριθάριν καὶ ἅλας καὶ ἄρξου τῆς παρακλήσεως· «ἅγιος, ἅγιος, ἅγιος Κύριος
5 Σαβαὼθ πλήρης» καὶ λέγε οὕτως· «παιωνία τρισμέγιστε, μῆτερ τῶν βοτάνων ἱερέα, ἐριέδονα παντιεροῦσα, ἄγγελος ἀθάνατος τοῦ Πατρός, ἀμετροκαυχώμενος, ἄνωθεν ἐξέπεσεν [f. 48v] Ὀροήλ, Ἐρεήλ, Ἀρσικός, Ῥιε Κοίρναε Κρόνε, καὶ μετ' αὐτοῦ πληρότης ἐνεργίσαται τὴν ἱερέαν, ὅπως ἔσω μετ' αὐτὴν αἱ χάριτές της, ὁποῦ εἰσιν
10 ὁμιλίαι τῆς ἱερέας, ἐς ῥῶσιν πάντων, ἐς ῥῶσιν ἱερέαν.»

Ὠφελεῖ δὲ ὁ καρπὸς αὐτῆς ἱερέων παρόντων μὲ ἅλας ὀλίγον, καὶ θές το εἰς πανὶ λινὸ καὶ ὅταν εὕρῃ τὸν ἄνθρωπον τὸ ῥίγός του, πλῦνον αὐτὸν μὲ νερὸν φοραὶς τρεῖς καὶ τρίψον αὐτὸν τὸν καρπὸν καὶ δὸς πιεῖν, καὶ ἰᾶται Θεοῦ χάριτι.

15 *Περὶ παιωνίας.*

Γλυκυσίδιον βοτάνη λέγεται παιωνία. Ἰατρεία τῆς βοτάνης ἐστὶν αὕτη· Ὁ δεθεὶς τὴν γλῶσσαν καπνίζεται τὴν ῥίζαν αὐτῆς καὶ ἀπὸ τὸν σπόρον αὐτῆς κουκκία ἑπτὰ νὰ πίνῃ καὶ ἀπὸ τὴν ῥίζαν πάλαι τὰ ὅμοια, καὶ ἂς βαστᾷ ἀπάνω του ἀπὸ τὴν ῥίζαν καὶ
20 ἀπὸ τὸν σπόρον αὐτῆς, καὶ λύεται ὁ δεσμὸς τῆς γλώττης, καὶ ὁ βαστάζων αὐτῆς τὴν ῥίζαν μᾶλλον οὐ φοβῆται· καὶ εἰς ὁδὸν οὐ μὴ ἀπολέσῃ τὸν ἑαυτὸν καὶ θηρίον οὐ φοβῆται.

Ἄλλον εἰς δαιμονιζόμενον. [f. 49] Εἰ θυμιάσῃ τὰ φύλλα καὶ τὴν ῥίζαν αὐτῆς, οὐκ εἰσελεύσεται κακὸν εἰς τὸν οἶκον
25 αὐτοῦ, καὶ ὅταν διώκῃς τὸν δαίμονα ἀπὸ τὸ πέρας του, κάπνισε αὐτήν, καὶ νὰ φύγῃς· ὁμοίως τὴν αὐτὴν χάριν ἔχει καὶ τὸ καστόριον τὸ ἀρχίδιον καὶ ὁ πίνων τὸν σπόρον τῆς παιωνίας μετὰ οἴνου θερα-

1 απάνου 4 τοις παρακλίοσεος 5 πλοίρις 5-6 πιουνία τρισμέγισται μίτιρ τον βοτάνον ιερέα 6 εριέδονα cod. πατοιέροσα αθάνατος bis 7 αμέτρακαφχομαίνος 8 Κείρανε] κιραιε πλοιροτίς 9 έσο εχάριτε τοις 10 ομιλοίαν ηερίας ἐς ῥῶσιν] εσίσιν post πάντων 12 θέτε 13 του] τον 16 γλοικιδιον, an γλυκυσίδη? παιπέονος τοι βοτάνον 17 γλόταν 18 κόκους ευτα πίνι 19 πάλαι απάνου 21 βαστάζον 22 μι απολαίσι εαυτόντου 23 ης δαιμονιζόμαινον εἰ] ου 24 φίλα εσελεύσετε ήκον 25 πέραζον 26 αυτὸν scil. οἶκον φίγι έχοι 27 ἀρχοίδιον πεονίας οίνον

around the herb and censed over it, the priest performs the eulogy and trisagion and the apolytikion and kontakion of the Theotokos; then he uprooted it, rubbed barley and salt over it and began the supplication: "Holy, holy, holy Lord Sabaoth, full" and say thus: "Paeonia, thrice-greatest, mother of herbs, sacred priestess, sanctifying all, immortal angel of the Father, boasting beyond measure, from above fell [1.484] Oroēl, Ereēl, Arsikos, Rie Koirnae Krone, and with him the fullness is made operative upon the priestess, so that her graces may be within her, which are the communions of the priestess, for the healing of all, for the healing of the priestess."

The fruit of it benefits priests when present with a little salt, and place it in a linen cloth and when the chill comes upon the person, wash him with water three times and rub him with the fruit and give it to drink, and he is healed by the grace of God.

Concerning paeonia.

The herb called glycysidion is paeonia. The remedy of this herb is as follows: One whose tongue is bound is fumigated with its root, and from its seed seven berries are to be drunk, and from the root likewise the same, and let him carry upon himself some of the root and of its seed, and the binding of the tongue is loosed, and the one who carries its root shall fear no more; and on the road he shall not lose himself and he shall not fear wild beasts.

Another [remedy] for one possessed by a demon. [f. 49] If one fumigates its leaves and root, no evil will enter his house; and when you drive the demon away from his extremity, fumigate it, and flee. Likewise, castoreum — the testicle — has the same virtue, and one who drinks the seed of peony with wine is heal

1 above 4 to the reclining ones 5 full 5-6 peony
4 to the reclining ones 5 full 5-6 peony
thrice-greatest mother of herbs priest 6 eriedona cod. patoie
immortal bis 7 ametra kafchomenos
rosa
8 Kairane]
mix/stir
fullness
9 esoechaite to the
10 conversation
surrounding ones into dain] upon all after all 12 place
13 of the one
16 gloikidion, or glykosidē? of peony
of the herbs
17 tongue 18 grains in tapini
19 long ago
away7from
nou
21 carrying
22 me may enjoy himself
23 of which
24 dear/beloved
possessed by a demon
if not
will enter
had come
25 testing/tempting
26 him
scil. οίκον γίγι έχει
27 little ruler/small authority
peony
wine

πευθήσεται ἀπὸ παντὸς κακοῦ καὶ λυτρωθήσεται ἀπὸ παντὸς πονηροῦ συναντήματος, ἀπὸ κακοῦ ὀφθαλμοῦ ἑπτὰ κουκκία ἀπὸ τὴν γλῶτταν τιθέμενα διὰ νὰ αὐξάνῃ. ὁ σπόρος δεθεὶς εἰς τὸ δεξιὸν γόνυ τὴν σπλῆνα ὠφελεῖ καὶ αἱμοπτυϊκόν· ἐὰν ἔχῃς αὐτὴν εἰς
5 *τὸν οἶκον αὐτοῦ, οὐκ ἔρχεται δαιμόνιον, οὐδὲ μάγια ὁ βαστάζων φοβῆται.*

II. — F. 49. *Τοῦ αὐτοῦ σοφωτάτου Θεοφίλου περὶ πηγάνου.*

Ὅταν θέλῃς νὰ κόψῃς τὸν πήγανον κατὰ πᾶσαν ἔχθραν ὁποῦ
10 *ἔχεις καὶ νὰ θέλῃς νά σε ἀγαπήσουν οἱ ἐχθροί σου, μᾶλλον ὁποῦ φοβᾶσαι, καὶ κατὰ πᾶσαν εἰρήνην καὶ ἀγάπην μεγιστάνων ἀνδρῶν τε καὶ γυναικῶν, ἡμέραν δευτέραν ἢ πέμπτην* [f. 49ᵛ] *τὸ πρὶν ἡλίου ἀνατέλλοντος ἄγωμεν εἰς τὸν τόπον ὁποῦ εὑρίσκεται, καὶ κάμνῃς τὸ σημάδι τοῦ τιμίου σταυροῦ ἀπάνω εἰς τὸν πήγανον*
15 *καὶ λέγε τὸ τρισάγιον, τὸ «Πάτερ ἡμῶν» καὶ τὸ πρῶτον τὸ κατὰ Ἰωάννην* (I, 1 - I, 17) [f. 50] *« στ. μ. κ. λ. στ. μ. μ. τ. φ. β. θῦ' ἀμὴν ἀμήν », λέγεται καὶ τὸ « Θεοτόκε παρθένε, χαῖρε κεχαριτωμένη Μαρία ὁ Κύριος » καὶ τὰ ἑξῆς.*

Ὁρκίζω σε, ἀπήγανε, εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ
20 *τοῦ Ἁγίου Πνεύματος, τέλειος θεὸς καὶ τέλειος ἄνθρωπος· ἵνα ἐκεῖνος ὁ ἄνθρωπος, ὁποῦ νά σε μερίσῃ ἢ ὁποῦ νά σε ἁπλώσῃ ἢ ὁποῦ νὰ* [f. 50ᵛ] *σε φάγῃ, νὰ μὴν πορῇ νὰ ἀγαπήσῃ ἄλλον παρὰ ἐμένα τὸν ὁ δεῖνα, καὶ ὡσὰν ἀγαπᾷ ἡ μάνα τὸ παιδί της καὶ τὸ σκυλὶ τὸν ἀφέντη του, οὕτως νά μου ἀγαπᾷ καὶ νά μου καλοθέλῃ*
25 *καὶ ἐμένα ἐκεῖνος, ὁποῦ νὰ τὸν σημώσῃ διά σου, ὁποῦ νά σε μερίσῃ καὶ ὁποῦ νά σε φάγῃ.*

Ὁρκίζω σε, χόρτον καὶ βοτάνη ἀπήγανε, εἰς τὸ ὄνομα τῆς ἀειπαρθένου Μαρίας τῆς Θεοτόκου καὶ εἰς Κύριον Ἀδοῦνι Ἐλισαβαὼθ καὶ υἱὸν αὐτοῦ καὶ δεσπότην ἡμῶν Ἰησοῦν Χριστόν.

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2 *κόκους* 3 *τοιθιμένος* 4 *ασμαπτιηκόν* *ο εχον αυτοίν*
5 *ήκονου και* *ου* post *μάγια* 7-8 *του αυτού σοφοτάτου και θεοφιλου πίγανου* 9 *θέλις* *πίγανον* 11 *φαβάσε*
12 *γαίνεκον* *δφτέραν οι πέμτι* *προιν* 13 *άγομεν*
14 *κάμνις* *σιμάδι* 15 *πάταιριμόν* 19 *άπιγανε*
20 *οίνα* 21 *εκίνος* *σίμιριστι* *σιαπλόσι* 22 *σε] σου*
μιν *αγαπισι άλον* 23 *οσάν* *οι μανα* *πίδι*
24 *σκιλοί* *αφέντοι* *ούτος* *καλοθέλοι*
25 *σιμοσου* 27-28 *αοιπαρθένον* 29 *οιον*

he shall mourn from every evil and shall be redeemed from every wicked encounter, from the evil eye; seven seeds placed under the tongue so that the seed may grow; bound to the right knee it benefits the spleen and one who spits blood; if you have it in 5your house, no demon comes, nor does one who carries it fear sorcery.

II. F.-49. By the same most wise Theophilos on rue.

When you wish to cut the rue for any enmity that 10 you have and you wish your enemies to love you, especially those you fear, and for all peace and love with great men and women, on a Monday or Thursday [f. 497] before sunrise let us go to the place where it is found, and you make the sign of the precious cross over the rue 15 and say the Trisagion, the "Our Father" and the first according to John (1, 1 – 1, 17) [f. 50] "st. m. k. l. st. m. m. t. ph. b. thu amen amen", and also the "Theotokos and Virgin, rejoice, O full of grace Mary, the Lord" and so on.

I adjure you, rue, in the name of the Father and of the Son and 20 of the Holy Spirit, perfect God and perfect man; so that that person who shall divide you or who shall spread you or who shall [f. 50] eat you, may not be able to love anyone other than me, so-and-so, and just as a mother loves her child and a dog loves its master, so may that one love me and be well-disposed 25 toward me, he who shall be touched on account of you, who shall divide you and who shall eat you.

I adjure you, herb and plant rue, in the name of the ever-Virgin Mary the Theotokos and in Lord Adoni Elisabaoth and his son and our master Jesus Christ.

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2 grains 3 ready 4 ασμαπτοηκόν ο σχον αυτοίν
5 ήκονου and ου post magic 7-8 of the same most wise and theo
of friendly rue What you want rue (rue plant) 11 read
12 winners fern the fifth prio 13 we lead
14 furnace mark / sign 15 they step on him 19 ἀπιγανε
20 is 21 that one today shapes / molds 22 to you
pattern / form loves another 23 like / as the mother foot
24 squills released this well-wishing
25 simosou 27-28 ever-virgin 29 0109

Ὁρκίζω σε καὶ εἰς ἐννέα τάγματα τῶν ἀγγέλων καὶ ἀρχαγγέλων καὶ εἰς τοὺς δώδεκα ἀποστόλους καὶ εἰς τοὺς τέσσαρας εὐαγγελιστὰς Ματθαῖον Μάρκον, Λουκᾶν καὶ Ἰωάννην. Ὁ ἐκεῖνος ὁ ἄνθρωπος, ὁποῦ σε σημώσῃ, ὁποῦ σε ἀγγίσῃ, ὁποῦ σε μερίσῃ, ὁποῦ σε φάγῃ·
5 *νὰ κέγηται ἡ καρδία του πρὸς ἐμένα ὡς τὰ φρύγανα εἰς τὴν φωτίαν καὶ ὡς ἄχυρον, ὁποῦ ἦτον σῆμα εἰς αὐτόν.*

Ὁρκίζω σε, βοτάνη ἀπήγανε, εἰς τὰ ἑπτὰ χαρίσματα τοῦ Ἁγίου Πνεύματος καὶ εἰς τὰς δέκα ἐντολὰς καὶ εἰς τοὺς δώδεκα ὁρισμοὺς καὶ εἰς τὸν ἅγιον σύμβολον καὶ εἰς τὴν σοφίαν του Σολομῶντος
10 [f. 51] *καὶ εἰς τὰ τέσσαρα μέρη τοῦ κόσμου καὶ εἰς τὴν δύναμιν καὶ χάριν ὅλων τῶν βοτάνων καὶ λιθαρίων ἀτίμων καὶ διὰ τὴν χάριν τοῦ μεγάλου Θεοῦ.*

Ἄκουε, βοτάνη ἀπήγανε, εἴς σε νὰ λέγω νὰ ἔχῃς χάριν νὰ κάμῃς ἐκεῖνον τὸν ἄνθρωπον, ὁποῦ σε σημώσῃ, σὲ ἀγγίσῃ, σὲ ἁπλώσῃ
15 *καὶ ὁποῦ σε μερίσῃ, νὰ μὴν πορῇ νὰ φάγῃ ὡς ὁποῦ νά με ἴδῃ. καὶ ὡς ὁ κόσμος κατάπως δὲν πορεῖ νὰ στέκηται χωρὶς τοῦ ἡλίου, ἔτζι καὶ ἐκεῖνος ὁ ἄνθρωπος νὰ στέκηται χωρὶς ἐμοῦ.*

Πάλιν σε ὁρκίζω σε. βοτάνη ἀπήγανε, εἰς τὰς δέκα τέσσαρας χιλιάδας τῶν βρεφῶν ὁποῦ ἐσφάγησαν διὰ τοῦ Χριστοῦ καὶ
20 *διὰ τῶν εὐχῶν καὶ πρεσβείων αὐτοῦ, νὰ εἶσαι εὐλογημένον εἰς ἐκεῖνον, ὁποῦ νά σε σμίξῃ ἢ ὁποῦ σε φάγῃ ἢ ὁποῦ νὰ μερίσῃ, νὰ εἶναι κρατουμένος καὶ δεμένος εἰς τὸ θέλημά μου, καὶ διὰ τὴν δύναμιν καὶ χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ νὰ κάμῃς τὴν ὄρεξίν μου ὅτι θέλω ἐγώ καὶ κατάπως δὲν πορεῖ νὰ στέκηται*
25 *ἡ ζωὴ τοῦ ἀνθρώπου χωρὶς αἷμα, ἔτζι νὰ μὴν πορῇ καὶ ὁ δεῖνα ὁ ἄνθρωπος* [f. 51v] *νὰ στέκηται χωρὶς τὴν ἀγάπην μου.*

Ἐγώ σε ὁρκίζω πάλιν, ἀπήγανε, εἰς τοὺς ἑπτὰ πλανήτας καὶ εἰς τὰ δώδεκα ζῴδια καὶ εἰς τὸν Ἥλιον καὶ εἰς τὴν Σελήνην καὶ εἰς πάντα τὰ ἄστρα τοῦ οὐρανοῦ καὶ εἰς τὸν Ἰορδάνην ποταμόν, εἰς
30 *τὸν οὐρανὸν καὶ εἰς τὴν γῆν καὶ εἰς τοὺς τέσσαρας ποταμοὺς τοῦ*

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1 *τὸν αγγαίλον* 3 *ματθαίου μαρκου λουκά* 4 *σου ακίξοι σε*] *σου* bis 5 *ὡς*] *ος ις* 6 *ἄχιρον εἰς*] *ης οις* 7 *ευτα* 8 *τὰς*] *τα τοὺς*] *τὰ* 11 *ὅλον τον βοτάνον καὶ λιθάριον ατιμον* 13 *εσέ* 14 *ηκίνον* 14 *σε*] *σου αγγίξου απλόσου* 15 *σέ*] *σού ὁς ουπου να μου ηδι* 16 *πόρι να στέκαιτε* 19 *τα βρέφοι* 20 *τὸν εύχον πρεσβίον ησε ευλογιμένον* 21 *σμίξου* 22 *κρατοιμένος δαιμένος* 24 *οριξοίμου πορι στέκαιτε* 25 *έμα* 27 *πάλαι ευτά πλανίτας* 28 *δόδικα* 29 *ηορδάνιν* 30 *τέσαρους*

I adjure you also by the nine orders of angels and archangels
and by the twelve apostles and by the four evangelists
Matthew, Mark, Luke and John. That man,
who marks you, who touches you, who divides you, who eats you —
5 may his heart burn toward me as kindling in the fire
and as chaff, which was a sign unto him.
I adjure you, herb rue, by the seven gifts of the Holy
Spirit and by the ten commandments and by the twelve ordinances
and by the holy creed and by the wisdom of Solomon
10 [f. 51] and by the four parts of the world and by the power
and grace of all herbs and worthless stones, and by the
grace of the great God.
Hear me, herb rue, I speak to you that you may have the grace to make
that man, who marks you, touches you, spreads you
15 and who divides you, unable to eat until he sees me, and
just as the world cannot stand without the sun,
so too may that man not stand without me.
Again I adjure you, herb rue, by the fourteen
thousand infants who were slaughtered for Christ and
20 by his prayers and intercessions, may you be blessed for
that one who mixes you, or who eats you, or who divides you — may he
be held and bound to my will, and by the
power and grace of our Lord Jesus Christ may you fulfill
my desire as I wish, and just as
25 the life of man cannot stand without blood, so too may that certain
man [f. 51v] not stand without my love,
I adjure you again, rue, by the seven planets and by
the twelve signs of the zodiac and by the Sun and by the Moon and by
all the stars of heaven and by the river Jordan, by
30 heaven and by the earth and by the four rivers of the

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1 the angel 3 of Matthew, of Mark, of Luke 4 your aki-
xoi sex your bis 5 to] th If 6 achiron
εὶς] ης οις 7 ευτα 8 the] the you are 13, 11 all of him
herb and a humble stone please 14 of the engine
14 in] you touch do it 15 to you o
wherever to me di 16 for the ambassador 19 the infant
20 the prayer to stand was blessed
21 mix/mingle 22 being held/restrained condemned 24 of the defined
provid you would stand 25 blood 27 of old these err
the 28 twelve 29 pordanin 30 tesarous

παραδείσου Φησών, Γηών, Τίγρητα, Εὐφράτην καὶ εἰς τὴν ῥάβδον τοῦ Ἀαρὼν καὶ εἰς τοὺς πατριάρχας Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ εἰς τὸν Θεὸν τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν. Ὁποῖος ἄνθρωπός σε φάγῃ ἢ ὁποῖός σε μερίσῃ ἢ τίς σε ἀγγίσῃ,
5 *νὰ μὴν πορῇ νὰ στέκηται χωρὶς ἐμένα τὸν ὁ δεῖνα καὶ νὰ μὴν πορῇ νὰ φάγῃ οὔτι νὰ ποιῇ, οὔτι νὰ κοιμηθῇ ὥστε ὁποῦ νὰ γένῃ τὸ θέλημά μου εἰς τὸ χρειάζομαι καὶ θέλω ἀπ' ἐκείνον κἄντε ἄνδρας κἄντε γυναῖκα ὁποῖον ἀγγίσω ἐγὼ ὁ δεῖνα. Καὶ ὡσὰν εἰπῇς αὐτὰ ὅλα ἐπάνω ὅπου εἶναι ὁ χόρτος καὶ κόψε ἀπ' αὐτοῦ ὅσον θέλῃς*
10 *καὶ δὸς ἐκεῖνον ὁποῦ θέλῃς βαλεῖν το εἰς φαγήν, εἰς πότον ἢ ὁποῦ πορίσῃς καὶ φυλάγου νὰ κάμῃς κρύφα* [f.52] *τῆς δουλείας σου καί τινας νὰ μήν σε γρυκᾷ μήτε νὰ τὸ καταλάβῃ καὶ λέγε ὅταν τὸ κόφτῃς · καθὼς κόπτεται ὁ πήγανος. καὶ ἔρχεται πρὸς ἐμένα ἡ μυρωδιά του, ἔτζι νὰ κοπῇ ἡ καρδία τοῦ ὁ δεῖνα εἰς ἀγάπην ἐδι-*
15 *κήν μου, καὶ νὰ ἔλθῃ ἡ καρδία του καὶ ἡ ἀγάπη του μετ' ἐμένα. Τέλος.*

Preces magicae christianae.

In ff. 52-53 huius codicis ritus legitur magicus, huiusce modi: preces dicit scriptor ad deum Iudaïcum et psalmos, deinde vertit se ad planetam (scil. ad Solem, qui *πάντα κρύμματα κεκρυμμένα* dilucidat) et intuetur eum, denique incantamenta effatur, ut ostendatur *κρυπτόν*.

Χρὴ γινώσκειν, ὦ ἄνθρωπε, διὰ τὰ πάντα ἃ περιγράφησαν ταύτην τὴν ἄκραν καὶ πρώτην καὶ μεγιστέραν καὶ τελευταίαν ἑρμηνείαν, ἡ ὁποία πρέπει νὰ γραφῇ εἰς τὴν ἀρχὴν τῆς βίβλου μὰ ἀπὸ λάθος
20 *γράφηται ὥσπερ καὶ ἔστω, ἀντιβόλιον φαίνεται. Οὕτως ὠφελεῖ ὅταν βούλῃ κατὰ πᾶσαν ἀναγκαίαν τινὰν δουλείαν ποιῆσαι. Πρόσεχε σεαυτῷ ἵνα προσεύχηται πρὸς τὸν Θεὸν ὁλοψύχως, πρῶτον νὰ ἐπιχειρῇς τι καὶ μετὰ συντριμμένης καρδίας καὶ καθαρᾶς πρόλεγε ταῦτα ·*

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1 *παραδίου φοισόν γαιόν τοίγρις καὶ εφράτοις* 2 *άορον οίσαακ* 3 *οιακόβου πιοίσάντα* 4 *ἀγγίσῃ] ακίζου* 5 *στέκι* 6 *ούτοι κιμίθι* 7 *χριάζομε θέλου* 8 *γαινέκαν αγγίζου οιπίς* 9 *επανι αυτόν οσον* 10 *βάλι* 11 *πορέσις δολιέσου* 12 *καταλάβοι* 17 *απαιριγράφοισαν οίξευρε και* cod. ; *οίξευρε και* secl. 18 *ακρόν καὶ] δια* 19 *έπρεπε απαλάθος* cod. 21-22 *πρόσεχε αον* cod. 22 *προσεύχαιστε* cod. 23 *επιχοιριστίς τοι*

of Paradise: Pishon, Gihon, Tigris, Euphrates, and by the staff of Aaron, and by the patriarchs Abraham, Isaac, and Jacob, and by God who made heaven and earth.

Whatever person eats you, or whoever divides you, or whoever touches you, may he not be able to stand without me, so-and-so, and may he not be able to eat, nor to do anything, nor to sleep, until my will is fulfilled in what I need and want from that one, whether man or woman, whomever I so-and-so touch. And when you say all these things over where the herb is, cut from it as much as you wish, and give it to the one upon whom you wish to place it in food, in drink, or wherever you can, and take care to do it secretly [1.52] in your service and let no one hear you or understand it, and say when you cut it: just as the rue is cut and its fragrance comes to me, so may the heart of so-and-so be cut in love for me, and may his heart and his love come to me.

or

End.

Christian magical prayers.

In ff. 52–53 of this codex a magical rite is found, of the following kind: the writer addresses prayers to the Jewish God and the psalms, then turns toward a planet (namely the Sun, which illuminates πάντα κρύμματα κεκρυμμένα — all hidden secrets) and gazes upon it, and finally utters incantations, so that the κρυπτόν — the hidden thing — may be revealed.

You must know, O man, because of all the things that have been described in this supreme and first and greatest and final interpretation, which ought to be written at the beginning of the book, but by mistake is written as it stands, it appears as a copy. It is thus beneficial whenever you wish to perform any necessary task. Take heed of yourself so that you pray to God wholeheartedly, first before you undertake anything, and with a contrite and pure heart say these things:

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1 paradiou phoisón gaión toígris kai ephrátoís 2 aoron oísaak 3 diakóvou pioísanta 4 ἀγγίσῃ] akizou 5 stéki 6 oútoi kimíthi 7 chriazome thelou 8 gaïnékan angízou oipes 9 epani autón osou 10 váli 11 poresis doliesou 12 katalaboi 17 apairigrafouisan oixeure kai cod. ; oxeure kai secl. 18 akron kai dia 19 eprepe apalathos cod. 21-22 proseche aon cod. 22 proseukaiste cod. 23 epicheiristers tou

Κύριε ὁ θεὸς ἡμῶν Ἀδοῦνι, Ἐλισαβαώθ, Λαμέχ, Σαντέ, Λαμαντού, Χαμαντάν. τετραγράμματον, ἡ ἀρχὴ καὶ τέλος, ἅγιος, ἅγιος, ἅγιος, κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἐπιστηρίξωμεν διὰ τὰ ἅγιά σου
5 *ὀνόματα, ἅγιε Κύριε καὶ θεὲ Σαβαώθ, δι' εὐχῶν τῶν ἁγίων σου προπατόρων Ἐνός, Γεδάδ, Μελεήλ, Μαθουσάλα, Σήθ, Ἐνόχ, Νοέ, Μελχισεδέκ, Ἰησοῦ τοῦ Ναβεί, Ἀβραάμ, Ἰσαὰκ καὶ Ἰακὼβ καὶ Δαβὶδ καὶ Ἰεσσαί, Σολομὼν καὶ Ῥοβοάμ, διὰ εὐχῶν τῶν ἁγίων σου, Κύριε ὁ θεὸς ἡμῶν, γενοῦ σωτὴρ ἵλεως, ὑπερασπιστής μου καὶ*
10 *βοηθός μου.*

Εἶτα λέγε καὶ τὸν ψαλμὸν τοῦτον 120 · « *Ἦρα τοὺς ὀφθαλμοὺς εἰς τὰ ὄρη ὅθεν ἥξει ἡ βοήθειά μου* » *ἕως τέλος.*

Ψαλμὸς 69 *καὶ τό* « *Ὦ θεός, εἰς τὴν βοήθειάν μου πρόσχες* » *καὶ τό* · « *Κύριε, εἰσάκουσον τῆς προσευχῆς μου* » — *ψαλμὸς* 142.

15 *Καὶ τότε ἐπιστρέφου πρὸς τὸν πλανήτην καὶ θεώρει.*

Καὶ τότε λέγε τὰς εὐχὰς ὁποῦ εἶναι ὄπισθεν τὰς προγεγραμμένας · « *Ἀλλ' ἐγὼ ἐγγράφω, σοὶ λέγω ταῦτα, ὦ ἀναγνῶστα, τάδε λέγει Κύριος* · *οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν* » *καὶ πάλιν* · « *οὐ δύνασαι Θεῷ δουλεύειν καὶ μαμμωνᾷ* · *σοὶ δὲ, ἱερὰ κεφαλή,*
20 *ἐκλέξηται κρυπτόν* ».

F. 56. *Εἰς πρᾶγμα ὁποῦ χάσῃς καὶ θέλῃς μαθεῖν τὸν κλέπτην νὰ λέγῃς τὸν ψαλμὸν ἐτοῦτον κεφάλαιον* 16 « *Εἰσάκουσον, Κύριε, δικαιοσύνης μου* ». *Ὅταν χάσῃς τίποτας γράψε τὰ ὀνόματα ὁποῦ ἔχεις ὑποψίαν, ἔπειτα σύρε ἔπαρε ἀπὸ τὰ τζουκάλα τὰ χείρια χῶμα καὶ*
25 *διάβασε τὸν ψαλμὸν ζ' φορές, τύλιξε πᾶν χαρτὶ μὲ ὀλίγον πηλὸν ἀπ' ἐκεῖνο τὸ χῶμα καὶ βάνε καὶ τὸ καθενὸς τὸ ὄνομα καὶ ἂς εἶναι τὰ χαρτία* [f.56v] *ἰσόζυγα καὶ ἂς σταθοῦν καὶ τότε ἔπαρον νερὸν ἀπὸ τόπον ὁποῦ δὲν θεωρεῖ ὁ ἥλιος καὶ ὅταν πέρνῃς τὸ νερὸν νὰ μὴ λαλήσῃς μὲ κανέναν, καὶ τότε βάλε τὰ χαρτία ἐκεῖνα ὅλα νὰ τὰ*
30 *βυθίσῃς εἰς τὸ νερὸν μέσα καὶ κίταζε καλὰ καὶ ὁποῖον χαρτὶ εὔγει πρῶτα ἀπὸ τὸν νερὸν καὶ ἔλθῃ ἀπάνω, ἐκεῖνός ἐστιν ὁ κλέπτης* ·

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4 *επιστιριξο μεν* 8 *καὶ*] *δια* *οιεσέ* 13 *πρόσχαις* 15 *πλανίτιν* cod., sine dubio Solem. *θαιόρε*
16 post *ὀπιστεν*] *οις* cod. 19 *μαμουνά* cod. 20 *ἐκλέξιτε* cod. 21 *χάσις* *θέλοις* *μαθοίν* 22 *κιφάλιον*
23 *τοίποτας* *γράψαι* 24 *έχις ηποψοίαν* *σίρε* *τζοκαλά* *χαίρια* 25 *τοίλεξε* *πάσα* *μι* *πιλόν* 26 *βάνι* *οίνε* 28 *θαιορι* 29 *ηκινα*
30 *νιρό* *κίταζε* 31 *έλθοι* *απάνου*

Lord our God Adouni, Elisabaoth, Lamech, Sante, Lamantou, Chamantan. Tetragrammaton, the beginning and end, holy, holy, holy, Lord Sabaoth, full is heaven and earth of your glory, Our Father who art in the heavens, let us be strengthened through your holy names, holy Lord and God Sabaoth, through the prayers of your holy forefathers Enos, Gedad, Meleел, Methuselah, Seth, Enoch, Noah, Melchizedek, Joshua son of Nave, Abraham, Isaac and Jacob and David and Jesse, Solomon and Rehoboam, through the prayers of your holy ones, Lord our God, be a gracious savior, my shield and my helper.

Then also recite this psalm 120: "I lift up my eyes to the hills, from where my help will come" to the end.

Psalm 69 and the "O God, attend to my aid" and the "Lord, hear my prayer" — psalm 142. And then turn to the planet and observe.

And then say the prayers that are written after those already written above: "But I write, I say these things to you, O reader, thus says the Lord: no one can serve two masters; and again: you cannot serve God and mammon; but for you, O sacred head, let him choose what is hidden."

F. 56. For a matter in which you have lost something and wish to learn the thief, recite this psalm, chapter 16: "Hear, O Lord, my righteousness. " When you lose something, write down the names of those you suspect, then go and take earth from the handles of pots, and read the psalm 7 times; wrap each piece of paper with a little clay from that earth, and place each person's name in one, and let the papers [f.56] be equal in weight and let them stand; then take water from a place where the sun does not shine, and when you take the water do not speak with anyone; then place all those papers so that they are submerged in the water, and watch carefully, and whichever paper comes out first from the water and rises to the top, that person is the thief.

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4 supported me 8 and] dia Whoah 13 forward you hate 15 πλανίτιν cod., without doubt the Sun. they say 16 scientific post cod. 19 cod plums. 20 select cod. 21 loss willing to learn 22 chapter 23 nothing you write 24 has the meaning sir tzokala hands 25 says every me more 26 bath wine 28 will defi 29 it moved 30 day look 31 (1901 above

ὁμοίως ἔχει πρῶτα χαρτία γραμμένα τὰ ὀνόματα ταῦτα· Μάρά-να Σάρβα ὁ ἐσθίων ἄρτον μου ἐμεγάλυνεν ἐπ' ἐμοῦ πτερνισμόν.

F. 58v. *Εἰς κλύδωνα θαλάσσης νὰ διαβάσῃς τὸν ψαλμὸν ἐτοῦ-τον κεφάλαιον ξδ' «Σοὶ πρέπει ὕμνος, ὦ Θεός, ἐν Σιὼν νὰ τὸ διαβά-*
5 *σῃς· εἰ δὲ καὶ δὲν ἐξεύρῃς, γράψον αὐτὸν καὶ βάσταζε καὶ τὴν κά-τωθεν χαρακτῆρα, εἶτα πίασε ἐλαιόλαδον καὶ ἄγωμεν εἰς τὴν πρύμνην ἢ <τὴν> πρώραν τοῦ πλοίου καὶ χύσῃς εἰς τὴν θάλασσαν ζ' σταλαγματίες καὶ εἰπὲ ταῦτα καὶ κάμῃς σημεῖον σταυροῦ ὑγρὸν μετὰ Χριστοῦ ἔλεγον σιώπασον, φήμισον ὁ Κύριος κτλ.*
10 *Ἕτερον· διάβασον καὶ κεφάλαιον 68 ψαλμόν «Σῶσόν με, ὦ Θεός μου, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου στ. μ. κ. λ. στ. μ. μ. τ. φ. β. θῦ ἀμὴν, ἀμήν».*

Astrologicae praxis canon.

Hic tractatus, astrologicae praxis canon, qui in multis codicibus Graecis a saec. XII usque ad saec. XIX invenitur, quinque capitula continet: 1) definitionem astrologicam membrorum corporis, 2) zonas et dies planetarum, 3) geniturae hominis definitionem mathematicam per numeros mensium (1), 4) physiognomicum secundum planetas et 5) zodiologium

F. 61. *Ἅπαντα τὰ ἀπὸ τῆς γενέσεως τοῦ ἀνθρώπου μελλό-μενα καὶ τυχόντα εὑρεθέντα ἀπὸ σοφῶν καὶ λογίων ἀνδρῶν Λ ἰ-*
15 *γ υ π τ ί ω ν εἰς ἔσ τον μῆναν καὶ ζῴδιον.*

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1 *ἐχοι* 3 *κλίδονα* *διαβάζοις* 3-4 *ετούτονάν* 4 *σιόν* 4-5 *διαβάζις* 5 *οιξεύρις* 7 *πρίμιν* *πλίου* *χοίσι* 8 *σταλαματοιές* 9 *μιτα* 10 *ψαλμός* 11 *ησίλθοσαν* 13 *τοις γαινέσεος* 13-14 *μελόμενα* 14 *τοιχόντα ευριθεντα* 14-15 *εγίπτοιον* 15 *μίναν*

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1 Martii numerus— 13, angelus *Σεραφήλ*, daemon *Ἀναβαδίζων*.— Aprilis— 14, a. *Ἀνιέλ*, d. *Ῥαβαρήν*.—Maii —15, a. *Ἀρσιέλ*, d. *Ἐσηχάφ*.— Iunii — 16, a. *Φελεκηήλ*, d. *Ἀρζαβιέλ*.—Iulii — 17, a. *Βαρβατιέλ*, d. *Ἀσπατζιήλ*.—Augusti—18, a. *Κροβιήλ*, d. *Ταροπισᾶκ*.—Septembris—19, a. *Κινοκτήλ*, d. *Λαμφιραμρῆτ*. Octobris— 20, a. *Προτηήλ*, d. *Δομηθηέλ*.— Novembris — 21, a. *Ἰροηέλ*, d. *Βερζεβουήλ*.—Decembris— 22, a. *Ῥιστοήλ*, d. *Ῥεανήβ*.— Ianuarii— 23, a. *Ναριεχθισαήλ*, d. *Λελαφιρόθ*. —Februarii — 24, a. *Νατακητηήλ*, d. *Σεμεήλ*. — Nomina angelorum et daemonum etiam in cod. 4, f. 77 sqq. leguntur. Cf. quoque quae edidit Heeg *Cat. astr.* VIII, 2, p. 149 ss.

likewise it has first papers written with these names: Marana Sarba "he who eats my bread has lifted up his heel against me."

F. 58. In a storm at sea, read this psalm, chapter 64: "Praise is due to you, O God, in Zion," read it; but if you do not know it, write it down and keep it, along with the character below; then take olive oil and go to the stern or the prow of the ship and pour seven drops into the sea and say these things and make the sign of the cross wet — with Christ they said: "Be silent, be proclaimed, the Lord," etc. Another: also read chapter 68, the psalm "Save me, O God, for the waters have come up to my soul," etc. Amen, amen.

Astrologicae praxis canon.

This treatise, the canon of astrological practice, which is found in many Greek codices from the 12th century up to the 15th century, contains five chapters: 1) the astrological definition of the members of the body, 2) the twenties and days of the planets, 3) the mathematical definition of a person's nativity by the numbers of the months (1), 4) physiognomy according to the planets, and 5) a zodiacal treatise.

F. 61. All things destined and found to occur from the birth of a person, discovered by wise and learned men of Egypt, for each month and zodiac sign.

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1 has 3 kleidona you read 3-4 of this one if 4 sion pliou
4-5 you were reading 5 oixouris 7 primin choi.
si 8 stalamataies 9 after 10 psalm 11 they descended
13 the gaineses 13-14 members 14 elements wide
aunt 14-15 Egypt 15 were

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1 March number 13, angel Στραφαήλ, daemon Ἀναβαδίζων, April 14, A. 'Ανιέλ, d. Ραβαρήν. May 15, a. Αρσιέλ, d. Εσηχάφ June — 16, a. Φελεκηήλ, d. "Αρζαβιέλ.—July — 17, a. Βαρβατιέλ, d. Ασπατζιήλ. August 18, a. Κροβιήλ, d. Ταροπισᾶκ.—September - 19, a. Κινοκήλ, d. Λαμφιραμρῆτ. October 20, a. Προτηήλ, d. Δομη θηέλ. — November — 21, a. Ιροηέλ, d. Βερζεβουήλ. - December 22, a. Ριστοήλ, d. Ρεανήβ.- January 23, a. Ναριεχθισαήλ, d. Λελαφιρόθ. February – 24, a. Νατακητηήλ, d. Σεμεήλ. The names of angels and demons are also found in cod. 4, f. 77 sqq. Cf. also what was edited by Heeg Cat. astr. VIII, 2, p. 149 ss.

Ἐὰν ὁ ἄνθρωπος γεννᾶται ὁμοίως καὶ ἡ γυνή, ἐρχώμεθα πρῶτον <πρὸς τοὺς ἀστρολόγους>, καὶ λέγουσιν πῶς τὰ ιβ' ζῴδια ὁρίζουσι τὸν ἄνθρωπον ἔστοντας καὶ κάθε ζῴδιον κυριεύει δύο ἥμισυ ἡμέρας, ὡς λέγουσι οἱ Αἰγύπτιοι, ἢ κάθε μῆναν λοιπόν, ὅλα τὰ ζῴδια ὁρίζουσιν τὸν ἄνθρωπον, καὶ κάθε ἕνα ὁρίζει ἕνα ἐκ τοῦ μέλους τοῦ ἀνθρώπου, καὶ λέγουσιν ὅτι τὸ πρῶτον ὁποῦ εἶναι ἡ κεφαλὴ ὁρίζει ὁ λεγόμενος Κριός, τοὺς ὤμους ὁ Δίδυμος, τὰς χεῖρας ὁ Ταῦρος, τοὺς ἁρμοὺς ὁ Καρκίνος, τὴν καρδίαν ὁ Λέων, τὰ πλευρὰ ἡ Παρθένος, τὰ δήμια ὁ Ζυγός, τὰ ἔντερα ὁ Σκορπίος, τὰ μηρία ὁ Τοξότης, τὰ γόνατα ὁ Αἰγόκερος, τὰς ἀντζες ὁ Ὑδροχόος, τὰ τέλη τοῦ ἀνθρώπου ὁ Ἰχθύς· ἡμεῖς δὲ <οὐχ>, οὕτως ἄλλα ὡς ὁ κτίστης καὶ δημιουργός.

Εἶναι δὲ καὶ πλανῆτες ἑπτά [f. 61v], τοιοῦτοι ἀστέρες <κρατοῦσι> ἢ ζώνες <ἢ> τοὺς ἑπτὰ οὐρανούς, καὶ ἰδὲ καὶ αὐτῶν τὰ ὀνόματα καὶ σημεῖα ταῦτα· α' ζώνη Κρόνος σαββάτου <β'> ζώνη Ζεὺς τετράδη <γ'> ζώνη ὁ Ἄρης τρίτη· <δ' ζώνη> Ἀφροδίτη παρασκευή· <ε'> ζώνη Ἑρμῆς πέμπτη· <ς' ζώνη> ὁ Ἥλιος κυριακή· <ζ'> ζώνη ἡ Σελήνη δευτέρα· καὶ γίνωσκε ὅτι εἶναι ἑπτά, κατοικοῦσι μέσα εἰς τὰ ιβ' ζῴδια καὶ ἐνεργοῦσι ἐπὶ καλοῦ καὶ κακοῦ καὶ ἐπὶ ἀγαθοῦ καὶ πονηροῦ τοῦ ἀνθρώπου καὶ τῆς γῆς καὶ τοῦ ἀέρος καὶ τοῦ πυρὸς καὶ τοῦ ὕδατος καὶ καθεξῆς ὁμοίως·

Εἰ βουλῇς λοιπὸν εὕρῃς τὴν τύχην σου καὶ νὰ μὴν ἐξεύρῃς τὸν μῆνα καὶ εἰς τὰς πόσας ἡμέρας αὐτοῦ ἐγεννήθης, ποίησον οὕτως· πρῶτον γράψε τὰ ὀνόματα τοῦ πατρός σου καὶ τῆς μητρός σου καὶ τὸ ἐδικόν σου ἢ ἐκείνου ποῦ θέλῃς νὰ εἰδῇς καὶ τότε μέτρα ψηφία τῶν γραμμάτων νὰ εἰδῇς πόσα ψηφία γένωνται τῶν τριῶν τούτων καὶ ἂν γένουν ι',ια',ιβ',ιγ' καὶ ἂν εὕγουν τὰ ψηφία ιγ',ἔχει ζῴδιον α' ἤγουν τὸν Κριόν· εἰ δὲ καὶ γένουν ιδ' [f.62],ἔχει ζῴδιον β' ἤγουν τὸν Ταῦρον. καὶ ἂν ἔχῃ ιε', ἔχει τὸ ζῴδιον γ' ἤγουν Δίδυμον. καὶ ἂν ἔχῃ ις', ἔχει δ' τὸ ζῴδιον ἤγουν Καρκίνον· καὶ ἂν γέ-

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1 ἐὰν] οιν γοινάτε γινί ερχόμεθα 3 κυριέβοι ἡμισι 4 καθοι 5 οριζοι 6 μέλου πρότο 7 κιφαλί 9 πλεβρά δίμια, i. e. πυγαί 11 οίμις 12 ὡς] ους κτοίστις 13 ηνε πλανίτοις επτά τοιουτους 14 τους ούρανο ς αυτόν 15 σιμια ταῦτα ούτα πι 16 αφροδιτοις 17 παρασκιβοί ζεύτοι 18 ὁιπτα 20 πονιρου ἀνθρώπου post γῆς cod. 22 βούλοις ευρις τοίχοι οιξεύρις 23 τὰ εγαινίθοις 24 γράψαι 25 εδικόν εκίνου οιδίς 26 γένοντε 27 τούτο γαίνον έβγον εχο 28 έχοι 30 Καρκίνον] αριανόν

When a man is born and likewise a woman, let us first go <to the astrologers>, and they say how the 12 signs of the zodiac govern the human being, with each sign ruling two and a half days, as the Egyptians say, or each month accordingly, all 5 the signs govern the human being, and each one governs one of the parts of the human body, and they say that the first, which is the head, is governed by the so-called Aries, the shoulders by Gemini, the hands by Taurus, the joints by Cancer, the heart by Leo, the sides by Virgo, the thighs by Libra, the intestines by Scorpio, 10 the upper legs by Sagittarius, the knees by Capricorn, the lower legs by Aquarius, the extremities of the human body by Pisces; but we <do not> follow this, but rather as the creator and maker.

There are also seven planets [f. 61], such stars <rule> or zones <> the seven heavens, and see also their names and signs as follows: 1st zone Saturn, Saturday; <2nd> zone Jupiter, Wednesday; <3rd> zone Mars, Tuesday; <4th zone> Venus, Friday; <5th> zone Mercury, Thursday; <6th zone> the Sun, Sunday; <7th> zone the Moon, Monday; and know that there are seven, they dwell within the 12 zodiac signs and act upon the good and the bad, upon the fortune and misfortune of man, of the earth, of the air, of fire, of water, and so on likewise.

If you wish then to find your fortune and you do not know the month and on what day of it you were born, do as follows: first write the names of your father and your mother and your own or of whomever you wish to know, and then count the numerical values of the letters to see how many values the sum of these three makes; and if they come to 10, 11, 12, 13; and if the values come to 13, he has the 1st sign, that is Aries; and if they come to 14 [f. 62], he has the 2nd sign, that is Taurus; and if he has 15, he has the 3rd sign, that is Gemini; and if he has 16, he has the 4th sign, that is Cancer; and if it be

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1 if an goinaten5 γινί we come 3 masters hemi- 4 dwel- horizons 6 μέλου and 7 kephali 9 pleura- twofold, i. e. go away 11 others 12 ὡς] ous ktistis 13 is planítois eptá toioútous 14 tous heaven him 15 simians these nothing 16 of Aphrodite 17 parashiboi teutoi 18 seven 20 poirot human post earth cod. 22 bulls eurus walls you are here 23 items praised 24 wri- yes 25 appropriate of them visions 26 were born 27 this gaínon came out have 28 has 30 of Cancer) Arian

νουν ιζ', ἔχει ζῴδιον ε' ἤγουν τὸν Λέοντα · καὶ ἂν ἔχῃ ιη', ἔχει τὸ ζῴδιον ς' ἤγουν τὴν Παρθένον · καὶ ἂν ἔχῃ ιθ', ἔχει τὸ ζῴδιον ζ' ἤγουν τὸν Ζυγόν· καὶ ἂν ἔχῃ κ', ἔχει τὸ ζῴδιον η' ἤγουν τὸν Σκορπίον· καὶ ἂν γένουν κα', ἔχει τὸ ζῴδιον θ' ἤγουν Τοξότην · καὶ ἂν
5 *γένουν κβ', ἔχει τὸ ζῴδιον ι' ἤγουν Αἰγόκερον · καὶ ἂν γένουν κγ', ἔχει τὸ ζῴδιον ια' ἤγουν τὸν Ὑδροχόον · καὶ ἂν ἔχῃ κδ', ἔχει τὸ ζῴδιον ιβ' ἤγουν τὸν Ἰχθύν · ἴσως δὲ πάλιν καὶ ἐξεύρῃς τὸν μῆνα καὶ εἰς πόσας τοῦ μηνὸς ἐγεννήθης, εὑρίσκῃς καὶ τὸ βασιλεῦον ζῴδιον καὶ ἄλλον μὴν ἐξετάσῃς.*

10 *Χρὴ γινώσκειν καὶ τοῦτο νὰ κιτάζῃς τὸν ἄνθρωπον, καὶ κατὰ τὴν θεωρίαν αὐτοῦ τοιαύτην καὶ πλανήτου φύσιν εἶναι ὁ γεννηθεὶς ἐν τῇ ὥρᾳ τοῦ καθενός, καὶ σημειώσει ὁ Κρόνος* (1) *· ἔχει καὶ γεννᾷ τοιούτους ἄνδρας · μελαγχρόους, σπανοπώγωνας,* [f.62v] *κοιλοφθάλμους, σκυθρωπούς, γοργούς, δακρυφυεῖς, ψευστάς,*
15 *ῥέμβους, καταφρονητάς, λάθρα πονηρούς, ὑποκριτάς, εὐλαβοσχημάτους, μονάζοντας καὶ ἐκκλησιαστικούς, ἐν δὲ πᾶσι ἀγήτους.*

ὁ Ζεὺς τοὺς κάμει ἀξιωματικούς εὐμεγέθεις, εὐρυμετώπους, μεγαλοκεφάλους, ἀγαθούς, φίλων ἐλευθέρους, πρὸς πάντας συνδρομητάς.

20 *Ὁ Ἄρης δηλοῖ ἐμπόρους, μεγαλοφθάλμους, γοργούς, πονηματζαρικούς, θαρσεῖς, ἀκαταφρονητούς, πολεμιστάς ὑπονοητικούς, κακοπαθεῖς, φυσικούς, μοιχούς, πολυπότας καὶ μερικοὺς στρατιώτας καὶ δολοπλόκους τῇ θεωρίᾳ τοῦ σχήματος.*

Ὁ Ἥλιος δηλοῖ εὐειδεῖς καὶ ὡραιοφθάλμους, ἀγγελτικούς,

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1 *Λεον* 5 *εγύκαιρον* 7 *ηχθοίον οἰξεύρις* 8 *βασιλέβον* 9 *ἐξετάσις* 10 *χρια κιτάξοις* 11 *θαιορίαν τοιαύτον καὶ πλανίτοιν καὶ φοίσεος* 13 *σπανοπόγονος* 14 *κολοοφθαλμί δακριφν'*] Leg. *μακροφυεῖς ? μεγαλοφυεῖς* Matrit. 15 *ρεμπούς οιποκριτάς ευλαλοσχοιματούς* 16 *μονάζοντε* 16 Leg. *στυγνούς ?* 17 *κάμι ναξοιματικούς εὐμεγίθοις ευρομιτόπους* 18 *μιγάλοκιφάλους ἐλοιφθέρον* Leg. *φιλελευθέρους ?* 18-19 *σινδρομιτάς* 21 *θαρσίς πολοιμιστάς* 22 *μιχούς πολληνπότας μιρικούς* 23 *δουλουπλόκους θοιορία του σχοίματος* 24 *ευδίς αγγιλοιτοικους*

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(1) Quae sequuntur in codice Matritensi Pythagorae tribuuntur et in *Cat.* XI, 2, p. 124 ss. edita sunt.

number 17, it has the 5th sign, that is Leo; and if it has 18, it has the 6th sign, that is Virgo; and if it has 19, it has the 7th sign, that is Libra; and if it has 20, it has the 8th sign, that is Scorpio; and if it becomes 21, it has the 9th sign, that is Sagittarius; and if it becomes 22, it has the 10th sign, that is Capricorn; and if it becomes 23, it has the 11th sign, that is Aquarius; and if it has 24, it has the 12th sign, that is Pisces; and perhaps again you may find the month and on what day of the month you were born, and you find the ruling sign, and you need not inquire further.

One must also know this — to observe the person, and according to his appearance, such also is the nature of the planet under which he was born at the hour of each one, and Saturn (1) signifies and produces such men: dark-complexiδned, with sparse beards, deep-set eyes, gloomy, quick, prone to tears, liars, wanderers, contemptuous, secretly wicked, hypocrites, feigning piety, solitary and ecclesiastical, but in all things sluggish. Zeus makes them dignified, of good stature, broad-browed, large-headed, good, generous to friends, helpers to all.

20 Mars signifies merchants, large-eyed, swift, hardworking, bold, not to be despised, suspicious warriors, those who suffer hardship, men of natural disposition, adulterers, heavy drinkers, and some soldiers and schemers, according to the observation of the figure.

The Sun signifies those of fair appearance and beautiful eyes, angelic,

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1 Leon 5 timely 7 of the hated one you know 8 reigning
The examination 10 needs lookings 11 of the histories such
and of the planets and of nature 13 sparse-bearded 14 kolo
eye δακριφν] Read: μακροφυείς or μεγαλοφυείς Matrit.
15 rembous hypocrites, fair-spoken, well-formed 16 solitary
16 Read: gloomy ? 17 cami authoritative, of great stature
broad-foreheaded 18 large mullet eloiphteron Read: φιλε
leutherous 2 18-19 sindromitas 21 tharsis poloimistas
22 migous pollenpótas merikous 23 douloupla:
kous thotoria of the schema 24 eudis aggi-
loitoikous

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(1) What follows in the Matritensis codex is attributed to Pythagoras and has been edited in Cat. XI, 2, p. 124 ff.

ταχεῖς, ἀληθεῖς, ὀδοιπορικούς, τῇ ἡλικίᾳ τοῦ σώματος συμμέτρους.

Ἡ Ἀφροδίτη σημαίνει μακροφυεῖς, ἀξίας πλήρεις, μελαγχρόους, μικροφθάλμους, μεγαλοψύχους πλουσίους, ἐπιχαρεῖς, φιλουμένους, σημεῖον ἀφροδιστικὸν ἔχοντας ἐν τῷ στόματι ὥσπερ φούσκες.

Ὁ Ἑρμῆς δηλοῖ ἔχοντας ἐν τῇ ὄψει <ἢ> ὅλῳ τῷ σώματι [f. 63] *φακούς, εὐποκίστους καὶ ταχεῖς εἰς τὸ λέγειν καὶ εὐλάλους, ψευστάς, γραμματικοὺς καὶ βαυστάς, πολυδαίτας, τραπεζίτας καὶ νομικούς.*

Ἡ Σελήνη δηλοῖ λευκοχρόους, σκέλη ἔχοντας παχέα, πλατυώμους, χονδροὺς καὶ κοντούς, εὐοφθάλμους, ὁμιλητικοὺς εἰς γυναῖκας καὶ γοργοφθάλμους.

Sequitur zodiologium.

De septem herbis planetarum.

Capitula de septem herbis, quamvis cum codice Monac. 70 (*Catal.* VIII, 2, p. 154 sqq.) in precibus planetarum partim congruant, praeter frustula de Saturni et Solis herbis a Delatte ex cod. Harleiano 5596 Brit. Mus. publicata (v. *Anecd. Athen.* I, p. 444 sqq.) editoribus ignota sunt; quae cum vestigia antiquitatis conservant, ad archetypum restituendum magni sunt momenti.

Sine dubio pertinent et haec opuscula de septem herbis, ut alia huius modi, ad *Hermetica.*

Inter vocabula vulgaria quaedam latina ut *ὀφφίκια γερέβης* (cf. officia gerere) notanda sunt.

<Βοτάνη τοῦ Κρόνου>

Saturni herbae imago (cf. Tab. I, 1).

[F. 97v] *Τοῦτο λέγεται ἀσφόδελος, βότανον τοῦ Κρόνου εἶναι καὶ ἡ παιωνία, ἔχουσι καὶ μεγάλην ἐνέργειαν.* Sequuntur capitula iam edita a Delatte Cf. *Anecd. Athen.* I, p. 444 sq.

[F.98v]. *Ἄλλον. Εἰ δὲ βούλῃ <νὰ> ἀφανίσωνται ἐχθροί σου,*

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1 *παχοῖς αληθοῖς οδίπορικούς* *ηλοικία* *σίμμιτρους*
2 *αφροδίτοις σιμι* 2-3 *μελαχρόους* cod., *μελιχρόους* Matrit.
3 *μιγαλουψοίχους* *επιχαρίς* 3-4 *φολομένους* 4 *εχον στόματοι* 6 *όψοι* *όλον το σόματος* 7 *φάσκους*
7 *ταχούς* 8 *και βεοιστάς* Leg. *κυβευτάς?* *πολοιδίτας*
10 *παλοιά* cod : *παχέα* Matrit. 14 *λέγυτε* *ασφόδιλον* *βοτάνου*
15 *πεγονία* *μυγάλιν ένργηαν* 16 *ιδαι* *βολι* *εχθρον*

swift, truthful, given to traveling, proportionate in bodily stature. Venus signifies those who are tall in stature, full of dignity, dark-complexioned, small-eyed, magnanimous, wealthy, cheerful, beloved, bearing a venereal mark on the mouth like blisters.

Mercury indicates those who have freckles on their face or on the whole body, who are nimble and quick in speech and eloquent, liars, literate and stammerers, fond of feasting, bankers and lawyers.

The Moon indicates those who are fair-skinned, have thick legs, broad-shouldered, stout and short, with fine eyes, sociable with women and bright-eyed.

A zodiologium follows!

On the Seven Herbs of the Planets.

Chapters on seven herbs, although they partly agree with the codex Monac. 70 (Catal. VIII, 2, p. 154 sqq.) in the prayers of the planets, apart from the fragments on the herbs of Saturn and the Sun published by Delatte from cod. Harleiano 5596 Brit. Mus. (see Anecd. Athen. I, p. 444 sqq.) are unknown to editors; since these preserve traces of antiquity, they are of great importance for restoring the archetype.

Without doubt these small works on the seven herbs, like others of this kind, belong to the Hermetica.

Among the common words some Latin ones such as ὀφφίκια γερέβης (cf. officia gerere) are noteworthy.

<Herb of Saturn>

Image of the herb of Saturn (cf. Tab. 1, 1).

[F. 974] This is called asphodel, said to be the herb of Saturn, 15 and also peony; they have great power. The following chapters have already been published by Delatte. Cf. Anecd. Athen. I, p. 444 sq.

[F. 987]. Another. If you wish <to> make your enemies disappear,

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1 fat true oediporians age symmetrical
2 venus sims 2-3 dark-complexioned cod., honey-colored Matrit.
3 trebles charming 34 those being stripped 4 having mouths 6 sauces all of the body 7 speaking
7 swift 8 and revelers Leg. gamblers? little children
10 old cd : thick Matrit. 14 they call it asphodel herb
15 peony great power 16 idan bolt enemy

βάλε ἕνα κουκκὶ ἀπὸ τῆς βοτάνης εἰς κεφαλὴν ξερὰν σκύλου καὶ θές το εἰς τὸν οἶκον τὸν ἐδικόν σου.—Sequitur capitulum a Delatte editum ibidem.

Ἕτερον. Τὰ βυζία τῆς ἀφενδίλου καθάρισε, τζάκισε καὶ ψῆσε μετὰ ὄξους καὶ βάλε εἰς τὸ τηγάνι καὶ τὸ βάνε ἔτζι <εἰς> πύλας, ἰατρεύει καὶ εὐγάλει τὰ σπειρία ἀπὸ γαγέρνι ἢ κάθε κακόν, καὶ γεννήματα τῆς σαρκὸς πολλάκις χλωρὰ τὰ ψῆνε ὡς ἄνωθεν. — Sequuntur capitula edita ibidem.

[F. 99] *Ἑρμηνεία. Ὅταν βούλῃ εὐγάλειν τὸ βότανον ὁποῦ εἶναι τὸ πρόσφυτον ζῴδιον λέγε πρῶτον τὴν εὐχὴν <τοῦ> πλανήτου, ἔπειτα τοῦ ἀγγέλου τῆς ἡμέρας καὶ τῆς ὥρας ἐκείνης γονατιστὰ καὶ μετὰ εὐλαβείας μεγάλης* [f. 99v], *πρόμυτα νὰ προσέχῃς σε καὶ νὰ εἶσαι καθαρὸς ἀπὸ συνουσίαν ἢ ἀπὸ ῥεῦσιν καὶ νὰ λογαριάζῃς νὰ εἶναι ἡ Σελήνη εἰς τὸ μέτρον της διὰ νὰ κρούγουνται μὲ τὸ ζῴδιον τῆς βοτάνης, καὶ ἀνάσπασέ το καὶ βάλε το ἔξω εἰς τὰ ἄστρα ἑπτὰ βραδυὰς νὰ ἀστρονομίσῃς. Ἔχε ἕτοιμα καὶ τὰ θυμιάματα τοῦ καθενὸς κατὰ τὴν ἑρμηνείαν ὁποῦ ἔχει παρεμπρὸς εἰς τὸ χρῆσθαι, <καὶ> φύλαξέ το δι' ἀλήθειαν· εἶναι δὲ καὶ ἑπτὰ οὐρανοὶ ξξ τρίαν, καὶ στέκεται καὶ καθ' ἕκαστον ζῴδιον εἰς ἕναν οὐρανόν, διὰ τοῦτο ἔχει τὴν ὑγίαν.* Sequitur precatio iam edita, vide *Catal. Astrol.* VIII, 2, p. 172-173.

[F. 100]. *Ἔχουν οἱ ἄγγελοι, ὁποῦ ὁρκίζουν, καὶ τὰς ἡμέρας τῆς ὅλης ἑβδομάδος. Ὁρκίζω ἡμᾶς εἰς τὴν θείαν δύναμιν οἱ ἅγνοὶ ἄγγελοι τοῦ παντοκράτορος Θεοῦ ὁ δεῖνα καὶ ὁ δεῖνα (καὶ λέγεις τὰ ὀνόματα ὅλα τῆς ἡμέρας ἐκείνης ὁποῦ θέλῃς παρὰ Θεοῦ προσταχθέντα), καὶ κυριεύετε πρός τινα τῶν ἀνθρώπων ὑπουργίαν, προθυμίαν καὶ ἀοκνίαν ταχέως καὶ ἰσχυρῶς, ἵνα συνεργήσατε καθυποτάξαι τοὺς δαίμονας τῆς ὥρας ταύτης τὸν ὁ δεῖνα καὶ τὸν ὁ δεῖνα (καὶ λέγεις καὶ αὐτῶν τὰ ὀνόματα) ὅσοι ἔχουν εἰς τὴν ἡμέραν καὶ εἰς τὴν ὥραν, ἵνα μὴ παρεμποδίσουν εἰς τὴν δου-*

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1 *ένα* *κυφαλυν* *ξέρον* *θέτε* 2 *υίκον* *τό εδικό* 4 *τζάκυσε* 5 *ψύσε* *τιγάνι* *to* post *και* 6 *οιτρέβυ* *ευγάλε* *σπύρια* *γαγέρνι*, i.e. *γάγγραιναν* 7 *γένοιμα* *ψύνε* 9 *βωλύν εύγαλεν* 10 *τό*] *ο* *λεγετε* *τήν*] *τοι* 11 *οικύνος* 13 *προσεύχευσε* *ύσε* *σινοσίαν* *ω* 15 *κρούγουντε* *βοτάνου* 16 *έξου* *βραδιές* *αστρονομύσι* *έχυ* *ετυμα* 17 *έχυ* 18 *παρεπρος* *χρίσε* *φιλαξέ* 19 *ξξ τρίαν*] an *τξ' μοῖραι, γ' δεκανοί*? 20 *οιγυαν* 22 *τον* *άγγελον* *ορίζον* 23 *ορκύζο* 25 *οικύνες* 26 *προσταχθέντες* *κυριέβυτε* *τινον* *υποργίαν* *προθοίμυ* *αοκνία* *σινεργύσετε* 28 *καθοιποτάξε τυς* 29 *εἰς*] *οις*

Place one seed of the herb on the dry head of a dog and put it in your own house.—Seguitur capitulum a Delatte editum ibidem.

Another. Clean the berries of the wall lizard, crush them and roast with vinegar and put in the pan and place it thus <at> gates; it heals and removes the tumors from gangrene or any evil, and the growths of the flesh, often roast them green as above. Sequuntur capitula edita ibidem.

[F. 99] Explanation. When you wish to gather the herb to which the assigned zodiac sign belongs, first recite the prayer of the planet, then of the angel of that day and hour on bended knees and with great reverence (f. 99r), taking care to be watchful and to be pure from intercourse or from emission, and take care that the Moon is at its proper degree so that it corresponds with the zodiac sign of the herb, and pull it up and place it outside under the stars for seven evenings to observe astronomically. Have ready also the incenses for each one according to the explanation that is given before in the usage, <and> keep it in truth; and there are also seven heavens of three each, and each zodiac sign stands in one heaven, for this reason it has its virtue. Sequitur precatio iam edita, vide Catal. Astrol. VIII, 2, p. 172-173.

[F. 100]. The angels who administer oaths also govern the days of the entire week.I adjure you by the divine power, the pure angels of God the Almighty, so-and-so and so-and-so (and you say all the names of that day which you desire, commanded by God), and you who have dominion over a certain human service, with willingness and diligence, swiftly and mightily, so that you may work together to subdue the demons of this hour, so-and-so and so-and-so (and you say their names as well), all those who hold power over the day and the hour, so that they may not hinder the ser-

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1 one dry head put 2 the own
4 smashed 5 blow pan the post and 6 atrebi take out
grains gagerni, i.e. gangrene * may I become cooling
He pulled out the bull 10 to] o you say the indeed
11 oikynos 13 prayed rain gathering / assembly
15 striking of the herb 16 out of evenings
they practice astronomy I have true/genuine 17 have 18 aside anoint
filaxe 19 xx trian] an tx' mirai, 3' decanoi ? 20 they knew 22 of the
angel horizon 23 I adjure 25 households 26 commanded
those who lord it over of what kind service/ministry of the preface diligence
collaborations 28 as someone who has arranged 29 among them

λείαν ἀντικατεργαζόμενοι, ποίησε διὰ νὰ εἶναι δόκιμον καὶ ἀληθινὸν εἰς δόξαν τοῦ παντοδυνάμου Θεοῦ ἰσχυροῦ καὶ φοβεροῦ, ὅτι αὐτῷ πρέπει ἑνὶ τιμὴ καὶ δόξα εἰς αἰῶνας. ἀμήν.

<Βοτάνη τοῦ Ἑρμοῦ>

Mercurii herbae imago. (cf. Tab. I, 6).

[F. 101] *Τοῦ Ἑρμοῦ ἡ βοτάνη λέγεται πενταδάκτυλον. Ἔπαρον αὐτὸ ἐν τῇ ἰδίᾳ ὥρᾳ ὁποῦ κυριεύει <ὁ Ἑρμῆς> τῇ ἡμέρᾳ τετράδῃ μετὰ τῆς προσευχῆς αὐτοῦ καὶ θήσῃς αὐτοῦ μετὰ δέρμα ἀλόγου τὴν ῥίζαν νὰ σταθῇ τρεῖς νύκτας νὰ ἀστρονομίσῃς, ὥσπερ ὄπισθεν γέγραπται· ἔπειτα* [f.101v] *μετὰ δέρμα ἀλόγου καὶ βασταζόμενος τὴν ῥίζαν φέρνε, μενίματα συνοικέσια ἀπὸ μεγάλων ἀνθρώπων καὶ γυναικῶν, ἀπὸ βασιλέων καὶ βασιλίδων καλὰ στήσεται, καὶ δωρήματα καὶ εὐεργετήματα χάριν τούτου διατάξατο. Τὰ δὲ ἄνθιά του θῆσον μετὰ ἐλαίου καὶ τὰς ὄψεις ἀλειφόμενα πᾶν ἔργον ὁποῦ νὰ ἐπιχειρισθῇς κατευοδοῦται. τὰ δὲ σπέρματα αὐτοῦ κουκκία τρίαντα τεθέντα εἰς ἡμέρας δώδεκα μετὰ ὕδατος ἐπιληψίαν τε καὶ μανίαν ἰᾶται, ἡ δὲ ῥίζα ἐσθιομένη μετὰ οἴνου ἢ ὄξους καὶ εὐγλωττίαν κατεργάζεται, τὸ δὲ χύλωμα τοῦ φύλλου μεμιγμένον μετὰ ἐλαίου καὶ ἀλειφόμενον τὴν λέπραν καὶ χείμετλον ἅτε καὶ ὅσα τὰ τοιαῦτα ἰᾶται.*

Ἄλλο. Ὁ λαβὼν ἀπὸ τοῦ σπόρου τῆς βοτάνης καὶ τυλίξας μὲ πανὶ λινὸν καὶ κρατῶν εἰς τὴν χεῖράν του εἶναι νικητὴς εἰς πᾶν εἶδος παιγνιδίου. Τὸν δὲ σπόρον αὐτοῦ τιθῇς εἰς δέρμα λύκου καὶ βαστάζῃς <καὶ δήσῃς> εἰς τὸν δεξιὸν βραχίονα καὶ κρίσιμα <ἃ> ποθήσῃς νικᾷς πάντοτε.

Ἄλλο. Ἔστι δὲ ἡ βοτάνη ἔξω εὐγαλμένη εἰς τὴν ὥραν τοῦ Ἑρμοῦ καὶ τύλιξον αὐτὴν [f. 102] *εἰς δέρμα γάτης μαύρας καὶ πιπέρεως κουκκία γ'.ε'. ζ'. καὶ βαστάζων εἰς τὸν βραχίονα γενή-*

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1 ἡνικατεργαζόμενι πύοισε 2 παντούδιναμου θεου υσχύρας καὶ φοβερου 3 ενος 5 τω ερμυ 6 κυριεβι 7 θεσις αὐτοῦ] αυτο 8 ρίζα post ῥίζαν secl και θεσετο σταθοι αστρονόμυσι 10 φερνι σινεκέσιον 11 γενεκόν 12 τουτο ανθοια 13 θέσον 14 κατεβουδούτε αυτυς κουκυα 15 δόδικα 16 οιτε δαι υ εστυομένι 16 υιύ οξυ 17 ευλοτίαν του δαι χυλύματος 18 αλυφόμενος χύμεθλαν 19 τυαφτα 20 τοῦ] το τίλεξον 21 λιανού 22 ο δαι σπόρος αυτός τιθοι 23 βαστόντας οις τον δε οις το 24 νικα 25 εξου 26 αυτον γάτας μαύροις 27 πυπεράν γυνεσε

working against them thoroughly, make it so that it is proven and true to the glory of God Almighty, strong and fearsome, for to Him alone belong honor and glory unto the ages. Amen.

< Herb of Hermes >

Image of the herb of Mercury. (cf. Tab. 1, 6).

5 [F. 101] The herb of Mercury is called pentadactylon. Gather it in its proper hour when Mercury rules, on Wednesday, with its prayer, and place its root wrapped in horse hide to stand for three nights so that you may observe the stars, as is written below; then [f. 101v] carry the root wrapped in horse hide, and it will bring about reconciliations and domestic unions with great men and women, with kings and queens, and it will establish good relations, and gifts and benefits are ordained through it. Place its flowers in oil and anointing the eyes with it, every work you undertake will prosper; its seeds, thirty grains placed for twelve days in water, heal epilepsy and madness; the root eaten with wine or vinegar also produces eloquence; the juice of the leaf mixed with oil and applied heals leprosy, chilblains, and all such ailments.

20 ’Another. He who takes some of the seed of this herb and wraps it in linen cloth and holds it in his hand is victorious in every kind of game. Place its seed in wolf hide and carry it and bind it to the right arm, and in critical matters you will always win.

25 Another. The herb is to be gathered in the hour of Mercury, and wrap it [f. 102] in the hide of a black cat along with 3, 5, 7 grains of pepper, and carrying it on the arm one will become—

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1 when he was working with fire 2 of the all-powerful strong God and fearful 3 of one 5 in the desert 6 the Lord 7 his position himself 8 root pust root sec) and he set to stand as astronomers

10 dowry cohabitation 11 general 12 this flowers

13 set 11 having come down autos kouk a

15 twelve 16 neither dai n estyoméni 16 uió oxu

17 sylotia of the dai impediment 18 alyfomenos

chýmethlan 19 tuafta 20 tou] to tilexon

21 lianou 22 o dai sporos autos tithoi 23 bas

tontas eis ton de ois to 24 nika 25 from which 26 auton

gatas mavrous 27 pyperán became

ση ἀφανὴς ἀπὸ τὸν γυρεύοντά σε ἄνθρωπον καὶ ὁποῦ πάγης εἰς πόλεμον εἶσαι ἄφοβος πανταχοῦ. Τὴν τετάρτην ἡμέραν κυριεύει αὐτὸς ὁ Ἑρμῆς εἰς τὴν α' ὥραν καὶ β' καὶ η' καὶ θ' καὶ ιε' καὶ κβ', ἔστιν ὠφέλιμος ἐν πάσῃ ὁδῷ καὶ <εἰς> σοφίαν καὶ ἐπιστήμην
5 *καὶ μεταλλαγὴν <καὶ> εἰς <τὸ> φλέβα τῆς γῆς ἀνοῖξαι· εἰ δὲ εἰς τοῦτο ἄστρον μνηστευθήσεται τὸν ἀλλότριον <γάμον ἕξει>. Ὠφελεῖ δὲ καὶ εἰς τὸ πιάσαι δι' ἃ μέλει ἀνδρὸς ἀφέντου καὶ εἰς κινδύνους θαλάσσης καὶ εἰς ὑποτάξαι πνεύματα μέσα εἰς κύκλον καὶ εἰς κίνησιν ἐπὶ ταξιδίου.*
10 *Ἐδῶ εἶναι καὶ προσευχὴ αὐτοῦ.* Sequitur precatio, vide *Catal. astr.* VIII, 2, p. 156-157.

<*Βοτάνη τοῦ Διός.*>

Iovis herbae imago (cf. Tab. I, 2).

[F. 103] *Τοῦτο λέγεται χρυσάκανθος καὶ λέγεται δὲ ἀλχαράνιος αὐτὸ βότανον* [f. 103v]. *Ἔπαρον αὐτὸ ὅταν κυριεύῃ ὁ Ζεὺς ἡμέρᾳ πέμπτῃ ἐν ὥρᾳ α' μετὰ τῆς προσευχῆς αὐτοῦ καὶ τὴν*
15 *ῥίζαν τύλιξον μὲ δέρμα λύκου ἢ καὶ μὲ δέρμα τράγου καὶ ἀστρονόμισον αὐτὸ τρεῖς νύκτας καὶ ἀντάμωσον αὐτὰ ὀλίγον ἀπὸ ῥίζαν <μὲ> δέρμα <...> καὶ παιωνίαν καὶ βάστα εἰς τὸν βραχιόνά σου νὰ εἶσαι εἰς τὸ κριτήριον ἀνίκητος.*

Ἄλλο. Ἀπὸ τὴν ῥίζαν τύλιξον μὲ δέρμα βοὸς καὶ μὲ ὀλίγον
20 *μαλαθρίου ῥίζαν καὶ βάλε εἰς πλοῖον ὁποῦ νὰ ἀρμενίζῃ, καὶ νὰ σφαλῇ καὶ οὐκ ἀναρμενίσῃ καὶ ἀναποδιασθῇ, καὶ ἀπὸ τὰ ἄνθια αὐτοῦ βάλε εἰς δέρμα < ... > καὶ δῆσον εἰς τὸ κατάρτι καὶ εὐθὺς τὴν ὁδὸν ἐκτελέσεις.*

Ἄλλο. Λάβε τὴν βοτάνην ἀκέραιον καὶ βάλε αὐτὴν μέσα εἰς
25 *ῥάκον καινούργιον καὶ δῆσον εἰς δεξιόν σου μερὶν καὶ ἡ δουλεία <καὶ> ἁπλώσεις κατευοδοῦνται. Τὴν ῥίζαν αὐτῆς σμῖξον μετὰ χελιδονίου, τρίψον καὶ ἀνάδησον καὶ βάλε μετὰ ὕδατος νύκτας τρεῖς εἰς τὸν ἀέρα καὶ τῷ ἄλειφε τοὺς ὀφθαλμούς, καὶ ποτὲ οὐ*

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1 *γερεβοντά* 2 *πόλυμον οισε κυρυέβυ* 4 *σοφύα μέταλαγυ* 5 *εἰ] εναν* 6 *το γάμον ἕξει* suppl. 7 *ανδρου αφέντος* 8 *κινδίνης* 10 *προσευχύν* 12 *χρισακαθος* 14 *πέμπτυ* 16 *αυτύν* Post *νύκτας — οι και μέ δέρμα τράγου* transposui 17 *ριζα δέρμα* scil. *λύκου ἢ τράγου πυγουνίαν* 20 *αρμενίζι* 21 *σφάλι αναρμενίσι αναποποδιαστύ ἄνθοια* 22 *δαίσον* 23 *εκτελέσε* 24 *ακέρεαν* 25 *δαισου δαιξοιόν* 26 *κατεβουδουτε* 27 *χαιλοιδοννίου* 28 *αλεφε*

you will be invisible to the man who seeks you, and wherever you go into battle you will be fearless everywhere. On the fourth day Hermes himself rules at the 1st hour and the 2nd and the 8th and the 9th and the 15th and the 22nd; he is beneficial on every journey and for wisdom and knowledge and change and for opening the vein of the earth; but if one is betrothed under this star, he will have another's marriage. It is also beneficial for drinking on account of matters concerning a man who has been abandoned, and for dangers at sea, and for subduing spirits within a circle, and for movement on a journey.

Here is also his prayer. Sequitur precatio, vide Catal. astr. VIII, 2, p. 156-157.

<Herb of Zeus.>

the image of a grass field (cf. Tab. I, 2).

[F. 103] This is called chrysakanthos and the herb is also called alcharanios [l. 1035]. Gather it when Zeus rules on the fifth day at the 1st hour, together with his prayer, and wrap the root in wolf skin or also in goat skin, and expose it to the stars for three nights, and mix into it a little of the root with skin <...> and peony, and wear it on your arm to be invincible in court.

Another. Wrap the root in ox hide and with a little root of malathri and place it on a ship that is sailing, so that it will be becalmed and unable to sail and be turned back; and from its flowers place in a skin < > and tie to the mast and you will immediately complete the journey.

Another. Take the herb whole and place it inside a new cloth and bind it on your right side, and the work <and> the endeavors will prosper. Mix its root with celandine, grind and bind it and place it with water for three nights in the open air and with it anoint the eyes, and never

1 gerebonta 2 polymon oisi kyneba A wisdom metalagy 5 εἰ] enan 6 to will have a marriage suppl. 7 androu afentos 8 kindinis 10 of prayers 12 chrisakathos 14 pemptu 16 autynn17 Post night - the and with goatskin transposui root skin scil. of a wolf or goat Pigeonian 20 Armenian 21 error get ready inevitable flower 22 give 23 execute 24 were coming up 25 wild give 26 coming down 27 of Chailoidounios 28 alpha

μὴ τυφλανθοῦν καὶ ἐάσεις τοῦτο βλέπειν, ὥστε θαυμάσεις.

[F. 104] *Ἄλλο. Ἔπαρον τὰ φύλλα, ξέρανον, τρίψον καὶ μετὰ ἁγιάσματος δὸς πιεῖν εἰς πόνον κοιλίας μετὰ οἴνου καὶ μετὰ τοῦ ἄσπρου τοῦ αὐγοῦ καὶ ἰαθήσεται. Τὸ δέρμα τῆς βοτάνης ἐστὶν*
5 *ὠφέλιμον εἰς νεφρόν, διὰ στασίματα καὶ παραλύματα πότισον μετὰ ὕδατος καὶ ἀριστολοχίας. Τὸ δὲ δέρμα αὐτῆς τύλιξον μὲ δέρμα ἰχθύος καὶ ῥίξον εἰς τὰ δίκτυα καὶ εὐγάλῃς ψάρια ὥστε θαυμάσεις. Εἰ δὲ βούλῃ πάντας τοὺς ἁλιεῖς ἀπρακτίσαι εἰς στάδια εἴκοσι πέντε, τὸ σπέρμα αὐτῆς τύλιξον μετὰ μόσχου καὶ μὲ μολύβι*
10 *<καὶ> ῥίψον ἐν τῇ θαλάσσῃ καὶ ἀπρακτῆς πάντας ἢ οὐ λάβῃς αὐτὸ ἐκ τούτων ἕν. Τῇ πέμπτῃ ἡμέρᾳ αὐτὸς ὁ Ζεὺς κυριεύει εἰς τὰς ὥρας α', ε', η', ιε', κβ', ὠφέλιμος εἰς τὸ ποιήσει, <νὰ> ἄνδρας δοξασθήσεται ἐνώπιον ἀνδρῶν τε καὶ γυναικῶν καὶ εἰς τὸ ἀφανίζονται μάγια καὶ εἰς κυνήγιον καὶ εἰς πᾶν πρᾶγμα, ἔτι δὲ καὶ εἰς*
15 *ἰατρίαν ἀνθρώπου.* Sequitur precatio, vide *Catal. astrol.* VIII, 2, p. 155.

<Βοτάνη τοῦ Ἡλίου.>

Solis herbae imago (cf. tab. I, 4).

[F. 105] *Τοῦ Ἡλίου ἡ βοτάνη λέγεται αὐγία.* Sequuntur capitula
20 a Delatte iam edita, vide *Anecd. Athen.* I, p. 444 sq.

[F.105v] *Τῷ δὲ φύλλῳ ἀλειφόμενος τὸ πρόσωπον αὐτοῦ ὑπὸ πάντων οὐκ ἀφεθήσεται, εἰς βασιλέα καὶ εἰς μεγιστάνους ἀγαπώμενος ἀναδεχθήσεται.*

Ἄλλο. Τὴν ῥίζαν τυλίξας εἰς δέρμα αὐτοῦ [f. 106] *μὲ λίβανον*
25 *ἀρσενικὸν καὶ ῥάψας εἰς τὸν δεξιὸν βραχίονα χρήματα καὶ χάριτας παρὰ βασιλέων καὶ μεγιστάνων ἀγαπώμενος καὶ φιλίας παρ' αὐτῶν καὶ διαθήκας οἰκονόμων <ἔχῃς>.*

Ἄλλο. Ἐν ταῖς χερσὶν αὐτοῦ πᾶν κεκρυμμένον φανερὸν γενήσεται αὐτὸ μὲ τὴν δύναμιν τοῦ Θεοῦ. Τῇ κυριακῇ ἡμέρᾳ κυ-
30 *ριεύει ὁ Ἥλιος ἐν ὥρᾳ α', η', ιε', κς', ποίει τὴν χρείαν σου (ἐν τῇ*

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1 post τυφλανθοῖν οι ἐξ ἀνθροπου πλυγαίς secl. 2 ξέρανον 7 ευγάλυς 8 βουλὶ του αλιής ος σταδια οίκοσι 10 ευυλάβοις 10-11 αυτο εκ τουτο 11 ἕν] ενου, scil. ψάρι 12 οφέλιμον πυησι 13 δοξαστίσετε 14 οτέ 15 ηατρία 20 αυτυ. α 21 φίλον 21-22 οιπο πάντον ου αφιθισετε 24 δέρμαν αυτοῦ scil. κάτας 25 χρίματας 26 μέγυστανους αγαπυμένος 27 διαθοικας 28 οστυς

so that it will not go blind, and you will let it see, so that you will marvel. [F. 104] Another. Take the leaves, dry them, grind them, and with holy water give to drink for abdominal pain with wine and with the white of an egg, and it shall be healed. The bark of the herb is useful for the kidney; for obstructions and paralyses, give to drink with water and aristolochia. And wrap its bark with the skin of a fish and cast it into the nets and you will catch fish so that you will marvel. If you wish to make all the fishermen unsuccessful within twenty-five stadia, wrap its seed with musk and with lead and cast it into the sea, and you will render all of them unsuccessful, or you will not take it from those one. On the fifth day Zeus himself rules over hours 1, 5, 8, 15, 22; it is useful for doing so, that men shall be glorified before men and women, and for the dispelling of magic, and for hunting, and for every matter, and also for the healing of a person. Sequitur precatio, vide Catal. astrol. VIII, 2, p. 155.

<Herb of the Sun.>

Image of the herb of the Sun (cf. tab. I, 4).

[F. 105] The herb of the Sun is called augia. Sequuntur capitula already edited by Delatte, see Anecd. Athen. I, p. 444 sq.

[F.1057] He who anoints his face with the leaf will not be forsaken by anyone, and will be received with love before kings and magnates.

Another. Wrapping the root in its skin [I. 106] with male frankincense and sewing it on the right arm, you shall have money and favor from kings and great men, being loved, and friendship from them, and dispositions of stewards.

Another. Everything hidden in his hands shall become manifest by the power of God. On Sunday the Sun rules in hour 1, 8, 15, 22; perform your task (on the

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1 after τυφλαυθοῖν οι ἐξ ἀνθροπου πλυγαίς sccl. 2 they knew
The εουγάλος 8 vol of the fisherman ος stadia twenty
10 patrons 10-11 this from this 11 &n] enon, scil. fish
12 beneficial thirst 13 glorify 14 that
15 fatherland 20 itself. α 21 friend 21-22 ὅτι
you all are welcome 24 skin of this scil. cat
25 money 26 magnates beloved 27 through
hairs 28 whoever

ζ' ὥρα μὴ ποίει), ἔστιν ἀγαθός, ἔστιν δὲ χρήσιμος ἐν αὐτῇ τῇ ἡμέρᾳ, ἵνα ποιήσῃς χάριν καὶ βαστάζῃς καὶ νὰ ζητήσῃς χάριν ἔκ τινος καὶ εἰς τὸ ἀνοῖξαι θησαυρὸν καὶ περὶ κρίσεως καὶ <εἰς τὸ> δῆσαι γλωσσαλγίαν καὶ ποιῆσαι ἐκδίκησιν καὶ ποιῆσαι φανερὰ πράγματα. θὲς τὴν προσευχὴν τοῦ Ἡλίου κλινόμενος τὸ γόνυ καὶ ὁρᾷς τὸ ὄνομα τῆς καρδίας εἶναι.... Sequitur precatio, vide *Catal. astrol.* VIII, 2, p. 156.

<*Βοτάνη τοῦ Ἄρεως.*>

Martis herbae imago (cf. tab. I, 3).

[F.107] Τοῦ Ἄρεως ἡ βοτάνη λεγομένη ἀκινάκης, τινὲς μὲν πλατυμάνδιλα, ἕτεροι ὀπένδασιν <ὄνομ ζουσιν>, τὰ ἄνθιά της εἶναι μαβέα. Λάβε τὴν βοτάνην ταύτην ἐν ἡμέρᾳ τῇ τρίτῃ [f. 107v] μετὰ τῆς προσευχῆς αὐτοῦ καὶ θῆσον αὐτὴν τρεῖς νύκτας ἔξω ἐν τοῖς ἄστροις. Ἔχει δὲ οὗτος ὁ βαστάζων ξύστιν αὐτῆς εἰς ἀλώπεκος δέρμα καὶ νὰ πηγαίνῃ εἰς πόλεμον, νικᾷ τοὺς πολεμοῦντας· ἔπαρε ἀπὸ τῆς ῥίζης κομμάτι μὲ δέρμα λαγοῦ καὶ εἰς αὐτὸ γράψον τὰ ὀνόματα τοῦ ἐχθροῦ σου καὶ εἰς αὐτὸ τυλίξας τὰς ῥίζας ταύτας δῆσον εἰς τὸν δεξιόν σου ἀγκῶνα καὶ τὸ ξίφος ἐπιλαβόμενος καὶ <ἂν> εἴδόν σε οἱ ἐχθροί, εἰς φυγὴν τραπήσονται καὶ οὐδεὶς σταθήσεται, ἀλλὰ μαρανθῇ. Λάβε ὀλίγον ἀπὸ τὴν βοτάνην (οἱ μὲν γ', ε') καὶ βάλε μέσα τοῦ ξίφους <καὶ> τῆς σαγίττας, καὶ ὅταν τοξεύσῃς ἐπιτήδειος καὶ ἄσφαλτος <εἶσαι>, ὁποῦ θέλεις.

Ἄλλο. Τυλίξας <αὐτὴν μὲ> τὴν βοτάνην Λέοντος καὶ ἀκανθίνην βοτάνην καὶ βάσταζε καὶ νὰ εἶσαι τιμώμενος παρὰ βασιλέως καὶ μεγιστάνου. Εἰ δὲ βούλῃ ἀπολέσαι λαὸν ἀντίδικον τῶν ἐπανιστάμενων ἐπίσε, πίασε τὴν βοτάνην χλωρὴν καὶ εὔγαλε τὸν ζωμὸν αὐτῆς καὶ σύναψε μετὰ βιτριουλάνου ῥωμάνου καὶ γράψε εἰς τὸ χαρτὶ λαγοῦ μεσάρου ἰδαλέου πεπηγμένου καὶ τὰ ὀνόματα τοῦ Ἄρεως καὶ τοῦ Κρόνου καὶ τοὺς ἐχθροὺς καὶ ὁποῦ [f. 108] ἐξεύ-

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1 πυήν χρίσιμος 3 θοισαυρός 5 φανερον θοιτε 5 προσσευχύ 5-6 του γόνε καὶ ὁρας το ὁνομα τυς καρδίας υνε 9 ακύκάκνος 9-10 πλατίμανδιλα 10 οπενδάσις μαβύα 11 λαβοιν τιν 12 θέσον τοῖς] τυς εξου 13 αυτιν σοστύν 15 λαοὺ 16 καὶ θαίσον 17 ἄγγοναν 19 ολιγο 20 ξίφου δοξεύσις 21 ασφάλιτος 22 τιυλοίσας 22-23 κινθοίνυς βοτανις 23 τιμυμένος βασιλέου 24 απολέσις τοὺς ἐπανισταμένους 26 σινάψας ρομανου 27 λαου μεσαρου ηδαλέου πεπιγμένου

7th hour, do not act), it is good, and it is useful on that very day, so that you may do a favor and carry and seek a favor from someone and for opening a treasure and concerning judgment and for binding a babbling tongue and performing revenge and doing manifest deeds. Place the prayer of the Sun while kneeling and you see the name of the heart to be.... Sequitur precatio, vide Catal. astrol. VIII, 2, p. 156.

<The Herb of Ares. >

An image of Mars grass (see tab. 1, 3).

[F.107] The herb of Ares called akinakes, some call it platymandila, others call it opendasis, its flowers are purple. Take this herb on the third day [1. 107] with its prayer and place it for three nights outside under the stars. He who carries a scraping of it in a fox's skin and goes into battle defeats those who fight against him; take a piece of the root with a hare's skin and on it write the names of your enemy, and wrapping these roots in it, bind it to your right elbow and, taking up your sword, and <if> your enemies see you, they will be turned to flight and none shall stand, but shall wither. Take a little of the herb (some say 3, 5) and place it inside the sword <and> the arrow, and when you shoot you will be skilled and sure <to hit> wherever you wish.

Another. Wrapping <it in the herb of Leo and the thorny herb, carry it and you shall be honored by king and noble. But if you wish to destroy a hostile people of those rising up against you, take the herb while green and extract its juice and mix it with Roman vitriol and write on hare-skin parchment the seal of a frozen lake and the names of Ares and Saturn and the enemies and wherever [f. 108] he dis-

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1 pyēn useful 3 treasury 5 manifest -go
5 prayer 5-6 of the lineage and you see the name of the heart
-covered 9 akykakos 9-10 broad handkerchief 10 overlay
mabyia 11 receiving tin 12 place to] her
-of 13 correct ones 15 people 16 and
17 āggonan 19 little/few 20 sword daisonndoxefsis 21 safe
22 tiuliosas 22-23 kimbōious botanis 23 being honored ba-
silage 24 losses those who rise up/revolt 26 having joined/connected
of Romanus 27 of the people mesarou ēdaleon pepigmenou

ρῃς μετὰ προσευχὰς αὐτοῦ μὲ αἵματα ἑπτάκις τὰ ὀνόματα τοῦ ἐχθροῦ σου. κρύψε τὸ χαρτὶ αὐτὸ ἐν τῇ ὁδῷ ἐν ἧ μέλλουσιν περάσειν οἱ ἀντίδικοι καὶ φύγε ἀπεκεῖ. Ἔχε καὶ ἀπὸ τὸν σπόρον τῆς βοτάνης τιλλόμενον εἰς τὸ χαρτὶ καὶ θαύμασε τὴν δύναμιν αὐτῆς · 5 αἵματι δύνασαι γράψαι · καὶ βάλε εἰς τὴν πόρταν τοῦ ἐχθροῦ σου. Τὴν τρίτην ἡμέραν κυριεύει αὐτὸς ὁ Ἄρης, εἰς τὰς ὥρας α', η', ιε', κβ', εἰς τὰς ς' ὥρας μή τι ἁπλώσῃς, ὅτι εἶναι κακαί, τὰς δὲ ἄλλας ὥρας ἐπιχειρίζου τὴν δουλείαν σου ὡς ἄνωθεν· ἔστιν ὠφελιμος ὁ Ἄρης τοῦ ποιῆσαι γραφήν, καὶ βάσταζέ το <νὰ> μὴ φοβᾶ- 10 σαι τιναν, καὶ ὃς βούλεται πολεμῆσαι μετὰ μάχαιραν καὶ ξύλον, ἐπιτήδειος εἰς πᾶσαν τολμήν. Sequitur precatio, vide *Catal. astrol.* VIII, 2, p. 155.

<Βοτάνη τῆς Σελήνης.>

Lunae herbae imago (cf. tab. I, 7).

15 [F. 109]. Τῆς Σελήνης ἡ βοτάνη λέγεται ἐλένιον καὶ παρὰ δὲ Ῥωμαίων λουναρία. Αὕτη εὑρίσκεται ἐν ὑψηλαῖς ἀκρωρείαις Προύσης καὶ Θρᾴκης. Ἔχει καὶ αὕτη ἐν τῇ αὐξήσει τῆς Σελήνης τὰ φύλλα καθ' ἡμέραν ποιοῦσα, ἐν δὲ τῇ ληγώσει καθ' ἡμέραν ἀποβασιλεύουσα, ἤγουν ῥίκτει τὰ φύλλα · τὰ ἄνθιά της εἶναι κίτρινα. 20 [f. 109v] Λάμβανε καὶ αὐτὴν εἰς ὥραν καὶ ἡμέραν ἐν ᾗ κυριευει <ἡ Σελήνη> μετὰ τῆς προσευχῆς τοῦ ἀγγέλου καὶ τοῦ πλανήτου, ὡς ἀρχῆθεν φαίνεται ἡ ἑρμηνεία. Ὁ λαβὼν τὸν καρπὸν αὐτῆς καὶ δῆσον εἰς δέρμα κυνὸς καὶ θῆσον εἰς τὸ ἐργαστήριον αὐτοῦ ὄρεξιν ἀνθρώπων καὶ πρᾶσιν ἄκραν ποιεῖ. Εἰς δὲ σεληνιαζόμενον ἄνθρω- 25 πον ἀπὸ τῆς πεντεκαιδεκάτης <τῆς Σελήνης> καὶ ὀμπρὸς ὁποῦ λέγεται λήγωσις δίδε καθ' ἡμέραν φύλλα τρία τῷ σεληνιαζομένῳ ἐκ τῆς βοτάνης καὶ εἰς τὸ τέλος καθήσεται νὰ τραβῇ καὶ νὰ καταπίνῃ. Τὴν δὲ ῥίζαν νὰ πίνῃ μετὰ οἴνου λευκοῦ καὶ ἀκράτου ἀπὸ τὴν αὔξησιν τῆς Σελήνης ἕως ἡμέρας τρίαντα ὁ σεληνιαζό-

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1 οιξεύρις 2 ἐν ῇ[εν 3 φύε 5 εμε εδι νασε 6 υς της όρες 9 το] του 10 μαχέρον ξίλον 15 ηλοινέα Leg. σελήνιον? (lunaria) 16 ρομέος λοναραία ακρορύοις 17 θράκυς οντος σιλύνις 18 πυον λοιγόσις 18-19 απουβασιλύσα 19 ἤγουν] υον 20 ενι 22 ο λαβοντα 23 έργαστερίου ορεύσιν 24 άκρον 25 δεκαπεντε οπρος 26 λίγοσι τῷ] τοῦ 27 τραβύ 28 πίνι

res after his prayers, write with blood seven times the names of your enemy, hide this paper in the road through which your adversaries are about to pass and flee from there. Also keep some of the seed of the herb plucked onto the paper and marvel at its power — you can write with blood; and place it at the door of your enemy. The third day is ruled by Mars himself, in hours 1, 3, 15, 22; in the 6 hours do nothing, for they are bad, but in the other hours undertake your work as above. Mars is useful for making a writing, and carry it so as not to fear anyone; and whoever wishes to fight with sword and staff, he is suited for every bold deed. Sequitur precatio, vide Catal. αç. trol. VIII, 2, p. 155.

<Herb of the Moon.>

Image of the herb of the Moon (cf. tab. I, 7).

15 [F. 109]. The herb of the Moon is called helenion and among the Romans lunaria. It is found on the high mountain peaks of Prusa and Thrace. It too, during the waxing of the Moon, produces its leaves day by day, and during the waning loses them day by day — that is, it sheds its leaves; its flowers are yellow. 20 [f. 109] Take it also at the hour and day in which the Moon rules, with the prayer of the angel and the planet, as the interpretation appears from the beginning. He who takes its fruit and binds it in the skin of a dog and places it in his workshop creates desire among people and excellent sales. For a person afflicted by the moon from the fifteenth day of the Moon onward, which is called the waning, give three leaves of the herb each day to the moon-afflicted person, and in the end he will sit and draw it in and swallow it. Let him drink the root with white and unmixed wine from the waxing of the Moon for thirty days, the moon-afflicted person

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1 oixeyris 2 in which en 3 phye 5 eme edi nase 6 as of the mountain 9 the] of the 10 macheron of a friend 15 Helinea Leg. moon wow (lunaria) 16 romethos logaria akroryois 17 of Thrace this silyeis 18 pron loigosis 18-19 apobasilysa 19 that is] yon 20 81 22 the one who received 23 workshop of the mountain 24 peak 25 fifteen s toward 26 to the few of the 27 travy 28 drink

μενος, <καὶ ἰᾶται>, καὶ <τὴν> ἱερὰν νόσον θεραπεύσῃ πινόμενος ἡμέρας ἑπτά.

Εἰς σπλῆνας. Τὴν γέμωσιν τῆς Σελήνης σπλήνας σκληρὰς ἰᾶται ὡς θερμάσιον ῥῖγος καὶ τριταῖον ἡ ῥίζα μετὰ οἴνου ἡμέρας τέσσαρες τῆς πρώτης <τῆς Σελήνης> πινομένη. Εἰς κοιλίαν ρεύοντα καὶ δυσεντερίαν ὁ καρπὸς αὐτῆς μετὰ μέλιτος πινόμενος ἡμέρας δέκα αὐτῆς αὐξήσεως ἰᾶται, πάλιν ὁ καρπὸς αὐτῆς [f. 110] *μὲ θηριακὴν καὶ οἶνον ἄκρατον μιγόμενος πᾶν πῦον τοῦ σώματος καὶ ἀλγηδόνας ἰᾶται. Τριφθεῖσα δὲ ἡ βοτάνη καὶ φαγηθεῖσα μετὰ μέλιτος ποδαλγίας ἰᾶται καὶ ῥευματικὰ ἰατρεύεται.*

Ἄλλο. Τῶν δὲ φύλλων ὁ χυλὸς ἀλειφόμενος τὴν κεφαλὴν καὶ τὸ μέτωπον καὶ πᾶσαν κεφαλαλγίαν καὶ σκοτοδαιμονίαν ἢ ἡμίκρανον καὶ πόνον ὀφθαλμῶν καὶ σκοτοτυφλίαν καὶ ἄλλο πᾶν ἰᾶται.

Ἄλλο. Ὁλόκληρον τὰ χείλη ἔχει σχισμένα αὐτὸς <ἐν> Ἡλίῳ καὶ Σελήνῃ εὑρισκόμενος καὶ περὶ γενέσεως ἀστροφανίσας γενόμενος

Ἄλλο. Γεύσονται ἀπὸ τοῦ χυλοῦ τῆς βοτάνης ὁλοκλήρου ὅταν εἶναι τὰ φύλλα στερισμένα εἰς τὰς ιε΄, καὶ θέλῃς ἰδεῖν ἐξαίσιον καὶ φρικτὸν θέαμα ἐρχόμενος προφητεύειν περὶ ὁσίων ἐρωτήσεων ἀληθῶς καὶ θαυμάσῃς μέχρι πρὶν τοῦ Ἡλίου ἀνατέλλοντος, καὶ τότε παυθήσεται ἡ χάρις τοῦ προφητικοῦ δωρήματος· καὶ τοῦτο δόκιμον καὶ ἀπαράβατόν ἐστιν.

Ἄλλο. Τῇ δευτέρᾳ κυριεύει ἡ Σελήνη ἐν ὥρᾳ πρώτῃ η΄, ις΄ καὶ κβ΄, ἐν δὲ τῇ ὥρᾳ γ΄ καὶ ι΄ ἐστὶν ἀγαθή [f.109v], *ἐστὶν δὲ καὶ αὐτὴ ἐπιτηδεία εἰς τὸ ποιῆσαι γραφὴν καὶ βαστάζειν <καὶ> τὸ ὑποτάξαι τοὺς ἐχθροὺς καὶ τὸ ῥίξαι λαὸν πρὸς αὐτοῦ καὶ εἰς πώλησιν καὶ ἀγόρασιν καὶ νὰ γερεύῃς ὀφφίκια καὶ <εἰς τὸ> δανείζεσθαι πράγματα. Ἔτι δὲ τῆς Σελήνης ἡ προσευχή ἐστιν αὕτη.* Sequitur precatio, vide *Catal. astrol.*, VIII, 2, p. 157.

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1 *οσιλιανιζόμενος* *τὴν* suppl. *θεραπέβυς* 4 *θερμάσιαν ῥίγον τιν ῥίζαν* 5 *τέσιρες πυκνόμενος* 6 *δισιντυρίαν τον καρπον* 7 *πυναμύνος* *αυτυ αύξυσιν* 8 *θοιριακύν πηνόμηνος παντα*] Leg. *πάντα πόνον*? 9 *φαγουθοί* 11 *τὰ δαι φύλα* *τυς κυφαλής* 12 *πας* 15 *έχον* 15-16 *ηλί και οι σιλίνι* 16 *περιγενέστο* 18 post *ὁλοκλήρου*] *ούσος* 19 *στορισμένα* 20 *προσφυτέβυν* *βροτίσιον* 21 *θαύμα* 23 *παράβατον* 24 *σιλι* 26 *επυτίδιος* 27 *ηποτάξιν* 28 *πούλισιν.* 29 *δανίζεστε*

-ment, <and heals>, and <the> sacred disease it cures when drunk for seven days.

For the spleen. The filling of the Moon heals hard spleens like a warming remedy; the root with wine drunk for four days from the first <of the Moon> heals rigors and tertian fever. For flux of the bowel and dysentery, its fruit drunk with honey for ten days during its waxing heals; again its fruit [l. 110] mixed with theriac and unmixed wine heals every affliction of the body and pains. The herb ground and eaten with honey heals gout and treats rheumatic conditions.

Another. The juice of the leaves applied to the head and the forehead heals every headache and dizziness or hemicrania and pain of the eyes and night-blindness and every other ailment.

Another. It has its lips wholly split, itself found under the Sun and Moon, and having appeared in the stars at the time of a birth, it came to pass.

Another. They shall taste of the juice of the whole herb when the leaves are stripped at the 15th, and if you wish to see an extraordinary and dreadful spectacle, coming to prophesy concerning holy questions truly, you shall marvel until before the rising of the Sun, and then the grace of the prophetic gift shall cease; and this is proven and inviolable.

Another. On the second day the Moon rules in the first hour 8, 16 and 22, and in hour 3 and 10 it is good [f.109], and it is also suitable for making a document and carrying <and> for subjugating enemies and for drawing the people to oneself and for selling and buying and for seeking offices and <for borrowing things. Furthermore, the prayer of the Moon is avín. Sequitur precatio, vide Catal. astrol., VIII, 2, p. 157.

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1 covering the suppl. therapevis 4 thermals rigontinrizan 5 tesires pyromanos 6 bisintyrian the carponn 7 pyenamos this increase 8 thoriacs penomenos pantanLeg. always pain 9 fagothoi 11 tø dai fylan 12 pas 15 ekhon 15-16 eli and the shillings ? of the headn16 perigenestonn20 prophytevynn24 sili 18 post whole] essence 19 sealed 21 wonder 23 violators protisionn26 euphytide 27 hypotaxins 28 sales. 29 you are being punished

<Βοτάνη τῆς Ἀφροδίτης>

Veneris herbae imago (cf. Tab. I, 5).

[F. 111] *Τῆς Ἀφροδίτης ἡ βοτάνη λέγεται σατύριον καὶ αὕτη οὕτως λέγεται καὶ ἀγοραβότανον, ἔχει δύο ῥίζας· ἡ μία εἶναι χλωρὰ καὶ ἡ ἄλλη μαραμένη ὡσὰν ψυγμένη.*

Αὐτὴν εὐγάλῃς ἐν τῇ ὥρᾳ <τῆς Ἀφροδίτης> μετὰ τῆς προσευχῆς αὐτῆς κατὰ τὴν τάξιν οὕτως· παραλαμβάνεται πρὸς χρόνον τοῦ ἐνιαυτοῦ [f. 111v] *πρωτοτινὸν ἷμερον· ἡ μὲν χλωρὰ ὀνοματιζομένη πρὸς τὸ βουλητὸν ἐν τῇ ὥρᾳ ἐν ᾗ κυριεύει <ἡ Ἀφροδίτη>. Ὅταν ἐν τῷ ἰδίῳ οἴκῳ ὁ Ἥλιος καὶ <ἡ> Σελήνη καθευρίσκηται εἰς τὸν Ταῦρον, κάμει ἀγάπην πολλὴν <πρὸς> ἄνδρας διὰ τὴν γυναῖκα καὶ γυναῖκας ὁμοίως διὰ τὸν ἄνδρα· τὴν δὲ ψυγμένην ὁμοίως νὰ ὀνοματίσῃς, ὅταν ὁ Ἥλιος καὶ ἡ Σελήνη εἶναι εἰς τὸν Ζυγόν, ἐν τῇ ὥρᾳ της ἐπιτηδεία εἴτε ἄνδρας εἴτε γυναῖκας νὰ ἔχωσιν μῖσος πολὺ καὶ οὐ μὴ κοιμηθήσωνται.*

Ἄλλο. Ὀρδινάζεται πάλιν ὁ ἀντίστραφος τοῖς βουλομένοις συνουσιάζειν μετὰ γυναικός. Ἔπαρε ἀπὸ τῆς χλωρᾶς ῥίζης οὐγγ(ίας) η′ καὶ μακρόν, πιπέρεως β′ καὶ ἀπὸ σησάμου λευκοῦ δ′, σταφίδων λεπτὰς ς′, τζεντζέβρου β′, τριβολίου καθαροῦ ις′ καὶ μέλιτος πεφριγμένου καλοῦ λίτρας δ′· ταῦτα ὅλα τρίψας ἐπιμελῶς καὶ μετὰ τοῦ μέλιτος βράσον <καὶ> ὑκάτω τιθῇς πρὸς δὲ τὰς χρείας εἰς τρία ἐξάγια καὶ θαυμάσεις εἰς τόδε ἱμάτιον ἐνδεδυμένος ὀλίγως μὲ πανῆς θερμῆς, πρὸς δὲ τὴν ψυγμένην κατασκευάζεται δὲ σκευασία εἰς τοὺς βουλομένους [f. 112] *παντελῶς μὴ συνουσιάζειν· λάβε τὴν ῥίζαν τῆς βοτάνης αὐτῆς ψυγμένης οὐγγ. η′ ἤγουν σπέρματος ε′ καὶ ζαφορᾶς γ′, ταῦτα ὅλα βρασμένα τρίψον, ἔπειτα βάλε ἐξάγια γ′· νηστικῷ δώσεις πινεῖν τῷ βουλομένῳ κολληθῆναι, καὶ οὐδ' ἂν θυμήσηται εἰς τὸ παντελῶς.*

Τὴν ἕκτην <ἡμέραν> κυριεύει ἡ Ἀφροδίτη καὶ ἔχει πρώτην

3 σατόριον, postea περιέχυ 4 οὕτως] Leg. ἄλλως ? 5 χλορι ψυμένι 7 παραλαβάνιτε 9 ου βουλιτ 12 γενέκαν 14 ἐπυδος οι 15 πολὺν 17 χλορις 18 σύγγυες πυπέρο 19 σταφίδαις λοιπτες τζιντζεβρόν = zingiber. τριβόλιον καθαρόν 20 μελυ πεφριγμένον καλόν 21 τις χρίας 22 εἰς τρία] οισθία εξαγυα ἐνδαιδιμ νοις 23 πανις θερμύς του ψυγμένου καιβάζοιτε 24 σκαιβασίαν τοὺς βουλουμένους 25 νγύτυς ψυμενης ουκυες 27 νιστυς του βουλομένον κολιθοίνε 28 παντελέσις 29 προτιόρα

<Herb of Venus>

The image of the grass of Venus (cf. Tab. 1, 5).

[F. 111] The herb of Venus is called satyrium and it is also called thus and agorabotanon; it has two roots: one is green and the other withered as if frozen.

You gather it at the hour <of Venus> with its prayer in order thus: it is taken for a period of the year [f. 111v] as a first desirable thing; the green one being named for the desired purpose at the hour in which <Venus> holds dominion. When the Sun and the Moon are found in their own house in Taurus, it produces great love <toward> men on account of a woman and likewise women on account of a man; the frozen one likewise you shall name, when the Sun and the Moon are in Libra, at the appropriate hour, so that either men or women may have great hatred and shall not sleep together.

Another. Again the opposite is prescribed for those who wish to have intercourse with a woman. Take from the green root 8 ounces and long pepper, 2 of pepper and 4 of white sesame, 6 thin raisins, 2 of ginger, 16 of clean water chestnut, and 4 pounds of good strained honey; grind all these carefully and boil with the honey and place below; for use, take three exagia and you will marvel, wearing this garment lightly with warm bread; for the cooled one, a preparation is made for those who wish [f. 112] to abstain entirely from intercourse: take the root of this same cooling herb, 8 oz., that is, 5 of seed and 3 of saffron; boil all these and grind them, then add 3 exagia; give it to the one who wishes to be restrained to drink on an empty stomach, and he will not think of it at all.

On the sixth day Venus holds sway and has the first

3 satirion, then περιέχε 4 οὕτως] Read ἄλλως? 5 χλορι fymeni η παραλαβάντε 9 ου βουλιτ 12 γενέχαν 14 epi give the 15 poly 17 χλορις 18 ούγγυες πυπέρο 19 other raisins τζιντζερόν = zingiber. tribolion pure 20 honey sealed good 21 the oil 22 in three] osthia exagaya blinders 23 panis thermos of the gone and put 24 skaibasia those who wish 25 liters psymenes sychnes 27 nistos of the one who wishes κολιθοίνε 28 pantelesis 29 protiera

ὥραν καὶ ὀγδόην ἀγαθὰς, <ἔτζι καὶ> ιε' καὶ κβ' · ὠφέλιμος δι' ἀγάπην γυναικὸς καὶ διὰ τὸ ἀγαπῆσαι ὁ ἀνὴρ τὴν γυναῖκα αὐτοῦ, ἐν τῇ ὥρᾳ πρώτῃ τῆς ἡμέρας ποίησον. Ἐὰν δὲ τῇ πρώτῃ ἀγαπηθῇ, οὐδέποτε ἐπιλανθάνεται εἰς τὸν ἑταῖρον · ἔστι δὲ ὁ παρὼν ἀστὴρ δι' ἀγάπην καὶ πόθον. — Sequitur precatio, vide *Catal. astrol.* VIII, 2, p. 156.

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1 *ογδοη* *οφέλιμος* 2 *γοινέκαν* 3 τῇ] τὴν τῇ] η
4 *το ἑτυριου* *ενστίν*

the hour and the eighth as good, <likewise also> the 15th and the 22nd; beneficial for the love of a woman and for the man to love his wife — perform it in the first hour of the day. For if one is loved in the first hour, he never forgets his companion; and the present star is for love and desire. Sequitur precatio, vide Catal. astrol, VIII, 2, p. 156.

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1 eighth beneficial 2 woman 3 the of the the 8th
4 of the year Augustine

EXCERPTA EX CODICE 4
(Bibl. Publ. Graec. 575)

F. 1v. *Περὶ νὰ κάμῃς ἐρώτημα.*

Ἔπαρον γκαλὶν καθαρὸν καὶ γέμισον δρόσον τῶν ἁγίων Θεοφανιῶν καὶ ἔπαρον δύο κερία βαπτισμένα καὶ κάπνισμα μαῦρον καὶ κολίανδρον, καὶ ὅταν θέλῃς νὰ τὸ ποιήσῃς νὰ εἶσαι καθαρὸς ἡμέρας γ' ἀπὸ παντὸς ῥύπου καὶ ὅταν θέλῃς νὰ τὸ κάμῃς τὴν ὥραν ἐκείνην νὰ κρατῇς μαχαίριν τῆς τέχνης νὰ κάμῃς τὸ κονδύλιν τῆς τέχνης νὰ γράψῃς τὸν ἄγγελον τῆς ὥρας καὶ τὸν δαίμονα τῆς ὥρας καὶ πρῶτον λέγε τὴν προσευχὴν τοῦ ἀστέρος τῆς ὥρας, ἔπειτα τὴν προσευχὴν τοῦ ἀγγέλου τῆς ὥρας καὶ τοῦ δαίμονος καὶ τότε ἀρχεύῃς τὴν τέχνην καὶ τὴν ὥραν ἐκείνην κάμε νὰ χῇς νερὸν χλιαρὸν μυριστικὸν νὰ λουθῇς καὶ νὰ φορήσῃς ῥοῦχα καθαρά, ἔπειτα βάλῃς μίαν ταύλα(ν) σπαστρικὴν καὶ πᾶν σπαστρικὸν καὶ βάλῃς τὸ γυαλὶ ἀπάνω μὲ τὸ νερὸν καὶ αὔθις τὰ κερία καὶ θυμιᾷς καὶ βάλῃς τὸ παιδὶν ἔμπροσθά σου καὶ λέγῃς εἰς τὸ αὐτίν του τὸ δεξιὸν τὰ κάτωθεν λόγια πολλάκις· «ἄγγελοι, ὥσπερ ἅγιοι ἄγγελοι, εἰς τὴν παρθενίαν σας καὶ εἰς τὴν ἁγιοσύνην σας καὶ εἰς τὸ ἅγιον φῶς, ὁποῦ σας δίδω, ὁρκίζω, καθορκίζω σας ἀπὸ τὴν μεριὰν τοῦ Θεοῦ τοῦ ζῶντος καὶ ἀπὸ τὴν μεριὰν τοῦ ἀφέντου σας, νά μοι εἰπῆτε τὴν πᾶσαν ἀλήθειαν διὰ ἐκεῖνον ὁποῦ νά σας ἐρωτήσω, νά μου τὸ δείξητε καὶ νὰ τὸ φέρητε.

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1 *ἀρότημαν* 2 *γκαλλίν* . *γέμησον δρόσος* 3 *καιρία βαπτησμένα κάπνησμα μαῦρο* 4 *κολιάντρο πίσης ἴσε ἡμέρες* 6 *μαχέριν κονδίλιν* 7 *γράψις* 8-9 *ἠτα* 9 *τόται* 10 *ἀρχεύης χεις* 11 *μηριστηκόν λουθῆς φορίσης* 12 *μνίαν ταῦλα σπαστρικῆ σπαστρικό* 13 *γυαλλί νερὸ αὔτης θημη(ας)* 14 *ἐμπροστά σου τοφτῆν* 17 *δίδο ορκήζο* 18 *ἀφέντη* 19 *υπῆται αλήθηαν* 20 *δίξεται φέρεται*

EXCERPTS FROM CODE 4

(Bibl. Publ. Grec. 575)

E. 1. On how to make a question.

Take a clean basin and fill it with dew of the holy Theophany, and take two baptismal candles and black incense and coriander, and when you wish to perform it you must be clean for 3 days from all impurity, and when you wish to do it at that hour you must hold the knife of the art to make the stylus of the art to write the angel of the hour and the demon of the hour, and first recite the prayer of the star of the hour, then the prayer of the angel of the hour and of the demon, and then you begin the art, and at that hour arrange to have warm scented water to wash yourself and to put on clean clothes, then place a divining table and every divining instrument and place the glass on top with the water and likewise the candles and burn incense and place the child before you and say into his right ear the following words many times: "Angels, as holy angels, by your virginity and by your holiness and by the holy light which I give you, I adjure, I solemnly adjure you on the part of the living God and on the part of your master, to tell me the whole truth concerning that which I shall ask you, to show it to me and to bring it."

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1 plowing

2 hen

fill with dew

3 fatal

baptized

black smoke

4 mackerel

tro

pitch

Sab

days

6 knife

knuckle

7 you write

89 eta

The total

10 you rule

you have

11 thigh piece

louthes

you carry / you will carry

12 mnia (unit of weight/currency)

stalls / stables

spastic (relating to spasm)

spastic

13 glass

water

of it / its

Deme(as)

14 em

before you

this

17 give

I adjure

18 master

19 is subject to

truth

20 will receive

is carried

F. 3. <*Περὶ τῆς τῶν ζῳδίων βασιλείας. Ζῴδιον Κριός*> (1).

Κριοῦ βασιλεύοντος· ὁ δὲ Κριὸς εἰς τὴν ἀρχὴν τοῦ χρόνου ἐστὶν πολλὰ πονηρὸς καὶ δολερός, ὅτι οἱ δοῦλοι γίνωνται ἀντιστάται πρὸς τοὺς αὐθέντας αὐτῶν καὶ οἱ χαμηλοὶ νὰ βάλλουσιν ὑποθέσεις πρὸς τοὺς ὑψηλοὺς ἀνθρώπους καὶ συνταράσσουν χώρας καὶ στράτας καὶ κάστρα <*καὶ*> *ὄρη καὶ βουνία, καὶ ἄνθρωποι καλοὶ ἀπολεσθῶσιν καὶ ἄλλοι φεύξονται ἐδῶθεν καὶ ἄλλοι ἐκεῖθεν καὶ ἀπὸ ἀνατολικὸν μέρος οἱ βάρβαροι νὰ πιλαλήσουν εἰς πᾶσαν πόλιν καὶ χώραν εἰς τὸ Παπύλην καὶ Ἀνδροπαρκάνην, Πάρσιν τε καὶ Παλαιστίνην, Ἀπλωστάνην τε καὶ Χωρεσὰν μέχρι ἕως καὶ Μένδρου πόλεως (Μανδροπόλεως?) εἰς τὸ Χέμμιν καὶ Ἀρμενίαν καὶ ἔνδοθεν εἰς τὸ Ἀρμενάκην, ἐκεῖ καλὸν πολύ· καὶ εἴ τις φύγῃ καὶ εὔγῃ εἰς τὰ βουνία, καλὸν ὑπάρχῃ· εἰ δὲ εἰς τοὺς κάμπους καὶ γῦρον κλεῖσμα ὅλης τῆς Παραθαλασσίας, δύσκολον πολλά, καὶ ἡ βροχὴ ὀλίγη, καὶ ἀπὸ Μάρτιον μῆνα ἕως Μαΐου ιε' δώσει ὁ οὐρανὸς βροχήν, ὅτι νὰ εὔγῃ μεγάλη ἀκοὴ εἰς τὸν κόσμον· ὁ δὲ χειμὼν ψυχρὸς καὶ πάντα νὰ φυσᾷ ὁ βορῤῥέας καὶ πρὸς τὸν μισὸν χειμῶνα νὰ γένῃ γλυκάσεια καὶ νὰ γένῃ εἰς τὸν κόσμον εὐθήνεια πολλὴ σίτου, κρίθου, μέλιτος καὶ βουτύρου. καὶ τὰ ποτάμνια νὰ παγώσουν καὶ ἀπὸ τὸν βορῤῥέαν νὰ τζακισθοῦν δένδρα μεγάλα καὶ πολλὰ φουσάτα νὰ γένουν ἄρδην καὶ θέλουν μαθητευθῆν εἰς μεγάλην κεφαλὴν ὅμοιον σουλτάνου.*

Γίνωσκε δέ, ὅταν βασιλεύσῃ ὁ Κριὸς σκοτίζεται <*ἡ*> *Σελήνη καὶ φεύγουσιν οἱ βάρβαροι εἰς τὰ ὄρη, πρόβατα καὶ ἀρνία πολλά, ξυλοκαρπία πάντων* [3v] *τῶν δένδρων, βοσκαὶ καλαὶ διὰ τὰ κτήνη, εἰς τὰ ἄγρια θηρία ψόφος, ἀπὸ μῆνα Φεβρουάριον τοὺς ἐγγυρωμένους*

4 *ηστίν* *ἄλαρος* 5-6 *ὑπόθεσες* 6 *σηνταράσσον* 7 *κάστροι* *ὄροι* 8 *ἐδοθεν* *ἐκίθεν* 10 *παπύλιν*, an *Παμφυλία*? cf. p. 141, 8 *ἀνδροπαρκάνην* 11 *φαλαστίνην* *ἀπλωστάνινται* 12 *ειστωχέμιν* 13 *πολὶν* *εὐγῆ* 15 *κλόσμα* 16 *ὀλύγη* 17 *χημων* *ψιχρὸς* 18 *φησά* 19 *γενί* *γλήκασια* *ευθηνία* 20 *βουτήρου* 21 *τζαιστοῦν* 22 *γενούν* 25-26 *ξιλοκαρπία* 26 *βοσκὲς καλὲς* *κτηνά* 27 *ἐγυρομένους*

(1) Dodecaeteris cod. Rossici cum tractatibus in *Geoponicis* I, 12; *Catal.* II, p. 144, p. 150; III, p. 30; V, I, p. 172, p. 241; VIII, 3 p. 189; X, p. 149 editis non congruit.

Γ.3. "On the Reign of the Zodiac Signs.
Zodiac Sign Aries> ().

Under the reign of Aries: Aries at the beginning of the year is very malevolent and deceitful, such that slaves become adversaries to their masters and the lowly bring accusations against men of high standing, and they throw into confusion lands and roads and castles and mountains and hills, and good men shall perish and others shall flee from here and others from there, and from the eastern region the barbarians shall rush upon every city and land, into Babylonia and Androparkane, Persia and Palestine, Aplostane and Khorasan as far as the city of Mendrou (Mandropolis?), into Chemmin and Armenia, and deep within into Armenakin, where things shall be very good; and if anyone flees and goes up to the mountains, it shall be well; but if into the plains and the surrounding enclosure of all the Coastal Region, it shall be very difficult, and the rain shall be scarce, and from the month of March until May the sky shall give rain, so that a great report shall go forth into the world; and the winter shall be cold and the north wind shall blow constantly, and toward mid-winter there shall come a mildness and there shall be in the world great abundance of wheat, barley, honey, and butter.and the rivers shall freeze and by the north wind great trees shall be broken, and many armies shall be utterly destroyed and shall be brought to submission under a great leader like a sultan.

Know that when Aries reigns, the Moon is darkened and the 25 barbarians flee to the heights, many sheep and lambs, fruit of all [3] trees, good pastures for the livestock, noise among the wild beasts, from the month of February those who are bound

4 terms alarosn8 5-6 case 6 sentarasson 7
cf. p. 141, 8n12 edothennandro kasnėkithen 10 papylin, an Pamphylia
income parkanin n11 falastinin aplostanindaineǎgi
13 pollen 15 klysma 16 ὀλιγη n19 geni
17 dry ingredients 18 cream cheese glykasianan22 they are
euthenia 20 butter 21 pastures born
In 25-26 philocarpia and 26 good cattle pastures 27 redeemed

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(1) The Dodecaeteris of the Rossici codex does not agree with the treatises in Geoponicis I, 12 2; Catal. II, p. 144, p. 150; III, p. 30; V, I, p. 172, p. 241; VIII, 3 p. 189; X, p. 149 as published.

φραγμοὺς γαληνοὺς ποιήσει, καὶ ἀπὸ τὸν Ἰανουάριον νὰ εὔγῃ ὁ ἄνεμος μέχρι τὸν Μάιον μῆνα, καὶ ἂν εὔγουν δύο ἄνεμοι καὶ εἶναι εἰς σημεῖα καλά, καὶ εἴ τις σπείρῃ τὸ φθινόπωρον, κερδήσει, τῶν δὲ γεννημάτων πλῆθος πολὺ καὶ ἡ ἐρχομένη ὀπώρα καλὴ γίνεται, αἱ
5 *δουλεῖαι τῶν ἀνθρώπων καλαί, κτίσματα, φυτεῖαι καὶ πραγματεῖαι καὶ πᾶσα δουλεία καλή· τὸ θέρος καλὸν καὶ εὔχρηστον καὶ τοῦ ἐκείνου μηνὸς ἡ ἀπεργασία ὀψίμη, <εἰς> τὸ φθινόπωρον ζέστη καὶ ἔλθῃ ὀλίγη βροχή, καὶ εἰς τὰς στράτας νὰ πράξουν οἱ χαραμίδες, ἀλλὰ τίποτες οὐ μὴ κερδήσουν, διότι τὸ ζῴδιον τοὺς οὐκ ἐλαττεῖν,*
10 *ἀλλὰ φόβος ἐν τῇ ἀκρίδι, καὶ λυπήσει πολλοὺς καὶ τὰ ἄλογα, θανατικὸν εἰς τὰ νησία καὶ εἰς τὸν οὐρανὸν νεφέλη, ἀληθινὴν καὶ ἔνδειξιν ποιεῖ, χαρὰ μεγάλη εἰς τὸ Σάμην καὶ εἰς τὴν Ἀρμενίαν, καὶ ἔνδοθεν εἰς τὸ Γερμάνην τὴν χώραν νὰ γίνωνται ἐχθροὶ τῶν ἄλλων, καὶ ὁ δοῦλος νὰ γένῃ ἐχθρὸς πρὸς τὸν ἀφέντα πρὸς ὅλην τὴν*
15 *Παράθαλασσίαν.*

Ζῴδιον Ταῦρος.

Ταύρου βασιλεύοντος· ὁ δὲ Ταῦρός ἐστιν πονηρός, ἔνδειξιν ποιεῖ, κατὰ τῶν ἀρχόντων ὀργὴ καὶ οἱ βάρβαροι καταβοῦσιν εἰς τὸ πρὸς Ῥώμην καὶ ἀπολέσουν πολλοὺς εἰς τὴν δύσιν καὶ νὰ
20 *γένῃ τάραξις ἐπὶ νότου καὶ βορρᾶ καὶ οἱ Ἄσιδες καὶ Τζαρκάσιδες καὶ οἱ Ἀλαμάνοι* [f.4] *καὶ οἱ Τουρκομάνοι καὶ ὅλον τὸ ξανθὸν γένος νὰ θήσουν πεῖσμα νὰ σηκώσουν τὸν σουλτάνον καὶ νὰ φανῇ ἄλλος βασιλεὺς ἀπὸ Μακεδονίαν καὶ ποιήσῃ φόβους, καὶ τρόμους ἀπὸ τὸ Ἀρζουρούμην καὶ Ἀρτζιγκάνην καὶ ὅλην τὴν Καππαδοκίαν*
25 *μέχρι καὶ Γαλατίας καὶ ὅλης τῆς Παραθαλασσίας καὶ μεγάλη τάραξις νὰ γένῃ εἰς τὴν δύσιν εἰς τὸ Τιμίσχην καὶ Χιάμην καὶ Παπύλην ἀκρίβεια πολλή· ψυχρὸς δὲ ὁ χειμὼν καὶ ἄκρατος καὶ ὀλίγος καὶ πάλιν μαλακίσει καὶ τὰ γλυκάνῃ, αὐξηθήσονται οἱ ποταμοὶ ἀπὸ μῆνος Ἀπριλίου, βοῶν αὔξησις, τῶν δὲ ἄλλων ζῴων*
30 *ἔσται φθορά, ἐπὶ δὲ θάλασσαν ζάλη, καὶ ὁ Θεὸς εἶδεν τὰ ἄδηλα· ὁ*

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3 *σποίρι* 4 *πολλὴ* *οι ερχωμένοι* 5 *δουλιὲς* *καλὲς* *φυτιὲς* *πραματιὲς* 6 *εὔχριστον* 7 *ὑπεργασία* *ζέστη* 8 *εἰστεστράτες* 9 *τήποτες* *μὶ κερδέσουν* *οὐκ αἰλαθαιν* 10-11 *θανατηκόν* 11 *νισσι(ας)* *ἀληθινῆ* 11-12 *ἔνδιξιν* 18 *οργῆ* 19 *ρουμην* 20 *επηνώτου* 22 *θέσουν πίσμα* *σικάσουν* *φανὶ* 25 *ταλατήας* 26 *τημήσχην* 28 *γληκάνῃ* *αὐξινθήσονται* 30 *ἤδεν* *ἀδιλα*

will make calm harbors, and from January the wind shall blow until the month of May, and if there are two winds and they are in favorable signs, and if anyone sows in autumn, he shall profit, and there shall be a great abundance of crops and the coming harvest shall be good, the labors of men good, buildings, plantings and commerce and every labor good, the summer fine and pleasant and the completion of that month late, in autumn heat and a little rain shall come, and on the roads the brigands shall act, but they shall gain nothing, because the zodiac sign does not diminish them, but there is fear of locusts, and it shall afflict many people and the livestock, pestilence on the islands and in the sky a cloud, which gives a true and clear indication, great joy in Samos and in Armenia, and within the land of Germany they shall become enemies of others, and the slave shall become an enemy toward his master throughout all the Coastal Region.

Sign of Taurus.

While Taurus reigns: Taurus is malevolent, it brings indication, anger against the rulers, and the barbarians will descend toward Rome and will destroy many in the west, and there shall be turmoil in the south and the north, and the Asides and the Tzarkasides and the Alamanoi [1.4] and the Turkomans and all the fair-haired race shall be determined to depose the sultan, and another king shall appear from Macedonia and shall spread fears and trembling from Arzourum and Artzingan and all of Cappadocia as far as Galatia and all the coastal region, and great turmoil shall come to pass in the west, in Timischon and Chiamon and Papylon, with great scarcity; the winter shall be cold and harsh and brief, and then it shall soften and become mild; the rivers shall rise from the month of April; increase of cattle, but of the other animals there shall be destruction; upon the sea, a storm; and God has seen the hidden things;

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3 grain 4 much the loved ones 5 of the fish good plantings goods / merchandise 6 easy to anoint 7 over-cultivation heat 8 they entered the army 9 anything they will profit not changing 10-11 deadly 11 of Nissia) true 11-12 indication 18 anger 19 Roman 20 of the south wind 22 they will place a seal sicosoun apparition 25 of Galatia 26 they honored him 28 pennyroyal will increase 30 saw unjust things

καρπὸς τῆς γῆς πολύς, εἰς τὰς κε' τοῦ Μαρτίου ἀστραπαί, καὶ νὰ πληθύνουν τὰ νερὰ τῆς γῆς, τοῦ δὲ οὐρανοῦ ἄκαιρα γενήσονται καὶ καταβοῦσιν ἀερικὰ μεγάλα καὶ βλάψουν πολλούς, ὀφθαλμοπονία πολλὴ τῶν ἀνθρώπων, αἱ δουλεῖαι καλαί, κτίσματα, φυ-
5 *τεῖαι, ἀῤῥαβῶνες, καρποὶ πολλοί, μεταλλαγὴ καιροῦ, ἡ δὲ θάλασσα ἔχῃ ὀλίγον χειμερινόν, εὐθήνεια δὲ εἰς Ῥωμανίαν καὶ εἰς Αἴγυπτον ἀκρίβεια πολλή.*

Ζῴδιον Δίδυμος.

Τοῦ Διδύμου βασιλεύοντος· ὁ δὲ Δίδυμος ἔχει τοῦ κόσμου τὴν
10 *ἡμέραν κατάστασιν εἰς πᾶσαν πόλιν καὶ χώραν, ἀρχόντων δὲ καὶ βασιλέων τιμὴ καὶ ἐν τῷ χρόνῳ ἐκείνῳ ὕδωρ καὶ χειμὼν πολὺς καὶ ψυχρός, καὶ πολλοὶ καρποὶ χαθήσονται ἀπὸ τῆς ψυχρότητος [4v] καὶ καταβήσονται ἀερικὰ πολλά· ἡ σπορὰ ἔσται καλὴ πλὴν εἰς τόπους ὑψηλούς, ξυλοκαρπία πολλή, ἐπὶ δὲ Αἴγυπτον ὑετὸς*
15 *ὀλίγος καὶ θανατικόν· ἐξαίφνης δὲ βασιλεὺς ἐξελεύσεται καὶ ἄνθρωπος μέγας τελευτήσει καὶ ἐπὶ τοῦ Γερμανίου τὸ μέρος νὰ εὔγῃ μελίκης καὶ πολλοὺς ἐντροπιάσει, καὶ εἰς τὸ Ῥώμην δλην εὐθήνεια πολλή, εἰς τὴν Κωνσταντινόπολιν καὶ εἰς τὴν Φραγκίαν, καὶ εἰς τὸ Γουρκάνην καὶ Πασχάνην ὑγίεια πρὸς τοὺς ἀνθρώπους*
20 *καὶ γέροντας καὶ νέους, εἰς τὸ Ἰνδουστάνην καὶ Μήστρην καὶ Παραθαλασσίαν βροχαὶ πολλαί, καὶ εἰς τὴν Μεγάλην Ἀρμενίαν τὰ χωράφια νὰ βλαβῶσιν ἀπὸ τὸ νερὸν καὶ εἰς τὸ Τιμίσχην καὶ Σκανδαρίαν θανατικὸν πολλὰ καὶ εἰς τὴν χώραν τοῦ Τανισμάνη καὶ εἰς τὸ μέρος Ἀγκύρας καὶ Μικρᾶς Ῥωσσίας καὶ Βαβυλωνίας*
25 *κυκλώσματα δυτικά, φουσάτα μαθητευθῆναι καὶ ποιήσουν κατὰ τόπους φόβους καὶ τρόμους, καὶ εἰς τὴν αὐτὴν τὴν χώραν τοῦ Τανισμάνη ἄνθρωπος μέγας τελευτήσει, καὶ ἄνεμοι πνεύσουσιν καὶ βροχὴ πολλὴ καταβήσεται ἀπ' οὐρανοῦ καὶ ποτάμνια καὶ ἄνεμοι ἔσονται καὶ οἱ ἀμπελῶνες πατηθήσονται, καὶ ὁ σπείρων*
30 *πλαγιὰν καὶ ὑψηλοὺς τόπους κερδήσει, εἰς τὰ καράβια καιρὸς*

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2 *ἀκερα* 4 *δουλιὲς καλὲς* 4-5 *φυτιὲς* 6 *χυμερινόν* 10 *το ειμερ(ον)* 15 *ἐξέφνης* 16 *γιαμανίου* 17 *εντρωπγίασι* *Ρουμ(ην)* *ὀλον* 18 *Κοσταντίνουπολιν* *φραγκία* 19 *ἠγία* 20 *γερόντων* *νέων* *ἐντουστάνην* *Μήστριν* 22 *τημίσχην* 22-23 *σκανταρίαν* 23 *ταικσμάνη* 24 *αγγήρας* *μαγρας* *ρουσί(ας)* 27 *τανισμάνι* *πνεύσωσιν*

abundant fruit of the earth; on the 25th of March there will be lightning, and the waters of the earth will multiply; unseasonable things will occur in the sky, and great aerial phenomena will descend and harm many people; much eye pain among men; work will be good, buildings, plantings, betrothals, many fruits, a change of season; the sea will have a little winter weather; prosperity in Romania and great scarcity in Egypt.

Sign of Gemini.

While Gemini reigns: Gemini holds the daily state of the world for every city and region, and there shall be honor for rulers and kings; and in that time there will be much water and a harsh, cold winter, and many crops will be lost due to the cold, and much aerial matter will descend; the sowing will be good except in elevated places, there will be much tree fruit, but for Egypt little rain and plague; suddenly a king will come forth and a great man will die, and in the region of Germany a leader will emerge and will put many to shame, and throughout all of Rome great abundance, in Constantinople and in Francia, and in Turkana and Paskana health for the people, both old and young; in Hindustan and Mistre and the coastal regions much rain, and in Great Armenia the fields will be damaged by water, and in Timishken and Skandaria great plague, and in the land of the Tanismanis and in the region of Ankara and Little Russia and Babylonia western encirclements, armies shall be assembled and shall cause fears and terrors in various places, and in that same land of the Tanismanis a great man will die, and winds will blow and great rain will fall fromthe sky, and there will be rivers and winds, and the vineyards will be trampled, and he who sows on hillsides and elevated places will profit; for ships the weather

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2 whole 4 tasks good 4-5 plants 6 juice nose 10 the winter) 15 suddenly 16 for January 17 entrapped Rome) all 18 Constantinople new Frankia 19 holy 20 of elders in- tustanin Mestrin 22 timeschin 22-23 of Alexandria 23 arranged 24 anchors cooks of Russia 27 talisman they blow

καλός, ὄρνεια καὶ βουρδονία πολλά, αἱ δουλεῖαι τῶν ἀνθρώπων καλαί, ἀῤῥαβῶνες καὶ φυτεῖαι.

Ζῴδιον Καρκίνος.

Καρκίνου βασιλεύοντος. <Ὁ δὲ Καρκίνος> ἐστὶν πονηρὸς καὶ
5 *ἀπὸ μέρος τῆς Αἰγύπτου* [f. 5] *θέλει πράξειν ἐξανάστασις μεγάλη καὶ ταραχὴ καὶ ἀντίστασις δούλων κατὰ βασιλέων, ἀῤῥωστίαι καὶ θανατικὸν εἰς τοὺς ἀνθρώπους καὶ αἱ δουλεῖαι οὐ μὴ ὠφελήσουν αὐτῶν, καὶ ὁ χειμὼν φαρμακοειδής· πρῶτον γλυκὺς καὶ ὕστερον δριμὺς καὶ χιόνη πολλή, χολὴ εἰς τοὺς ἀνθρώπους,*
10 *στενοχωρία, καὶ ἀκρίβεια εἰς πᾶσαν τὴν ξεράν, εἰς τὴν Ἀφρίκειαν καὶ Ὀμάρην καὶ Πάχλην εὐθήνεια πολλή, ἀλλὰ οἱ ἄρχοντες καὶ οἱ βασιλεῖς ποιήσουν δικασήματα καὶ αἱματοχυσήματα καὶ θέλει χαθῆν μεγάλη κεφαλή, καὶ ἐν τῷ χρόνῳ τούτῳ νὰ φανοῦν σημεῖα πολλὰ ἐν τῷ οὐρανῷ διὰ νεφελῶν καὶ ἀστέρων* [*ὁ Ἥλιος*
15 *καὶ ἡ Σελήνη*] *καὶ δηλοῖ, ὅτι οἱ βάρβαροι νὰ κινήσουν κατὰ κουρσάρων καὶ οἱ Τοῦρκοι νὰ πολεμήσουν μὲ τοὺς Καραμάνους· ὁ πρώιμος σπόρος ἔστω εὔμορφος, ὁ ὕστερος οὐκ ὠφελήσει, εἰς τὰ ἄλογα καὶ καμήλια ψόφος, εἰ μὴ τὰ ζῷα τοῦ νεροῦ πληθύνουσιν, καρποὶ σπάνιοι, θέρος ξερόν, αἷμα πολύ, βλαβήσονται δὲ τὰ*
20 *χωρία, εὐθήνεια δὲ μόνον εἰς αἰγιαλούς.*

Ζῴδιον Λέων.

Τοῦ Λέοντος βασιλεύοντος· ὁ δὲ Λέων ἐστὶν ἀνδριώμενος, ὅτι ἐκ τῆς Σιδηρᾶς Πόρτας σπάθην κινήσει ὅλον τὸν κόσμον καὶ γίνεται ὀργὴ τοῦ Θεοῦ, ἀλληλοσφαγία καὶ φόβος καὶ τρόμος καὶ
25 *νὰ γεμωθῇ ὁ κόσμος, φουσάτα καὶ νὰ γένῃ, κλυδωνισμὸς πολύς, ὅτι οἱ βασιλεῖς* [f. 5v] *καὶ οἱ ἄρχοντες καὶ οἱ στρατηλάται νὰ λυπηθοῦσιν πολλά, χῶραι, κάστρα, βουνία νὰ γεμωθοῦν φουσάτα, καὶ εἰς τὸ Γέρασαν καὶ Τραπεζοῦντα, Ἀμασίαν καὶ Κασταμονίαν καὶ Σουγδανίαν φόβος πολύς, ἄλλος ἀφέντης νὰ καθίσῃ καὶ νὰ*

1 *ὄρνεα* · *βορδονία* *δουλιὲς* 2 *φητηες* 7 *δουλίες*
7-8 *ο υφελέσουν* 9 *δρυμῆς* 10 *ξιρὰν* an *Τζίναν*? 10-11 *ἀφρικίαν*
11 *ομάριν*, an *Ἀμάρην*? 13 *το χρονον τουτον* 14-15 Glossam
ὁ ἥλιος καὶ ἡ σελήνη seclusi 17 *ἐμορφος* *ἤστερος* 19 *σπανί*
ξιρὸν 22 *ὁ γὰρ ανδριομένος* 25 *κληδονισμός*
27 *χῶρες* 28 *ἀμασίαν*

(1) De Porta Ferrea cf. *Cat.* XI, 2, p. 123, 1.

good, many bird omens and mule signs, the labors of men
good, betrothals and plantings.

Sign of Cancer.

While Cancer reigns. Cancer is malevolent, and
5 from a part of Egypt [1. 5] there shall be a great uprising
and turmoil and resistance of slaves against kings, sicknesses
and pestilence among men and their servitudes shall not benefit
them, and the winter shall be drug-like: first sweet and
later bitter and much snow, bile among men,
10 hardship, and scarcity throughout all the dry land; in Africa
and Omara and Pachle great abundance, but the rulers
and kings shall render judgments and bloodshed
and a great head shall be lost, and in this time many signs
shall appear in the sky through clouds and stars [the Sun
15 and the Moon] and it signifies that the barbarians shall move against the
privateers and the Turks shall wage war against the Karamanids;
the early sowing shall be fine, the late shall not profit, among
horses and camels there shall be plague, unless the water animals multiply,
fruits scarce, summer dry, much blood, and the
20 villages shall be harmed, but abundance only on the seashores.

Sign of Leo.

While Leo reigns: Leo is valiant,
for from the Iron Gate he shall brandish a sword over the whole world and
there shall be the wrath of God, mutual slaughter and fear and trembling and
25 the world shall be filled with armies and there shall be great tumult,
for kings [f. 5'] and rulers and commanders shall suffer
greatly, lands, fortresses, mountains shall be filled with armies,
and in Gerasa and Trebizond, Amaseia and Kastamone
and Sougdania there shall be great fear, another lord shall sit and

1 birds * bordonia tasks 2 prophet or jobs in
7-8 they will benefit 9 of the oak forest 10 dry from Tzinan? 10-11 Africa
11 the marin, or "Amarē"? 13 this time 14-15
the sun and the moon secluded 17 beautiful Glossamnňsteros 19
dry 22 6 for the manly one spainin25 cledonism
27 regions 28 ignorance

(1) On the Iron Gate cf. Cat. XI, 2, p. 123, 1.

γένη κληρονόμος καὶ νὰ ποιῇ δυναστείας καὶ νὰ βουλευθοῦν τὰ φουσάτα, ὅτι νὰ βλάψουν τὸν βασιλέα, καὶ ὁ βασιλεὺς γνώσει καὶ κατακόψει αὐτοὺς καὶ φοβηθοῦν πολλὰ ἀπὸ τὸν βασιλέα, ὕστερον δὲ εἰρήνην καὶ ὁμόνοιαν ποιήσουσιν· εἰς Ῥωμανίαν ὑετὸς πολύς, εἰς Αἴγυπτον δὲ ὀλίγος, <εἰς> τὸ καλοκαίριν καῦμα, νερὸν ὀλίγον, ὁ χειμὼν στυγνὸς καὶ ψυχρὸς καὶ ἄνοιξις μὲ τοὺς ἀνέμους, ἀκρίδες φανοῦσιν καὶ ζημιώσουν εἰς τοὺς πεδινοὺς τόπους, εἰς τὸ Ῥώμην βροχὴ πολλή, εἰς τὸ Μήστρην νερὸν ὀλίγον, εἰς τὸ Παπύλην, καὶ εἰς Ἰνδίαν νὰ γένῃ σεισμός, καὶ εἰς τῆς Συρίας τὰ μέρη νὰ γένουν δύο ἄνεμοι· καὶ εἷς ζεστὸς καὶ ἕτερος κρυός, ὅτι νὰ χαλάσουν σπίτια καὶ νὰ ξεριζώσουν δένδρα καὶ νὰ κινδυνεύσουν τὰ καράβια, καὶ οἱ ἄνεμοι νὰ βλάψουν τοὺς ἀνθρώπους καὶ νὰ κενώσουν τὰ σπορικὰ τῶν δένδρων καὶ τὰ ἐγγαστρωμένα ζῷα ψοφοῦν, τῶν ἀνθρώπων αἱ δουλεῖαι καλαί, ἀῤῥαβῶνες φυτεῖαι, κτίσματα, πρόβατά εἰσιν ἀρνίων πολλά.

Ζῴδιον Παρθένος.

Παρθένου βασιλευούσης ἱλαροσύνη ἔσται καὶ εἰρήνη τῷ κόσμῳ καί ἐστιν κατὰ πάντα καλὴ εὐθήνεια σίτου καὶ κρίθου, κήπου, μελισσίων, ὀσπρίων, ζῴων μικρῶν καὶ μεγάλων, πραγματεῖαι καλαί, κτήματα ὅλα καλά, χειμὼν γλυκὺς καὶ ἄνεμοι ὠφέλιμοι [f.6], ἐπὶ δὲ τὴν Κιλικίαν ἄνεμοι αὐστηροὶ καὶ σεισμὸς καὶ ἀστραπαὶ καὶ βρονταί, <εἰς> τὸ καλοκαίριν θάλπος, τὸ φθινόπωρον καλόν, εἰς τὸ Ῥώμην καλὸν πολύ, καὶ νὰ χαθῇ μεγάλη κεφαλὴ καὶ εἰς τὰ ῥιζοβούνια οἱ κλέπται καὶ οἱ κουρσάροι νὰ πράξουν τοῦ Παπυλίου τὰ χωράφια, καὶ τὰ δένδρα οὐ μὴ ὠφελήσουν, εἰς τὸ Χιάμην καὶ εἰς τὴν Ἀρμενίαν τὸ ψωμὶ ἀκρίβεια, καὶ εἰς τὸ τρίτον τοῦ κόσμου ἢ πρὸς τὸ βόρειον μέρος νὰ γένῃ ἀνάμιξις ἕως τῆς Βουλγαρίας, ἀλλὰ οἱ φλυαροκόποι καὶ οἱ Τουρκομάνοι νὰ κάμουν ἀλαζονίας εἰς τὰς σουλτανικὰς ἐξουσίας καὶ οἱ χερομάχοι καὶ οἱ τελοῦντες τὸ Περίμην νὰ πέσουν ἀπὸ τὰς δυναστείας καὶ νὰ πτωχεύσουν, πλήρης ὁ πρώιμος σπόρος ἔστω εὔμορφος, ὑγίεια

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3 ἤστερον 4 ομόνιαν 7 ζηόσουν 8 μήστριν παπῆλιν 9 ἠνδίαν μέρι 10 κριός 11 ξιριζό ουν 13 τον δένδρον ἐγκαστρομένα 17 βασιλεύοντος ἐσθαι 18 κύπου 19 πραγματίες 20 χειμός 24 κλέπτε 24-25 παπηλίου 25 δένδροι ἀφελέσουν 26 ψομήν 28-29 ἀλαζονίες 30 τελοῦντες 31 ἔμορφος

become an heir and exercise power, and the armed bands will plot to harm the king, and the king will learn of it and cut them down, and they will be greatly afraid of the king; afterward, however, they will make peace and concord. In Romania there will be much rain, in Egypt little; in summer, heat and little water; the winter gloomy and cold, and spring with winds; locusts will appear and cause damage in the lowland regions; in Rome much rain, in Mistrin little water, in Papylē, and in India there will be an earthquake, and in the regions of Syria two winds will arise — one hot and the other cold — so that houses will be destroyed and trees uprooted and ships endangered; and the winds will harm people and strip the seed-bearing trees, and pregnant animals will perish; people's affairs will be favorable, betrothals, plantings, buildings — and the flocks will have many lambs.

Sign of Virgo.

When Virgo reigns, there will be joy and peace in the world, and there will be in every respect a good abundance of wheat and barley, of garden produce, of beehives, of legumes, of small and large animals; commerce will be good, all properties good, the winter mild and the winds favorable [5.6]; but upon Cilicia harsh winds and earthquake and lightning and thunder; in summer, heat; the autumn good; in Rome very good, and a great head will be lost; and in the foothills the thieves and pirates will raid the fields of Papylion, and the trees will yield no profit; in Chiamēn and in Armenia bread will be costly; and in the third part of the world or toward the northern region there will be turmoil as far as Bulgaria; but the boasters and the Turkomans will commit arrogance against the sultanic authorities, and those who fight with their hands and those who hold Perimēn will fall from their positions of power and be reduced to poverty; let the early sowing be abundant and fine; health

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3 later 4 harmony, 7 they were alive 8 Mistrin Papylin 9 India
part 10 Aries 11 uprooting then 13 the tree pregnant.
remaining 17 reigning to be 18 garden 19 merchandise
20 winter 24 stealing 24-25 of Papylos 25 trees having left
they will destroy 26 pasture 28-29 arrogances 30 those completing 31 beautiful

πρὸς τοὺς ἀνθρώπους, καὶ νὰ εὔγουν ἀπὸ τετραμερίας ἄνεμοι, καρπὸς καλός, εἰς τὰ βουνία φουσάτα γένουσιν καὶ πολεμήσουν κατὰ τόπους, εἰς τοὺς χαμηλοὺς τόπους χαρὰ πολλή, εἰς τὴν Βαβυλωνίαν ἀέρες καταβήσονται καὶ λαὸν πολὺν θανατώσουσιν, ὀργὴ δὲ φουσάτων εἰς τὸ Σιάμην μέρος ἕως Αἰγύπτου.

Ζῴδιον Ζυγός.

Τοῦ Ζυγοῦ βασιλεύοντος · ὁ δὲ Ζυγὸς ἄνω φέρει μίαν βασιλείαν καὶ κάτω ἄλλην, καὶ ἰδοὺ νὰ εὔγῃ βασιλεὺς ἢ ἄρχων μέγας νὰ πιάσῃ τὸν κόσμον καὶ νὰ δικαιώσῃ δειλίας, ἀλλὰ δὲ ἀμιράδες τοῦ Ῥωμαίου καὶ οἱ Ἀράπιδες καὶ οἱ Σαρακηνοὶ νὰ ἀνδριωθοῦσιν καὶ νὰ φυγατώσουν τὰ φουσάτα τοῦ Ῥωμαίου · οἱ καρποὶ ὅλοι τῆς γῆς καλοὶ γίνονται, αἱ σποραὶ καλαί, ἀμμὴ τὰ καράβια καὶ [f. 6v] ἡ θάλασσα παγήσονται, καὶ εἰς τὴν Ἀρμενίαν θέλει κρεμαστεῖν ἄστρον καὶ μέλλει χαθῇ μεγάλη κεφαλή, χειμὼν ψυχρός, ἀλλὰ ὠφέλιμος, καὶ ἄνοιξις μὲ τοὺς ἀνέμους, <εἰς> τὸ καλοκαίριν ζέστη, γερόντων, ἀνδρῶν καὶ γυναικῶν θάνατος · εἰς τὴν ἀρχὴν τοῦ χειμῶνος ἄρχονται τρέχουν τὰ πηγάδια, τὸ φθινόπωρον φόβος καὶ τρόμος, καὶ ἀπὸ τὴν Πόρταν τὴν Σιδηρᾶν ἔρχει εἰς τὴν Κωνσταντινόπολιν, Σουγδίαν καὶ Σκανδαρίαν ἀκρίβεια, εἰς τὴν Καππαδοκίαν θανατικόν, πλῆθος βοῶν, ἀπὸ τὸν Αὔγουστον μῆνα γενήσεται καῦμα ἰσχυρὰ καὶ ἂς προσέχῃ ὁ λαός, ἵνα μὴ βλαβῇ.

Ζῴδιον Σκορπίος.

Τοῦ Σκορπίου βασιλεύοντος δηλοῖ ταραχὰς μικρὰς ἐν τῷ κόσμῳ, καὶ οἱ δοῦλοι ἀποστατήσουν πρὸς τοὺς αὐθέντας αὐτῶν καὶ στραφοῦσιν οἱ κύριοι αὐτῶν καὶ τοὺς καταλύσουσιν, καὶ πολλὴ χολὴ καὶ κάκωσις γίνεται εἰς τοὺς ἀνθρώπους, χειμὼν ὀλίγος καὶ ψυχρός, καὶ ἐπὶ μέρος τοῦ νότου τὰ χωράφια καὶ τὰ δένδρα καὶ πᾶν εἶδος βλαβήσεται, εἰς τὸ Ῥώμην ὁ καρπὸς τῶν δένδρων καὶ τῆς γῆς καρποφορήσει, εἰς τὴν Συρίαν νὰ γένῃ ταραχὴ ὁμοίως καὶ εἰς τὸ Μήστρην, καὶ εἰς τὴν χώραν Γρίππην ἐκεῖ καλοδία πολλή, ἀλλὰ

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4 ἀέρι 9 δέλι(ας) ἀμηράδες 10 ρουμίου ἀνδριοθοῦσιν 11 φευγατόσουν ρουμίου 12 σπορὲς καλὲς 13 πριγήσονται 13-14 κρεμαστίν 15 καλοκέριν ζέστη 17 ἄρχωντε πιγάδια 19 Σκεντερίαν 20 ἠσκυρά 24-25 στραφουσιν 26 ὀλίγον 27 δένδρι 28 ρούμιν 29 ὀμίος

toward the people, and they shall have winds from four directions,
a good harvest, in the mountains armed bands shall arise and shall fight
in various places, in the lowlands great joy, in Babylonia
pestilential airs shall descend and shall kill many people,
5 and the wrath of armed bands in the region of Siam as far as Egypt.

Sign of Libra.

During the reign of Libra: Libra raises one kingdom on
high and brings another low, and behold a king or great
ruler shall come forth to seize the world and to establish
justice over cowardices, but the amirs of the Roman and the
Arabs and the Saracens shall take courage and shall put to
flight the armies of the Roman; all the fruits of the earth
become good, the sowings good, but the ships and the sea
shall freeze, and in Armenia a star shall hang and a great
head shall be lost, a cold winter, but beneficial, and a spring
with winds, in summer heat, death of old men, men and
women; at the beginning of winter the wells begin to run, in
autumn fear and trembling, and from the Iron Gate it comes
to Constantinople, Sweden and Scandinavia scarcity, in
Cappadocia pestilence, a multitude of cattle, from the month of
August there shall be a great heat and let the people take
heed, lest they be harmed.

Sign of Scorpio.

When Scorpio reigns, it indicates minor disturbances in the world,
and slaves will rebel against their masters and their
25 lords will turn against them and destroy them, and great anger
and affliction will come upon people, a mild and cold
winter, and in the southern regions the fields and the trees and every
kind of thing will be harmed, in Rome the fruit of the trees and the
earth will bear fruit, in Syria there will be turmoil and likewise in
30 Mistras, and in the land of Grippē there will be much goodness, but

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4 air The madman emirs 10 of Romania un-
they will be delimited 11 they had fled of Romania 12 good sowings
13 they will be carried out 13-14 hanging 15 summer heat
17 lord/ruler wells 19 Scanderia 20 iskura 24-25
they will turn 26 little/few 27 tree 28 Rumin ' 29 omias

εἰς τὸ τρίτον μέρος τοῦ κόσμου νὰ γένῃ ζημία μεγάλη, οἱ ἀμιράδες καὶ οἱ ἄρχοντες πέσουν ἀπὸ τῆς ἀξίας καὶ οἱ πάντων ἄριστοι [f. 7] *νὰ ζημιωθοῦν, τὰ πετεινὰ τοῦ οὐρανοῦ πληθύνουσιν, εἰς Καππαδοκίαν τὰ πάντα καλά, εἰς Αἴγυπτον ἀστραπαὶ καὶ βρονταί,*
5 *εἰς δὲ τὸ λεγόμενον Ἀσάην λιμὸς μέγας καὶ ἀβροχία, ὥστε χόρτον οὐ φυήσεται, εἰς Ῥωμανίαν δὲ ἔστω πᾶσα ἀγαθότης, οἱ κλέπται πλεονάσουσιν, εἰς τὰ κτήνη ψόφος, καὶ ἀῤῥωστίαι πολλαί, ἀλλὰ φόβον θανάτου οὐκ ἔχουσιν.*

Ζῴδιον Τοξότης.

10 *Τοξότου βασιλεύοντος ἔνδειξιν ποιεῖ, ὅτι ἀπὸ α' Μαρτίου ἕως Μαΐου κα' δώσει ὀλίγην πεῖναν, καὶ γίνεται τὸ ψωμὶ ἀκρίβεια καὶ ὕστερον εὐθήνεια μεγάλη, καὶ εἰς τὸ μέρος τῆς δύσεως θέλουν εὔγειν φουσάτα καὶ θέλουν νικήσειν ἀνατολικούς, καὶ οἱ δυσικοὶ μὴ ἔχουν δόξαν μεγάλην καὶ νῖκος, σημεῖον ἐν τῷ οὐρανῷ φανή-*
15 *σεται καὶ δηλοῖ, ὅτι φονεύσει ὁ βασιλεὺς τῆς Κωνσταντινοπόλεώς τινας τῶν ἑαυτοῦ ἀπὸ τὴν ὀξυχολίαν, καὶ ἀπὸ τὴν Ἀρμενίαν θέλει κρεμάσειν ἄστρον καὶ δηλοῖ εἰς τοὺς ἄρχοντας καὶ βασιλεῖς μέγαν φόβον, καὶ πολλοὶ φίλοι τοῦ βασιλέως νὰ ποιήσουν βουλὴν μετὰ Ἄννιβα ἔθνη, ὅτι νὰ βλάψουν βασιλέα ἢ τὸν ἄρχοντα τῆς*
20 *χώρας ἐκείνης, καὶ ὁ βασιλεὺς τοὺς ἐπιβούλους κινδυνεύσει, εἰς τὴν Ἀτταλίαν, Χαρασάρην καὶ χώραν πολλὴν καλοκαίριν μεσαῖον, ἄνοιξις στενή, χειμὼν ὀλίγος, ἀμμὴ ψυχρός, καὶ βοῤῥέας ἐπιτεταμένος* [f. 7v], *χαλάζι πολύ, ζῴων ἀγρίων θάνατος, εἰς τὴν θάλασσαν ζάλη πολλή, ἄνεμος εὔγῃ χλιαρὸς καὶ βλάψει κατὰ πᾶσαν*
25 *πόλιν καὶ χώραν, καὶ φόβος εἰς τὰς ἐγγαστρωμένας γυναῖκας καὶ νηπίων θάνατος, ἀπὸ τὸν Δεκέμβριον κίνδυνοι πολλοὶ εἰς τὴν Ἀρμενίαν, εὐθήνεια δὲ ἕως χρόνους γ', εἰς Αἴγυπτον δὲ ὑετὸς ὀλίγος, εἰς δὲ τὰ ἄλλα μέρη εἶναι πολύς.*

Ζῴδιον Αἰγόκερως.

30 *Αἰγοκέρου βασιλεύοντος δηλοῖ ἀβροχίαν ἀπὸ τὴν πρώτην Ὀκτω-*

2 παντονάριδες 6 φιήσεται 11 πύνα ψομήν 16 τινες τὸν 16 ἔξοχολίαν 17 κρεμῆσιν 19 ἄνιβα 21 ατάλιαν χαρασάριν καλοκίριν μεσέον 23 χαλάζιν 25 τες ἀγκαστρομένες γηγαίκες 26 δεκεύρι

great damage shall occur in the third part of the world, the emirs and the rulers shall fall from their rank and the best of all shall suffer loss, the birds of the sky shall multiply, in Cappadocia all things shall be well, in Egypt there shall be lightning and thunder, and in the place called Asaē there shall be great famine and drought, so that no grass shall grow, but in Romania let there be all goodness, thieves shall increase, among the livestock there shall be disease and much sickness, but they shall have no fear of death.

Sign of Sagittarius.

When Sagittarius reigns, it gives indication that from the 1st of March until May there will be a little famine, and bread becomes scarce, and afterwards great abundance; and toward the western parts armies will go out and will defeat the eastern peoples, and the western peoples shall not have great glory and victory; a sign will appear in the sky and indicates that the king of Constantinople will slay some of his own out of irascibility, and from Armenia a star will hang and signifies great fear to the lords and kings, and many friends of the king shall take counsel with Hannibalic nations, so as to harm the king or the ruler of that land, and the king will put the conspirators in danger; in Attalia, Charasari, and much of the land, a middling summer, a tight spring, a slight winter but cold, and a strong north wind, much hail, death of wild animals, great storm at sea, a lukewarm wind will go out and will harm every city and land, and fear among pregnant women and death of infants; from December many dangers in Armenia; abundance for up to 3 years; in Egypt little rain, but in the other regions it is plentiful.

Sign of Capricorn.

30 When Capricorn reigns, it indicates drought from the first of Octo

2 pantanarids 6 will forgive 11 famine famine 16 some the 16 Exocholia 17 hangings 19 ániva 21 atalia charasarin mid-summer 23 hail 25 the constrained ones women 26 December

βρίου ἕως τὰ κάλανδα καὶ ἐξόπισθεν τῶν καλάνδων ὑετὸς πολύς, καὶ ἀπὸ Μαρτίου ἕως Ἀπριλίου ἄνεμος μέγας πνεύσει, ξυλοκαρπία πολλή, ὁ Ξιφέας φανήσηται ἐν τῷ οὐρανῷ καὶ ἀπολεῖται ὁ Περσῶν βασιλεύς, αἰχμαλωσία δὲ πολλὴ ἐπὶ δύσιν καὶ θαλάσσης κακουργία, ὁ χειμὼν
5 ψυχρὸς γίνηται, χιονήσει δὲ πολλὰ καὶ βρέξει πολλὰ καὶ παιδία νόθα γεννήσονται καὶ τῶν ὑδάτων ἡ φύσις ψυγήσεται καὶ εἰς τὴν ἄνοιξιν νὰ γένῃ σεισμός, ἀλλὰ εἰς τὸ Ἰνδουστάνην καὶ Μήστρην σπορὰ ἀνωφελής, καὶ δηλοῖ αἰχμαλωσίαν γυναικῶν καὶ παιδίων, εἰς τοὺς νοταρίδας δὲ καὶ μουστροφίδας φόβος ἐμπέσει, καὶ
10 ἐπὶ μέρος τῆς ἀνατολῆς ἔλθῃ γένος ξένον καὶ ποιήσουν ἀταξίας καὶ ὁρκισμοὺς μεγάλους καὶ τὰ φουσάτα νὰ ποιήσουν ἀλαζονίας καὶ νὰ γένῃ πεῖνα, [f. 8] κατὰ πᾶσαν πόλιν καὶ χώραν ἀῤῥωστία καὶ νόσος πολλὴ ἄνευ θανάτου καὶ εἰς τὰς χώρας τῶν Ἰσμαηλιτῶν σημεῖα εἰς τὸν οὐρανὸν δι' ἀστέρων φανήσονται, διαγινώσκουν, ὅτι
15 τὸ τοιοῦτον ἔτος χαρᾶς ἔργον μὴ ἄρξεται, ὅτι ἀτυχήσει κατὰ ἀλήθειαν, καὶ ὁ Θεὸς εἶδεν τὰ ἄδηλα.

Ζῴδιον Ὑδροχόος.

Ὑδροχόου βασιλεύοντος ἐν τῷ αὐτῷ χρόνῳ δηλοῖ, ὅτι ἡ ἄνοιξις ἔστω μὲ τοὺς ἀνέμους, καὶ εἰς τὴν γῆν ἔστω εἰρήνη καὶ εὐλογία,
20 ἔστω ὅλος ὁ χρόνος ἴμερος, καλὸς καὶ κατάβροχος καὶ ὁ καρπὸς τῆς γῆς πολύς, ἴδε τὰ δένδρα ὑπὸ πάχνης βλαβήσονται· εἰς τοὺς βασιλεῖς ἀγάπη, γίνωσκε δέ, ὅτι ἡ Σελήνη θέλει σκοτώσειν, καὶ γίνεται ἐπὶ τὴν Σαρακηνίαν ταραχὴ καὶ θόρυβος, καὶ δηλοῖ αἰχμαλωσίαν πολλήν, καὶ πρὸς τὸ καλοκαίριν θέλουν γυρίσειν οἱ κουρσά-
25 ροι εἰς τροφὴν καὶ θέλουν ποιήσειν ἀλαζονίας μεγάλας, ἀλλὰ νικῶνται πολλά· εἰς τὴν Σαρακηνίαν δὲ βροχαὶ πολλαί, εἰς τοὺς πεδινοὺς τόπους ὑετὸς οὐκ ἔσται, εἰς δὲ τὰ ὑψηλὰ ἔσται πολύς, καὶ θέλουν φυσήσειν δύο ἄνεμοι· ὁ εἷς ζεστὸς καὶ ὁ ἕτερος κρυός, κίνδυνος πολὺς εἰς τὸ Μήστρην <καὶ> εἰς τὰ Παραθαλάσσια. Αἱ σποραὶ
30 καλαί, καὶ ἀπὸ τὴν Γαλατίαν καὶ Μελιτηνὴν καὶ Αἴγυπτον ἕως τὴν Κωνστατινόπολιν νὰ γεμισθοῦν φουσάτα δυνατὰ καὶ γίνεται ὅλῃ γῇ πεῖνα καὶ ἐπὶ μέρος τοῦ νότου αἰχμαλωσία γενήσεται καὶ ἀλληλοσφαγία καὶ θανατικὸν [f. 8ᵛ] ἐπὶ χώραν, καὶ ψόφος εἰς τὰ

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3 ἀπόλεται 4 θαλάσσου 6 νόθῃ 7 χηνιτιστάνη 7-8 μήστρῃ 8 σπορὰ ἀνοφελὲς 11 ὁρισμοῦς 12 πῆνα 13 πολὶς ισμαηλιτῶν 14 ἀστέρον 15 ἀρξε σε 18 ἄννεξις 20 ἤμερος 21 δένδρι 22 σκοτάσι 24 καλοκέριν γηρίσιν 29 μίστρι σπορὲς 30 καλὲς τη γαλατίαν 31 γεμηστοῦν 32 πήνα

of February until the calends and after the calends much rain, and from March until April a great wind will blow, much fruit on the trees, the Swordsman will appear in the sky and the king of the Persians will perish, and much captivity in the west and wickedness at sea, the winter will be cold, and it will snow much and rain much and illegitimate children will be born and the nature of the waters will freeze and in the spring there will be an earthquake, but in Hindustan and Mistras the sowing will be unprofitable, and it foretells the captivity of women and children, and fear will fall upon the notaries and the mustrophidas, and upon part of the east a foreign people will come and will commit disorders and great acts of swearing and the armed bands will commit acts of arrogance and there will be famine, in every city and land sickness and much disease without death and in the lands of the Ishmaelites signs will appear in the sky through stars, signifying that in such a year no work of joy will begin, for it will truly be unfortunate, and God has seen the hidden things.

Zodiac Sign Aquarius,

When Aquarius reigns during the same period, it indicates that the spring shall come with winds, and upon the earth there shall be peace and blessing, the whole season shall be mild, fair and rainy, and the fruit of the earth plentiful; yet the trees shall be harmed by frost; among the kings there shall be love; know also that the Moon will darken, and there arises in Saracenia turmoil and uproar, and it portends much captivity, and toward summer the raiders will turn to plunder and will commit great acts of arrogance, but they shall be greatly defeated; in Saracenia there shall be much rain; in the lowland regions there will be no rain, but in the high places it shall be plentiful, and two winds shall blow, the one hot and the other cold; great danger in Mistrin and in the Coastal Regions. The sowings shall be good, and from Galatia and Melitene and Egypt as far as Constantinople mighty armies shall assemble, and throughout the whole earth there shall be famine, and upon a part of the south captivity shall come to pass, and mutual slaughter and pestilence upon the land, and a din in the

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3 shall perish 4 of the sea 6 bastard 7 chentistane 7-8 Mistras 8 sowing useless 11 ordinances 12 famine 13 city israel of the citizens 14 of the stars 15 shall begin in 18 annexation 20 tame 21 tree 22 shall darken 24 summer old age 29 Mistri seeds 30 good to Galatia 31 shall be filled 32 pīna

κτήνη καὶ τὰ φυσάτα τοῦ νότου νὰ ὑπάγουν πρὸς τὴν ἀνατολὴν καὶ ὁ Θεὸς δώσει δύναμιν τοῖς ἀνατολικοῖς καὶ νικήσουν τὰ νοτικά, μέλλει φανῆναι καὶ ἀκρίς, ἀπὸ τὴν ζέστην θέλουν ἀρρωστήσουν οἱ ἄνθρωποι καὶ κεφαλιάζουν εἰς τόπους πολλούς.

5 *Ζώδιον Ἰχθύς.*

Ἰχθύος βασιλεύοντος δηλοῖ μεγιστάνων ἀνδρῶν ὕψωσιν, ἀλλὰ πολυκαρπίων καὶ κορασίων θάνατος, γηδίων καὶ προβάτων ἀπώλεια, ὅλος ὁ χρόνος κατάβροχος, πάγος καὶ χιόνη πολλή, θαλασσῶν καὶ λιμνῶν τὰ ὕδατα αὐξάνονται, ὁ χειμὼν μεσαῖος
10 εἰς τὸ Μήστρην, τὴν θάλασσαν θέλει βουτίσειν ἄστρον, καὶ δηλοῖ εἰς τὸ Χιάμην νὰ γένῃ αἰχμαλωσία πολλὴ καὶ νὰ φυσήσῃ ἄνεμος χλιαρὸς καὶ οἱ ἄνθρωποι νὰ ἀρρωστήσουν ἀπὸ τῶν ἀνέμων καὶ νὰ φυσήσῃ εἰς τὸ Παπύλην, · κατὰ πᾶν δὲ εὐθήνεια πολλὴ καὶ εἰς τὴν Ῥωμανίαν χαρὰ πολλή, τετραπόδων ἀπώλεια καὶ ἐπὶ μέρος
15 τοῦ νότου εἰς μίαν χώραν τάραξις γίνεται, φόβος δὲ καὶ ἀλαζονία, καὶ εἷς ἄνθρωπος νὰ εὕγῃ εἰς τὸν κόσμον καὶ νὰ εἰπῇ, ὅτι μελίκης ἐγώ εἰμι καὶ νὰ εἶναι σφόδρα φοβερός, ἄλλου μὴ προσκόπτῃ, ἀλληλοσφαγία δὲ εἰς βασιλεῖς τῆς ἀνατολῆς καὶ εἰς τὰ φυσάτα, δυνατὴ ὄχλησις καὶ φόβος δυνατὸς καὶ μελέτη εἰς τοὺς βασιλεῖς
20 κατὰ τόπους νὰ φεύγουσιν, καὶ λιμὸς ἐξ ὀλίγου [f. 2] εἰς τὴν Κωνσταντινόπολιν, <εἰς> τὸ καλοκαίριν ζέστη, ὅτι νὰ μαρανθοῦν τὰ φύλλα τῶν δένδρων καὶ τὰ δένδρα νὰ εὐλαβοῦσιν, μῆλα δὲ πολλά.

Oraculum astragalomanticum

Testimonium Byzantinum de oraculis astragalomanticis exstat in hoc opusculo, ubi tabula talorum in locum talorum ipsorum reponitur. De astragalomantia antiqua vide G. Kaibel, *Ein Würfelorakel* (Hermes, X, 1876), p. 192 ff. et *Inschriften aus Pisidien* (Hermes XXIII, 1888), p. 533 ff.; Fr. Heinevetter, *Würfel und Buchstabenorakel in Griechenland und Kleinasien* (Diss. Breslau), 1912; W. R. Halliday, *Greek divination*, 1913; Ch. Picard, *Les antécédents des « astragalizontes » Polyclètéens* (Revue des Études Grecques, t. XLII, nº 195-196, 1929); *Realenc.* s. v. « Astragalomanteia ».

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1 υπάν 3 φανινε 6 ὑψωσιν 7 γηδίον 8 χιόνιν
10 Μίστριν βουττίσην 11 φισίσι 13 παπίλιν 14 ἀπόλυα
16 ὑπῇ 21 καλοκαίριν 21 μαρανθοῦ 22 δένδροι

livestock and the armed bands of the south shall go toward the east, and God will give strength to the easterners and they shall defeat the southerners, locusts shall also appear, from the heat the people shall fall ill and suffer headaches in many places.

Sign of Pisces.

When Pisces reigns, it signifies the exaltation of great men, but also the death of abundant fruits and of young girls, the loss of goats and sheep, the whole year shall be rainy, much frost and snow, the waters of seas and lakes shall rise, the winter shall be moderate in Mistras, a star shall plunge into the sea, and it signifies that in Chiamen there shall be much captivity and a warm wind shall blow and the people shall fall ill from the winds and it shall blow in Papyle; but in general there shall be great abundance and much joy in Romania, loss of four-footed animals and in one part of the south in one land there shall be unrest, fear and arrogance, and a man shall come forth into the world and shall say that I am a ruler and shall be exceedingly fearsome, yet shall not harm another, but mutual slaughter among the kings of the east and among the armed bands, strong disturbance and great fear and deliberation among the kings to flee in various places, and a slight famine in Constantinople, in summer such heat that the leaves of the trees shall wither and the trees shall be spared, but many apples.

The astragalomantic oracle

A Byzantine testimony concerning astragalomantic oracles exists in this little work, where a table of dice is substituted in place of the dice themselves. On ancient astragalomancy see G. Kaibel, Ein Würfelorakel (Hermes, X, 1876), p. 192 ff. and Inschriften aus Pisidien (Hermes XXIII, 1888), p. 533 ff.; Fr. Heinevetter, Würfel und Buchstaben-orakel in Griechenland und Kleinasien (Diss. Breslau), 1912, W. R. Halliday, Greek divination, 1913; Ch. Picard, Les antécédents des « astragalizontes » Polycletéens (Revue des Études Grecques, t. XLII, n° 195-196, 1929); Realenc. s. v. « Astragalomanteia ».

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1 hypan 3 phanine 6 ēpsōsin 7 nēthion 8 chnionia
10 Mistrin bouttisin 11 phisisin 13 papilin 14 apolya
16 hypē 21 kalokairin 21 withered 22 trees

CODE. XII. 10.

F.13. *Αὕτη ἡ πλινθίς ἐστιν ἐπὶ τοῦ ζαρίου, τὴν ὁποίαν ἐποίησεν ὁ μέγας ἀστρονόμος καὶ σοφὸς Λέων καὶ ὁ Πτολεμαῖος ὁ γεωμέτρης περὶ πᾶσαν πρᾶξιν, ἣν βούλεται ἄνθρωπος νὰ εἰδῇ, εἴτε περὶ ζωῆς, εἴτε περὶ θανάτου, εἴτε περὶ ἁρμοσίας, εἴτε περὶ*
5 *χωρισμῶν, εἴτε περὶ ἀγάπης, εἴτε περὶ μεσιτείας, εἴτε περὶ θαλάσσης, εἴτε περὶ παιδοποιίας, εἴτε περὶ ἀσθενείας, εἴτε περὶ μετάλλαγῆς οἴκου, εἴτε περὶ φαντασίας δαιμόνων.*

Ἔπαρε δύο ζάρια [ἡμέρᾳ]· δ', ε', ἢ ς', καὶ βλέπε νὰ εἶναι ὁ οὐρανὸς καθαρὸς καὶ ἡμέρα ἔνλαμπρος καὶ λέγε τὸ τρισάγιον
10 *σὺν τῷ Πάτερ ἡμῶν καὶ λέγε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.*

[f. 14] ·· *Εἰς τὸν α' καὶ α' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Κρόνον καὶ Ἀφροδίτην · φόνον καὶ κακὸν θάνατον δηλοῖ · εἴτε περὶ ἀσθενείας ἐρωτᾷς, τελευτᾷ ὁ ἀσθενῶν, εἴτε περὶ πολέμου, νικᾶται καὶ φο-*
15 *νεύεται, εἴτε περὶ γάμων, χωρισμὸν δηλοῖ, εἴτε περὶ πρᾶγμα χασίμνιο, οὐχ εὑρίσκεται καὶ ἁπλῶς εἰπεῖν εἰς κακὸν δηλοῖ.*

· : *Εἰς τὸν α' καὶ β' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Κρόνον καὶ Ταῦρον · ἀπὸ κακὸν εἰς κακὸν δηλοῖ, μὲ ἀναμονὴν γίνεται πᾶν πρᾶγμα ὁ βούλει θεμελιῶσαι ἐπὶ τῆς γῆς, εἴτε οἶκον, εἴτε μύλον, εἴτε ἄλλον*
20 *πρᾶγμα γεωργικὸν τῆς γῆς καὶ ἀμπελῶνος καὶ κήπου.*

· :· *Εἰς τὴν α' καὶ γ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ταῦρον καὶ Δίδυμον · πικρίαν καὶ κίνδυνον δηλοῖ τὸ ἐρώτημά σου, καὶ ἐν ὀλίγῳ καιρῷ ἁρμοστὴς θέλῃς <εἶναι> καὶ μέλλῃς ποιήσειν δύο τέκνα μὲ τὴν γυναῖκα καὶ τελευτᾷ καὶ λαμβάνῃς ἑτέραν καὶ τε-*
25 *λευτοῦν καὶ τὰ πρῶτά σου τέκνα.*

· :: *Εἰς τὴν, α' καὶ δ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Κρόνον καὶ εἰς τὸν Καρκίνον · κακὴ εἶναι ἡ στράτα σου καὶ ἐναντία καὶ ὑπηρεσία σου, κίνδυνον δηλοῖ καὶ ζάλην ἀπὸ θαλάσσης καὶ πνιγμῶν καὶ μεγάλην ζημίαν ἀπὸ κουρσάρων.*

30 · :·: *Εἰς τὴν α' καὶ ε' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Κρόνον καὶ εἰς τὸν Λέοντα · ὁ γὰρ ἐχθρός σου ὑπερυψοῦται ἐπάνω σου, καὶ*

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1 πληθηνθῆς 2 λέον πτολεμέος 3 πᾶσα ἠδί 4 ἤται 5 μησιτίας 6 παιδοπιήας ἀσθαινίας 6-7 μεταλλαγῆς corr. μετάλλου cod. 9 ἔνλαμπρη 14 ερροτας 15 πρᾶγμαν 16 ὑπήν 19 βούλη θεμελιόσε μῆλον 20 γεοργηκὸν κύπου 22 ἐρότιμάν ὀλόγο 23 μέλλη ποιῆσης ἁρμαστήν 27 ὑπερασία 28 πνηγμὸν 30 κουρσάρους

F.13. This tablet is for the dice, which the great astronomer and wise Leo and Ptolemy the geometer made concerning every matter that a person wishes to know, whether concerning life, or concerning death, or concerning marriage, or concerning separations, or concerning love, or concerning mediation, or concerning the sea, or concerning childbearing, or concerning illness, or concerning change of house, or concerning apparitions of demons.

Take two dice [on day] 4, 5, or 6, and see that the sky is clear and the day is bright, and say the Trisagion together with the Our Father, and say: in the name of the Father and of the Son and of the Holy Spirit.

[1. 14] . For the 1st and 1st, it fell to you, O man, under Saturn and Venus: it signifies murder and an evil death. Whether you ask about illness, the sick person will die; whether about war, he is defeated and slain; whether about marriage, it signifies separation; whether about a lost matter, it will not be found — and to speak plainly, it signifies evil.

: For the 1st and 2nd, it fell to you, O man, under Saturn and Taurus: it signifies from bad to worse; with patience, every matter you wish to establish on the earth — whether a house, a mill, or another agricultural matter of the land, vineyard, and garden — will come to pass.

:· For the 1st and 3rd, it fell to you, O man, under Taurus and Gemini: your question signifies bitterness and danger, and in a short time you will be a governor, and you are destined to have two children with your wife; she will die and you will take another, and your first children will also die.

·:: For the 1st and 4th, it fell to you, O man, under Saturn and Cancer: your path and your service are evil and contrary; it signifies danger and a storm at sea, drowning, and great loss from pirates.

30 ·:: For the 1st and 5th, it fell to you, O man, under Saturn and Leo: your enemy is exalted above you, and

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1 to be multiplied 2 leon Ptolemy 3 every just 4 itan 5 misitias 6 paidopias asthenias 6-7148- change corr. metal cod. 9 brilliant 14 coolness 15 things 16 there was 19 council he founded non of him 20 georgikon garden 22 to esteem little 23 you are about to do commander 27 protection 28 drowned 30 pirates

θέλης πεσεῖν καὶ θέλης ποδοπατηθῆν ὑπὸ πολλῶν καὶ ἔτζι θέλης ἁρπάξειν τὸ ὀφφίκιον καὶ τὴν ἐξουσίαν σου.

[f. 14v] : · *Εἰς τὰ β' καὶ α' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Δία καὶ τὸν Κριόν · τὸ ἐπερώτημά σου δηλοῖ μέγα ὀφφίκιον καὶ μεγάλην τιμὴν ἀπὸ ἐκκλησιαστικὸν μέρος, ἢ ἐπίσκοπος ἢ ἡγούμενος ἢ παπᾶς ἢ ἄλλος ὁποῦ θέλης τὸ ἔχειν <εἶσαι>.*

: : *Εἰς τὰ β' καὶ β' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Δία καὶ εἰς τὸν Ταῦρον · τὸ ἐρώτημά σου δηλοῖ, ἄνθρωπε, ἀξίαν καὶ δούλευσιν ἐκκλησιαστικήν, θέλης ἀφεντεύσειν εἰς ἐμπαλία<ν> ἢ εἰς χωρία ἐκκλησίας.*

: :· *Εἰς τὰ β' καὶ γ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Δία καὶ εἰς τὸν Δίδυμον · ὑπανδρίαν καὶ στέφανον καὶ ἀγάπην δηλοῖ καὶ εὐλογίαν τοῦ οἴκου, καὶ πολὺν βίον θέλης ποιήσειν καὶ εἰς μεγάλην τιμὴν θέλης κατασταθῆν.*

: :: *Εἰς τὰ β' καὶ δ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Δία καὶ εἰς τὸν Καρκίνον· δηλοῖ λύπην μεγάλην καὶ χωρισμὸν ἀνδρογύνων καὶ ἀπὸ εὐφροσύνης σημεῖα λειτουργίας, καὶ πᾶν ἐναντίον δηλοῖ τὸ ἐρώτημά σου.*

: :·: *Εἰς τὰ β' καὶ ε' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Δία καὶ εἰς τὸν Λέοντα· ὅλον καλὸν τὸ ἐπερώτημά σου καὶ δόκιμον καὶ περιλαμβανητικόν ἐστιν, καὶ εἴ τι βουληθῇς νὰ τὸ ἔχῃς, νὰ τὸ ζητήσῃς εἴτε ἐμπαλίαν, εἴτε πάντως καλὸν δηλοῖ τὸ ἐρώτημά σου.*

.· *Εἰς τὰ γ' καὶ α' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἄρην καὶ εἰς τὸν Κριόν · ὅλον κακὸν καὶ κινδυνευόμενον τὸ ἐρώτημά σου· καὶ αἷμα νὰ* [f. 15] *τρέξῃ ἔμπροσθέν σου ἀπὸ γυναικὸς πόρνης καὶ συκοφαντίας καὶ φθόνου καὶ εἰς φοῦρκαν δηλοῖ τὸ ἐπερώτημά σου.*

.: *Εἰς τὰ γ' καὶ β' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἄρην καὶ Ταῦρον· ἀπὸ κακὸν εἰς καλόν ἐστιν τὸ ἐρώτημά σου, ἓν πρόσωπον ἔχῃς εἰς τὴν ξενιτείαν ἀπομακρισμένον καὶ θέλης ἐλθεῖν ἐξάφνου καὶ θέλης εὐγεῖν ἀπὸ παντὸς πειρασμοῦ καὶ φυλακῆς καὶ ἀπὸ ἀλλο-*

1 *θέλις* *πεσίν* *πόδωπατηθῆν* *ἐσῆ*
2 *ἁρπάξιν* *ὀφῆτζιον* 3 *ζεύς* 4 *ἐπεροτιμάν*
μεγάλον *ὀφίτζιον* 6 *εἶσαι* supplevi
ἄλλον 8 *δούλεψιν* 9 *ἀφεντέψιν* *εμπαλια*
13 *πήσιν* 16 *ανδρογήνον* 17 *σημ(αν)* *πᾶσα ἐναντήον* 17-18 *ἐρότημαν* 20 *δοτημόν* *περιλαμβανιτηκόν*
21 *ἔχεις* 23 *ἀριν* 24 *κηνδινεμένον* *ἐμα* 25 *γηνῆς*
25-26 *σηκοφαντίας* 28 *ἔναν* 29 *ξενιτία* *θελι*
30 *πυρασμοῦ*

you shall fall and you shall be trampled underfoot by many, and thus you shall seize your office and your authority.

[1. 145] ; · In the 2nd and 1st it fell to you, O man, under Jupiter and Aries; your question indicates a great office and great honor from the ecclesiastical side, whether bishop or abbot or pope or another position of whatever kind you wish to hold.

: : In the 2nd and 2nd it fell to you, O man, under Jupiter and Taurus; your question indicates, O man, dignity and ecclesiastical service; you wish to hold lordship over estates or over villages of the church.

: : In the 2nd and 3rd it fell to you, O man, under Jupiter and Gemini; it indicates marriage and a wedding crown and love and the blessing of the household, and you shall acquire great wealth and shall be established in great honor.

15 : :: In the 2nd and 4th it fell to you, O man, under Jupiter and Cancer; it indicates great sorrow and the separation of husband and wife, and signs of service away from joy, and your question indicates everything contrary.

: ::: In the 2nd and 5th it fell to you, O man, under Jupiter and Leo; your question is entirely good and proven and all-encompassing, and whatever you wish to have, seek it — whether an estate or anything at all — your question indicates entirely good things.

∴ In the 3rd and 1st it fell to you, O man, under Mars and Aries; your question is entirely evil and fraught with danger; and blood shall flow [1. 15] before you on account of a harlot woman, and slander and envy, and your question indicates the gallows.

∴ : In the 3rd and 2nd it fell to you, O man, in Ares and Taurus from bad to good is your question, you have one person remote in foreign lands and you wish to come suddenly and 30 you wish to escape from every trial and prison and from ano

1 you wished fall to be trampled underfoot his/her own
2 seizure office 3 living 4 questioning/inquiry
of the great office/position 6 you are (supplemented)
another 8 service 9 lords/masters on the contrary/conversely
13 fall 16 of man/human 17 sign) all in
against/opposite 18 moisture/dampness 20 given comprehensive
21 you have 23 for 24 endangered together 25 of earth
25-26 of slanders 28 one 29 life abroad / sojourning in foreign lands
he wishes
30 of fever

τρίας, πίστευε καὶ θέλῃς τὸ ἰδεῖν ἄφνου μὲ βίον περισσὸν ἡμέρᾳ ς' μηνὸς Ἰουλίου.

.·. Εἰς τὰ γ' καὶ γ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἄρην καὶ Δίδυμον· χαρὰν καὶ κατευόδωσιν δηλοῖ εἴ τι πρᾶγμα ἐρωτᾷς καὶ θέλῃ σου ἐλθεῖν μέγα καλόν, καὶ οἱ ἐχθροί σου οὐκ ἰσχύσουσιν ἐπάνω σου, ὅτι ὁ Θεός ἐστιν βοηθός σου.

.·. :: Εἰς τὰ γ' καὶ δ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἄρην καὶ Καρκίνον· ἀῤῥωστίαν μεγάλην δηλοῖ καὶ θάνατον τοῦ ἀσθενοῦς, καὶ εἰ μέν ἐστιν ἄνθρωπος, ἀπὸ πρῆσμα χειρῶν, ποδῶν, φλαγγίου, στομάχου καρδίας καὶ πόνον πλευροῦ τελευτᾷ· εἰ δὲ εἶναι γυνή, ἀπὸ λάκτισμα ζῷου καὶ ἀπὸ σήκωμα θέλῃ ῥίψειν παῖδα, καὶ θέλῃ πάγειν αἷμα πολὺ ἀπὸ τὰ νεφρά της, καὶ ἕως τὰς ιδ' ἡμέρας τῆς Σελήνης τελευτᾷ καὶ ἐὰν περάσῃ τὰς ιε', ξοδιασθήσεται ἡμέρᾳ ς' ἢ ζ'.

.·. :·: Εἰς τὰ γ' καὶ ε' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἄρην καὶ Λέοντα [f.15v] · τὸ ἐρώτημά σου δηλοῖ νικητήριον, ὅτι θέλῃς νικήσειν τοὺς ἐχθρούς σου καὶ θέλῃς λαβεῖν μέγαν πόλεμον ἀπὸ ἔμπροσθεν εἰς ἀφεντίας καὶ πέρνῃς τὴν γονικήν σου κληρονομίαν, ἀμμὲ βλέπε ἀπὸ ζημίας, ὅτι θέλουν σου ἁρπάξειν πρᾶγμα στρογγυλὸν ἢ γρόσια εἴτε ἄλλον ἀσήμι στρογγυλόν, καὶ θέλῃς ἀφοραθῆν ξένους, καὶ δὲν εἶναι μόνον ἐδικοί σου.

:: · Εἰς τὰ δ' καὶ α' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἥλιον καὶ εἰς τὸν Κριόν· μέσον καλοῦ καὶ κακοῦ ἐστιν, καὶ δόξαν, μελέτας νὰ λάβῃς ἀπὸ ἀφεντίας καὶ θέλῃς ἀφεντεύσειν χρόνους δ' ἢ μῆνας εἰς τὴν αὐτὴν ἐξουσίαν καὶ ἀπὸ κακῶν ἀνθρώπων γλωσσοφαγίαν θέλῃς πεσεῖν εἰς ἄλλαξιν καὶ προδοσίαν ἀφεντίας καὶ θέλῃς χάσειν τὴν ἐξουσίαν σου καὶ τὸ ὀφφίκιόν σου καὶ θέλῃς φυλακωθῆν ἡμέρας ε' καὶ θέλῃς πληρώσειν καὶ κατὰ ζημίαν ἄδικα καὶ ταῦτα ὅλα θέλῃς τὰ παθεῖν ἀπὸ κακήν σου γλῶσσαν καὶ θυμόν.

:: : Εἰς τὰ δ' καὶ β' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἥλιον καὶ τὸν Ταῦρον· τὸ ἐρώτημά σου δηλοῖ, ὅτι ἀπὸ ἀγάπην γυναικὸς θέλῃς εὑρεῖν ῥιζικὸν καὶ τύχην καὶ τιμὴν μεγάλην, οὐχὶ ἀπὸ παρθένον,

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1 πήστευε τον ιδῆ 2 μήναν ιούλλιον 4 απο ητη πράγμαν 5 ισχίσουσην 6 επανο 8 μεγάλιν ἀστενῆ 9 πρίσμαν 10 γηναίκ(αν) ἀπολάκτημαν 11 σήκομαν πάγην αίμαν 13 περάσι 15 ἐρότημαν νηκητήριον νικήσην 16 λάβιν 17 επερνης 18 πρᾶγμαν στρογγηλὸν 19 ἀσίμην 20 δένιναι 23 ἀφευτέφιν 24 γλόσσωφαγι(αν) 25 ἔλλεξιν 26 ὀφίτζιον 27 κατηζυμίαν 28 θημόν 31 ριζηκὸν τήχην παρθένην

trias, believe and you shall see it suddenly with abundant life on day 6 of the month of July.

∴ ∴ At 3 and 3 it fell to you, O man, under Ares and Gemini; it signifies joy and good fortune in whatever matter you ask, and great good shall come to you, and your enemies shall not prevail against you, for God is your helper.

: :: At 3 and 4 it fell to you, O man, under Ares and Cancer; it signifies great illness and the death of the sick person, and if it is a man, he shall perish from swelling of the hands, feet, the jaw, the stomach, the heart, and pain in the side; but if it is a woman, from a kick of an animal and from a lifting she shall miscarry a child, and much blood shall flow from her kidneys, and up to the 14th day of the Moon she shall die, and if she passes the 15th, she shall be consumed on the 6th or 7th day.

: :: At 3 and 5 it fell to you, O man, under Ares and Leo; your question signifies victory, for you shall defeat your enemies and shall engage in great battle from the front in lordships and shall receive your paternal inheritance, but beware of loss, for they shall seek to seize from you a round object or a document or other round silver, and you shall be seen by strangers, and they are not only your own people.

:: · It fell to you, O man, at the 4th and 1st, under the Sun and in Aries: it is between good and evil, and you shall receive glory and honours from a lordship, and you shall rule for 4 years or months in the same authority, and through the slander of evil men you shall fall into a change and betrayal of lordship, and you shall lose your authority and your office, and you shall be imprisoned for 5 days, and you shall also pay unjust fines, and all these things you shall suffer on account of your wicked tongue and temper.

:⁝ It fell to you, O man, at the 4th and 2nd, under the Sun and Taurus: your question indicates that through the love of a woman you shall find your fate and fortune and great honour, not from a virgin,

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1 believe the 14th 2 months July 4 from ἀστενην11
thing 5 they will tear 6 Hispano 8 great sikoman
The prison 10 woman they were allotted
trap blood 13 last 15 were asked
victory prize he/she wins 16 lav 17 you were taking
18 things round 19 asimin 20 to bind
23 afendefin 24 linguist(s) 25 lexin 26 office
27 diet 28 days 31 destiny/fate fortune virgin

ἀλλὰ ἀπὸ χηράτην καὶ κατασταμένην γυναῖκα μελαγχρινὸν μὲ δύο τέκνα ἄρρεν καὶ θῆλυ καὶ θέλῃς περάσειν νερὸν ἁρμυρὸν καὶ θέλῃς εὐτυχήσειν, καὶ ὀπίσω εἰς ἑπτὰ χρόνους τελευτᾷ ἡ γυνὴ καὶ λαμβάνῃς ἕτερον κοράσι καὶ εἶναι [f 16] παράβουλον, καὶ θέλῃ σου δώσειν κακὸν θάνατον ἢ μὲ φαρμάκιν ἢ μὲ μαγίας.

∴ :: Εἰς τὰ δ' καὶ γ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἥλιον καὶ εἰς Δίδυμον · ἀγάπην δηλοῖ καὶ ἀστρικὸν καὶ τύχην μετὰ τοῦ ἀνθρώπου καὶ τῆς γυναικός, καὶ ποιοῦν καλὸν οἶκον, ἀμμὲ θ' χρόνους ἔζῃ ὁ ἀνὴρ καὶ τελευτᾷ, καὶ ποιοῦν τρία τέκνα, ἡ δὲ γυνὴ ἁρμόζεται ἄνδρα ἕτερον γραμματισμένον καὶ ζῇ μετά του ἔτη ιβ' καὶ ἀπὸ καταβασίαν τελευτήσῃ.

:: :: Εἰς δ' καὶ δ' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἥλιον καὶ Καρκίνον· λοιπὸν γίνωσκε, ὅτι τὸ ἐρώτημά σου ταξίδι δηλοῖ καὶ καλὴν στράταν ὁποῦ καὶ ἀνυπάγῃς διαφόρως ἔχῃς, μόνον βλέπε ἀπὸ φάρι ἁρμυρὸν καὶ ἕτερα ἁρμυρά, ὅτι διαφόρως δὲν ἔχῃς οὔτε ἀπὸ πετζὶν βουβάλικον, οὔτε ἀπὸ σαπούνι, οὔτε ἀπὸ μαλλί, ἀπὸ δὲ ἄλλα πράγματα, πρᾶγμα τούτου καὶ ἔχῃς διαφόρως, μόνον εὖ βλέπε μὴν πάρῃς ἀπὸ τὸν τόπον σου ζάχαρι, οὐδὲ μαργαριτάρι καὶ ζημιώνεσαι καὶ μὴν εὔγῃς ἀπὸ τὸν τόπον σου μῆνα Αὔγουστον, οὐ Μάιον, οὔτε ἡμέραν παρασκευήν, οὔτε σάββατον, ὅτι ἐτοῦτοι οἱ μῆνες εἶναι δύσκολοι καὶ πονηροὶ εἰς τὸν πλανήτην καὶ εἰς τὸ ζῴδιον αὐτό, καὶ ὅταν θέλῃς νὰ μεσεύσῃς, ἐπικάλει τὸν ἀρχάγγελον Μιχαὴλ καὶ τὸν μέγαν Νικόλαον καὶ τὸν ἅγιον Γεώργιον, καὶ θέλουν σοι βοηθήσειν, καὶ βλέπε μὴν σμίξῃς μὲ μονόφθαλμον μερτικὸν ῥινόσπανον [f. 16v], ὅτι θέλῃς κακοπαθήσειν πολλὰ ἀπὲξ αὐτῶν.

:: :-: Εἰς τὰ δ' καὶ ε' ἔλαχέ σε, ἄνθρωπε, εἰς τὸν Ἥλιον καὶ εἰς τὸν Λέοντα · περὶ ἀγάπης γυναικὸς ἐρωτᾷς, ἄνθρωπε, καὶ πικραίνεσαι δι' αὐτὴν μέραν καὶ νύκτα καὶ νεάζεσαι νὰ ποιήσῃς διαβολικὸν κρῖμα μετ' αὐτήν, καὶ ἡ γυνὴ ἄσπρα καὶ κοκκίνη καὶ εἶναι δεμένη, καὶ βλέπε, ὅτι θέλῃς λαβεῖν κίνδυνον καὶ ζημίαν μεγάλην καὶ θέλῃ τρέξειν αἷμα ἀπὸ τὰ χερία σου, καὶ ἡ γυνὴ διὰ λόγον σου, καὶ διὰ

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1 μελαχριν(ον) 3 ὁπησω 4 κοράση 5 μαγίαις 7 ἀστρικόν τήχ(ην) 8 ἡ ζή 13 ταξίδυν 14 διάφορος φάριν 15 πετζῆν 17 εὐβλεπαι 18 ζάχαριν ζημιονεσε 19 μῆναν 20-21 δίσκολοι 21 αυτοῦς 22 μησέψις ἐπικάλου 23 σου 24 μενισμοιξις μερτικά ρινοῦσπανόν 25 αποξαυτόντους 27 πικρένεσε 28 νίκτα νιάζεσε 28-29 κριμαν 29 ἄσπρη διμμένη 31 τρέξιν αίμαν διαλλογου

but from a widowed and settled dark-complexioned woman with two children, male and female, and you will cross salt water and you will prosper, and afterwards within seven years the woman dies and you take another girl and she is [f 16] treacherous, and she will bring you a bad death either by poison or by sorcery.

:. :: At 4 and 3 it fell to you, O man, under the Sun and Gemini: it signifies love and a star-blessed fortune with the man and the woman, and they make a good household, but the man lives 9 years and dies, and they have three children, and the woman then weds another man who is learned and lives with him 12 years and dies from a decline.

:: :: At 4 and 4 it fell to you, O man, under the Sun and Cancer: know then that your question signifies a journey and a good road, and wherever you go you shall have profit in various things, only beware of salt cargo and other salty goods, for you will have no profit from them, nor from buffalo hide, nor from soap, nor from wool; but from other goods, trade in these and you shall have profit. Only take care not to take sugar or pearls from your place, lest you suffer loss, and do not depart from your place in the month of August, nor in May, nor on a Friday, nor on a Saturday, for these months are difficult and malefic for the planet and for this sign; and when you wish to set sail, invoke the Archangel Michael and the great Nicholas and Saint George, and they will help you; and beware of falling in with a one-eyed partner who is snub-nosed [f. 164], for you will suffer greatly on account of them.

:: :: It fell to you, O man, in the 4th and 5th, under the Sun and under Leo; you ask, O man, about the love of a woman, and you are embittered by her day and night, and you are inclined to commit a diabolical act against her, and the woman is fair and red and is bound, and beware, for you will incur danger and great harm, and blood will flow from your hands, and the woman because of your words, and because of

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1 brunette) 3 I'm sorry 4 girls 5 magic spells
7 stars of course) 8 or live 13 journeys 14 various
for the sake of 15 pages 17 he/she saw 18 sugars lost
19 months and 20-21 discs 21 them 22 months invoke
23 your 24 menismoixis portions of rhinospanon 25 from
themselves 27 embittered 28 night it worried 28-29 ram
man 29 white tied 31 running blood of dialogue

τὴν ἄδικον συκοφαντίαν καὶ πολλὴν ζημίαν καὶ παίδευμα καὶ φυλακὴν θέλῃς φυγεῖν ἀπὸ τὸ σπίτι σου, καὶ βλέπε τὴν ψυχήν σου καὶ τὸ κρῖμα σου.

:·: *Εἰς τὰ ε' καὶ α' ἔλαχέ σε, ἄνθρωπε, εἰς τὴν Ἀφροδίτην καὶ εἰς τὸν Κριόν· λοιπόν, ἄνθρωπε, τὸ ἐρώτημά σου καλόν ἐστιν καὶ <εἰ> περὶ τεκνοποιίας ἐρωτᾷς· λοιπὸν μακροθύμησον καὶ θέλῃ σοι χαρήσειν ὁ Θεὸς ὅτι ἐρωτᾷς. καὶ ἀπὸ τὴν πικρίαν τινὰ ἐπικρανθῇς ἀπὸ τὸν καρπόν σου καὶ ἔμεινεν χερσαῖα, πάλιν θέλῃ ἐλθεῖν δρόσος ἐκ τοῦ οὐρανοῦ καὶ θέλῃ δροσήσειν τὴν καρδίαν σου καὶ θέλῃ εὐφραν-θῆν ἡ ψυχή σου, ὅτι μέλλῃς ποιήσειν δύο τέκνα ἄῤῥεν καὶ θῆλυ καὶ ζήσονται καὶ κληρονομήσουν τὰ ἀγαθά σου, τὸ λοιπὸν μὴν πικραίνεσαι.*

:·: : *Εἰς τὰ ε' καὶ β' ἔλαχέ σε, ἄνθρωπε, εἰς τὴν Ἀφροδίτην καὶ εἰς τὸν Ταῦρον· λοιπόν, ἄνθρωπε, μέγαν θησαυρὸν θέλῃς εὑρεῖν ἀκο-πίαστον ἀτζηγάνιστον καὶ ἀπὸ ἄλλων κάματον θέλῃς εὐτυχήσειν καὶ θέλῃς πάγειν παρεμπρός, εἴτε ἀπὸ θάνατόν τινος ἐδικοῦ σου, εἴτε ἀπὸ γυναικὸς εὑρήσῃς τύχην καὶ ῥιζικόν, εἴτε εἰς σπίτι ὁποῦ νὰ ἀγοράσῃς θέλῃς εὕρημα εὑρεῖν ἐπὶ τῆς γῆς καὶ θέλῃς γένειν μέγας ἄνθρωπος, τὸ λοιπὸν ἔλπισον ἐπὶ Κύριον καὶ μὴ φοβᾶσαι.*

:·: *Εἰς τὰ ε' καὶ γ' ἔλαχέ σε, ἄνθρωπε, εἰς τὴν Ἀφροδίτην καὶ εἰς τὸν Δίδυμον· τὸ ἐρώτημά σου, ἄνθρωπε, εἰς μήνυμα ἀνθρώπου καὶ εἰς μερτικὸν ἐρωτᾷς, ἐὰν μεθέξῃς μετά τους ἔχῃς διαφόρως καὶ καλὴν στράταν, τὸ λοιπὸν κάμε το καὶ μὴν φοβηθῇς εἴτε ἐν γῇ, εἴτε ἐν θαλάσσῃ, ὅτι χάριτι Χριστοῦ νῖκος ἔχῃς καὶ διαφόρως ἀπὸ τὸ ἔργον τὸ ἐρωτᾷς, μόνον ἐπικάλει τὸν ἅγιον Νικόλαον καὶ τὸν ἅγιον Ἰωάννην τὸν Χρυσόστομον, καὶ τοῦτοι οἱ ἅγιοι θέλουν σοι βοηθήσειν εἰς τὴν δουλείαν ἣν θέλῃς κάμειν.*

:·: :: *Εἰς τὰ ε' καὶ δ' ἔλαχέ σε, ἄνθρωπε, εἰς τὴν Ἀφροδίτην καὶ εἰς τὸν Καρκίνον· ἀπὸ πικρίας καὶ κακῆς καρδίας θέλῃς ἀπαλλάξειν καὶ θέλῃς μεταγυρίσειν τὸ ἀστρικόν σου ἀπὸ τὸ κακὸν, ἤγουν ἐτῶν λζ' κίνδυνον καὶ μεγάλην πτωχείαν καὶ κακὸν θέλῃς διαβάσειν ἀπὸ τὸ πρῶτόν σου* [f. 17v] *στεφάνι, διὰ νὰ μηδὲν εἶναι ταιριασμένον*

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1 πέδεμ(α) 2 θελης 6 μακροθήμησον 7 την 7-8 Vix sanum 8 ἔμηνεν χερσέα 10 μέλλη ποιήσης θήλη 14 τάβρον ακοπιαστον 15 ατζηγάριστον ἄλλον 16 παρᾶμπρος ἐδικοῦ 17 ῥιζηκόν σποίτην 18 εὕριμ(αν) γενήν 19 ἔλπησον 21 μηνιμαν 22 διάφορος 25 ἐπικαλου 27 την κάμην 30 θέλη μεταγηρίσην αιτων 32 στεφάνη τεριασμένον

the unjust slander and great harm and punishment and imprisonment you wish to flee from your house, and watch over your soul and your judgment.

:: At the 5th and 1st it fell to you, O man, under Venus and Aries; therefore, O man, your question is good and if you ask about having children, then be patient and God will rejoice with you because you ask. And though you were embittered by some bitterness from your fruit and it remained barren, again dew will come from the sky and will refresh your heart and your soul will be gladdened, for you are destined to have two children, a boy and a girl, and they will live and inherit your goods; therefore, do not be bitter.

::: At the 5th and 2nd it fell to you, O man, under Venus and Taurus; therefore, O man, you will find a great treasure without toil and without cunning, and from the labor of others you will prosper and you will go forward, whether from the death of one of your own, or from a woman you will find fortune and destiny, or in a house that you may purchase you will find a find upon the earth and you will become a great man; therefore, put your hope in the Lord and do not be afraid. :: At the 5th and 3rd it fell to you, O man, under Venus and Gemini; your question, O man, is about a message from a man and about a share you are asking about — if you associate with those you are with you will have various gains and a good road; therefore, do it and do not be afraid, whether on land or at sea, for by the grace of Christ you have victory and various gains from the work you are asking about; only invoke Saint Nicholas and Saint John Chrysostom, and these saints will help you in the endeavor you wish to undertake.

:: :: In the 5th and 4th it fell to you, O man, in Venus and in Cancer, from bitterness and an evil heart you will be released, and you will turn around your星 fate from evil, that is, from the danger of 36 years and great poverty and evil you will pass through from your first [f. 177] crown, so that it may not be ill-matched

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1 pedema 2 you will 6 be patient 7 the 7-8 Vix sanur female 14 bull 1
8 remained barren 10 is about to do 16 in front
effortless 15 unregistered another tenant 18 find (finding) of his own
17 of the root / hereditary 22 various origin / lineage 19 hope
21 grievance 25 invoke 27 the village surrounded
30 will transfer/convert of the petitioners 32 crown

τὸ ἀστρικόν σου μὲ τὸ ἐδικόν της, λοιπὸν ἐνταῦθα εὔγῃ εἰς τὸν ἄλλον, καὶ ἀπὸ τὰ παιδία σου δὲν μένει παρὰ ἕναν ἄῤῥεν, καὶ ἐτῶν με' θέλῃς ἀναβῆναι εἰς μεγάλην τιμήν, τὸ λοιπὸν ἀποθνήσκῃς καὶ πλούσιος.

5 *Περὶ λαχμηντηρίου*

Astrologicis interrogationibus oraculum mathematicum velut a sanctis Apostolis constitutum praeponit scriptor; oracula vero talia modi vetustiores astrologicae praxis erant.

Hanc rationem retinet quoque incantamentum christianum *lachmenterion*. Attamen cum figura circuli, quae ad oraculum consulendum servibat, in codice deperdita sit, haud facile de natura huius divinationis iudicari potest. Nescio an *λαχμεντήριον λαχνιτήριον* idem verbum sit atque *λαξευτήριον*, quod in libris geomantiae usurpatur; cf. *Cat.* IV, p. 74 (cod. 29, f. 1); VIII, 1 p. 70 (cod. 9, f. 163ᵛ).

[F. 17ᵛ] *Τοῦ Θεοῦ συνεργείᾳ ἀρχώμεθα γράψασθαι τὴν ὑπόθεσιν τοῦ λαχμηντηρίου ἐκτεθέντων παρὰ τῶν ἁγίων ἀποσπόλων καὶ τοῖς πιστοῖς δοθέντων ὅσον μὴ χρείαν ἔξωσιν τῆς ἀστρονομίας μετεώρου ἐννοίας. Ἐὰν βούλῃ μετὰ ἀληθείας διαπράξασθαι, διὸ*
10 *οὖν πιστῶς γνῶμεν περί τινος πράγματος, ἐπιτίθει τὸν δάκτυλον σαυτοῦ ἐπὶ τῶν μβ' ὀνομάτων ἐκτεθέντων καὶ τυπωθέντων ἐν τῷ κύκλῳ κατ' ἐπιτήδευσιν καὶ πρὶν καταμαθεῖν τὸν εὑρεθέντα ἀριθμὸν καὶ αὐτοῦ ζητεῖν <ἐν> ταῖς ἐνθέσεσι παντὸς τοῦ λαχμηντηρίου, ἵνα γὰρ ἐντεῦθεν εἰδῇς καὶ κρατήσῃς τὸν νότον, καὶ ἀνάγνωθι*
15 *τὸν τιθέντα τύπον κατὰ ἄρκτον τὴν γνῶσιν τοῦ σκότου· ὧδέ ἐστι τὸ λυσιτελὲς καὶ συμφέρον αὐτῶν, ἵνα ἐστὶν μετὰ διανοίας καθαρᾶς καὶ ἀγαθοῦ λογισμοῦ.*

Ἅγιε Μωουσῆ προφῆτα, ἅγιε Ἠλία, Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ, ἅγιε Σίνιε καὶ Σισίνιε καὶ Σηνόδωρε, ἅγιε Πέτρε καὶ Παῦλε,
20 *ἅγιε Ἰωάννη Θεόλογε, ἅγιε Δημήτριε* [r.18], *ἅγιε Προκόπιε, ἅγιε Λουκά, ἅγιε Ματθαῖε, ἅγιε Μάρκε, ἅγιε Νικόλαε τῶν Μυρέων, ἅγιε*

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1 *θαὔγη* 2 *δενμένη* 3 *ἀνεβῆν* 6 *σινεργῆα* 8 *της χρίαν* 9 *μετεόρου* 10 *πηστός τηνός ἐπιτηθένε τοῦ δακτήλου* 11 *τηποθέντον* 12 *καταπιτήδευσιν καταμαθῆν* 13 *τῆς λαχνιτηρίου* 14 *ὄνδιται κρατήσαι ἀνάγνοθε* 15 *τοπον ἄρκτον* 15-16 *ὀδι ἤθηος το δισιτελὸς αὐτὸν* 16 *εστήν* 19 *σίνιε* videl. *Συνέσιε σηνσίνιε σηνήδωρε* 21 *ματθαίω μάρκο*

your star with hers, therefore here you pass to the other, and of your children only one male remains, and in years you will rise to great honor, and thereafter you die wealthy.

On the lottery oracle

The author places before it a mathematical oracle for astrological questions, as if established by the holy Apostles; indeed such oracles were older modes of astrological practice.

This method is also retained by the Christian incantation of the lachmenteriou. However, since the circular figure that served for consulting the oracle has been lost in the codex, it is not easy to judge the nature of this divination. I do not know whether λαχμεντήριον or λαχνιτήριον is the same word as λαξευτήριον, which is used in the books of geomancy; cf. Cat. IV, p. 74 (cod. 29, f. 1); VIII, 1 p. 70 (cod. 9, f. 163°).

[F. 177] With the help of God, let us begin to write down the subject of the lottery, set forth by the holy apostles and given to the faithful, so that they have no need of astronomy or lofty speculation. If you wish to act with truth, so that we may faithfully know about some matter, place your finger upon the 42 names set forth and inscribed in the circle with care, and before learning the number found seek it in the insertions of the entire lottery, so that from this you may know and hold the south, and read the type placed according to the north, the knowledge of darkness; here is the benefit and advantage of these things, that it be done with a pure mind and good reasoning.

Holy Moses the prophet, holy Elijah, Abraham, Isaac and Jacob, holy Sinius and Sisinius and Sinodoros, holy Peter and Paul, holy John the Theologian, holy Demetrius [t.18], holy Procopius, holy Luke, holy Matthew, holy Mark, holy Nicholas of Myra, holy

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1 θαύγη 2 knitted 3 up 6 synergy 8 τῆς χρείαν The celestial/meteor 10 faithful of that/someone's ἐπιτιθέντε τοῦ δακτύλου 11 of those placed/positioned 12 by design to learn/understand 13 of the of the wool-washing/fulling establishment 14 they are able to prevail read 15 place of the bear/north 15-16 here of the dietary the dietitian him/it 16 is/stands 19 sime videl. Synesie synsinie synedore 21 Matthew Mark

Γεώργιε, ἅγιε Μάμμα, ἅγιε Συμεὼν Κανονίτη, ἅγιε Ἰάκωβε, ἅγιε Φίλιππε, ἅγιε Ἰωάννη Βαπτιστά, ἅγιοι ἄγγελοι Μιχαήλ, Γαβριήλ, Οὐριὴλ καὶ Ῥαφαήλ, ἅγιοι ἀνάργυροι Κοσμᾶ καὶ Δαμιανέ, Τύχιε καὶ Εὐλάβιε, Γρηγόριε, Μελχισεδέκ, Ματθαῖε,
5 *Ἀφανοήλ, Συχάβ, Ταφᾶν, Φανακτουήλ, Ἀσιάρ, Ἰρασβουήλ, Ναβουλάμ, Ἰαδήλ, Ἐρουχάμ, Ὑπερβελόθ, κατὰ τοὺς ἔτζι ἁγία Καταρίνα μάρτυς, ἅγιε Δανιὴλ προφῆτα, ἅγιοι τρεῖς παῖδες Σεδράχ, Μησὰχ καὶ Αὐδεναγώ, εἰρήνη, ὁ Θεὸς δύναμις, ὁ Θεὸς , ὁ Θεός, ὁ Θεὸς Ἰσραήλ, ὁ Θεὸς Ἰσαάκ, ὁ Θεὸς Ἀβραάμ, ἅγιοι Ἀραφαθο-*
10 *θῆ, Ἀνθησαῶ, παραγωνίσματα τῶν ἁγίων ἀγγέλων καὶ τὸ μέγα ὄνομα τοῦ Θεοῦ καὶ τῶν ἡμῶν ἀγγέλων, ἵνα φανερώσηται τὸ θέλημα τοῦ δούλου τοῦ Θεοῦ ὁ δεῖνα.*

[F.18v] Oraculi initium : *α' Εἰς πολλὴν εὐφροσύνην, ὡς ὁ Ἥλιος ἀνατέλλων ἐν τῇ γῇ καὶ ὥσπερ γεωργὸς ἀποκομίζει τὸν σῖτον αὐ-*
15 *τοῦ καὶ εὐφραίνεται, οὕτως εὐφρανθήσεται ἐν τούτῳ ἡ καρδία σου, ἐν τούτῳ ζητήσεις παρὰ Θεοῦ.*

β'. Ἰωάννης · ὁ ὑπομείνας ἐπαινεῖ τὴν ἔκβασιν τῆς ὑποθέσεως αὐτοῦ · ἐὰν σπουδάσῃς, χάνῃς · μὴ οὖν σπουδάσῃς τούτου καὶ οὐ μὴ εὐφρανθῇς ἀπ' αὐτοῦ, ἀλλὰ ὑπόμεινον μικρόν, καὶ οὕτως
20 *γίνεται τὸ θέλημά σου κατὰ τὸ ἐφετόν σου.*

[F. 26] *Εὐχὴ τοῦ ἀμαράντου.*

Ὁ Ἀδὰμ μάραντον ἐπότιζεν, μάραντον ἐσκάλιζεν καὶ ὁ μονογενὴς ἐδιάβαινε καὶ εἶπεν τῷ Ἀδάμ " «Ἀδάμ, τί σκαλίζεις καὶ ποτίζεις ;» λέγει τῷ· «Κύριέ μου καὶ Θεέ μου, σκαλίζω καὶ ποτίζω τὸν
25 *ἀμάραντον τὸν περιφημισμένον καὶ τὸν περιλαλουμένον, ὁποῦ ἐθαύμασεν ἡ ἀφεντία καὶ ἥλιος τρόμασε, ῥιγάδες τὸν φοβοῦνται, ἀφεντάδες τὸν τρομάσουν, τὰ στόμα τους χαυνώνει, τοὺς γλωσσάδες μερώνει καὶ χαλινιώνει καὶ πᾶσαν ἀφεντία καὶ ἄρχοντες καὶ πτωχοὶ νὰ μὴν λέγουν κακὸν διὰ τὸν ὁ δεῖνα. »*
30 *Ὁρκίζω σε, ἀμάραντε, νὰ ξεράνῃς τὰ στόμα τους καὶ νὰ χαλινώσῃς τὴν γλῶσσάν τους, καὶ τὰ χείλη τους ἐμάρανα, ἐξέρανα τὰ*

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1 σημεόν 4 μέλσιδέκ ματθαία 6 Ἰαδὲλ τοῦ ἠζη 6-7 κατερίνα μάρτης 8 μησᾶχ 9 ἠσακοῦ ἁγίους 10 παραγονίσματα 11 τοὺς ἡμῶν ἀγγέλους φανερόσαται 14 ανατέλλον γεοργός ἀποκομῆζη 15 ουτος τούτο 17 υπομήνας ἐπενος 18 χάννις 19 ἀπόμηνον 20 θέλημάν 23 του 24 του 25 περιφουμησμένον περιλαλιμένον 28 χαβόννη μερόννι

George, holy Mamma, holy Symeon the Stylite, holy James, holy Philip, holy John the Baptist, holy angels Michael, Gabriel, Uriel and Raphael, holy unmercenaries Cosmas and Damian, Tychius and Eulabius, Gregory, Melchizedek, Matthew, Aphaniel, Sychab, Taphan, Phanaktouel, Asiar, Irasbuel, Nabulam, adel, Eroucham, Hyperbeloth, according to these holy Catharina martyr, holy Daniel the prophet, holy three children Shadrach, Meshach and Abednego, peace, God of power, God, God, God of Israel, God of Isaac, God of Abraham, holy Araphatoes Anthesao, assistances of the holy angels and the great name of God and of our angels, that the will of the servant of God, so-and-so, may be revealed,

[F.187] Beginning of the Oracle: 1. Into great joy, as the Sun rising upon the earth and as a farmer gathers the grain from it and rejoices, so shall your heart rejoice in this, in this you shall seek from God.

2. John: he who endures praises the outcome of his matter; if you hasten, you lose; therefore do not hasten in this and you shall not rejoice from it, but wait a little, and thus your will comes to pass according to your desire.

[F. 26] Prayer of the amaranth.

Adam was watering the amaranth, Adam was hoeing the amaranth, and the Only-begotten was passing by and said to Adam: "Adam, why are you hoeing and watering?" He says to him: "My Lord and my God, I am hoeing and watering the amaranth, the renowned and much-spoken-of, which caused lordship to marvel and the sun to tremble, the shivering ones fear it, lords tremble at it, it loosens their mouths, tames and bridles the gossips, and every lordship and rulers and poor men shall speak no evil of such-and-such a person."

I adjure you, O amaranth, to dry up their mouths and to bridle their tongue, and wither their lips, dry up the

---

1 sign 4 melsi dek matthaia 6 Iadel of the eta
6-7 katerina March ∞ they hated 9 of the hearing saints
10 by-products 11 the our angels is made manifest
14 rising farmer carry away 15 this this
17 sub-months épenos 18 hannes 19 without anger 20 theli
month 23 of the 24 of the 25 perfumed perilalime-
28 chavonne meronu

στόμα τους, τὴν γλῶσσάν τους καὶ τὰ χείλη τους καὶ τὲς οβ' μυσὶ φλέγες τοῦ κορμίου τους, ὡς ἥλιος ἀμμὲ θεώρουν καὶ ὡς γῆν νὰ τους πατῶ καὶ ὡς ἀστραπαὶ νὰ τοὺς συντυγχάνω καὶ ὡς κατ-τούδια, νὰ τοὺς πλακώνω, καὶ τὸ θέλημά μου νὰ πολεμοῦσιν καὶ
5 *ὡς γαδούρια νὰ τοὺς καπιστρώνω, ἄφνω με ἴδετε, ἄφνω σασίδα, ἄφνω εἰς τὴν καρδίαν μου ἐμπήγετε, ἄφνω ἐγὼ τὸν νοῦν σας ἔπειρα, καὶ τὸν λογισμόν σας ἐπίασα· ὁ Κύριος ἐξημέρωσε τὰ τριὰ καλά, μὲ ἔκφρασιν μάγευσε τὰ γλωσσοδήματα αὐτοῦ Θεοῦ, καὶ νὰ νικῶ ὅσους θέλω, ὡς λέοντα ἀμμὲ θεώρουν καὶ ὡς γῆν νὰ τοὺς πατῶ, καὶ*
10 *ὡς ἀρνία νὰ γενήσονται οἱ ἐχθροί μου ἐπὶ ὀνόματος τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος ἀμήν.*

Apocalypsis Danielis.

Apocalypsis prophetae Danielis translationem novam in cod. N. 575 Bibl. Publ. invenimus. Hic excerpta quaedam tantum eduntur, ut compleatur historia ἀποκαλύψεως ab editoribus Catalogi saepius illustratae (VII, p. 171; VIII, 3, p. 171; X, p. 153) In praefatione nterpres ille novus de se ipso dicit: [F. 46].

Καλὸς Ἀλέξιος...ἐπέστρεψε τήνδε βίβλον εἰς γράμματα ἑλληνικὰ ἤτοι ῥωμαικά. Διότι οὐκ ἔστιν ἐν ταύτῃ τῇ βίβλῳ νόθον οὐδὲν ὅ τι ὀρθωθῇ, κἀγὼ πλεῖστα ἐμόχθησα τοῦ μαθεῖν τὰ γράμματα τῶν
15 *Ἀράβων σαφῶς, καὶ ἔστω γνωστὸν πρὸς ὑμᾶς, ὥσπερ οὐ μὴ διέλαθεν, ὅτι ὁ πάντων πλάστης Θεὸς ὁ πλάσας τὰ ὁρατὰ καὶ τὰ ἀόρατα διὰ τοῦτο ἔπλασε τὸν ἄνθρωπον θείῳ φυσήματι εἰς τὸ ἐρευνᾶν τὰς ἑαυτοῦ δυνάμεις καὶ κρίσεις, καθὼς φησιν ὁ Δαβὶδ ὁ μελῳδός· «ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ...»*

20 *Περὶ ἐκλείψεως Ἡλίου*

Cod. Rossicus.

[F. 48]

Ἐὰν ἐν τῷ παρόντι μηνὶ ἀμαυρώσῃ καὶ κρατηθῇ ὁ Ἥλιος,
25 *ἔχε κανόνα τῆς ἀποδείξεως, ὅτι*

Cod. Paris. 41 (Catal. VIII, 3 p., 173).

Ἐὰν τῷ παρόντι μηνὶ τῷ Ὀκτωβρίῳ ἐκλείψῃ ὁ Ἥλιος, ἔνδειξιν ποιεῖ ὅτι ἄρχοντες τῆς στρα-

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1 *μησι* 3 *ἀστραπήνα συντυχάνω* 5 *καπιστρόννω* *ἄφνου* 6 *ἐμπίκεται* *νοῦσσας* 8 *ἤβρασιν μάγεψαι* 9 *λέονταν* *ὅς* 10 *γενίσκουνται* 12 *καλὸν* *ἐπίσρεψε* *βύβλον* 14 *ὀρθῇ* 23-24 *ἀμαυρόσεος* 25 *κανῶν*

their mouth, their tongue and their lips and the 72 muscles
and veins of their body, so that they look upon me as the sun and that I
tread upon them as earth and that I encounter them as lightning and as
cats I crush them, and against my will they shall fight and
5 as donkeys I bridle them, suddenly you see me, suddenly silence,
suddenly you are struck to the heart, suddenly I took your mind,
and I seized your reason; the Lord illumined the three good things,
with utterance he enchanted the tongue-bindings of this God, and may I conquer
all whom I wish, as a lion they look upon me and as earth I tread upon them, and
10 as idleness shall my enemies become, in the name of the Father
and of the Son and of the Holy Spirit, amen.

Apocalypse of Daniel

A new translation of the Apocalypsis prophetae Danielis was found in cod. N. 575 of the Bibl. Publ. Here only certain excerpts are published, so as to complete the history of the ἀποκάλυψις more frequently illustrated by the editors of the Catalogue (VII, p. 171; VIII, 3, p. 171; X, p. 153). In the preface that new translator says of himself: [F. 46].

Kalos Alexios translated this book into Greek
letters, that is to say Roman. For there is nothing spurious in this book that
needs to be corrected, and I labored greatly to learn the letters of
15 the Arabs clearly, and let it be known to you, as has not gone
unnoticed, that God the creator of all things, who fashioned the visible and the invisible,
for this reason fashioned man by divine breath to search out
His own powers and judgments, as David the melodist says:
"Thy knowledge is become wonderful to me..."

29

On Eclipse

Cod. Rossicus.

[F. 48]

If in the present month the Sun
is darkened and held back,
25 take as a rule of demonstration, that

Of the Sun

Cod. Paris. 41 (Catal. VIII,n3 p., 173).

If in the present month of October the Sun is eclipsed, it makes
an indication that the commanders of the army

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1 months 3 astranēna syntychanō 5 kapistronnō suddenly
noussas 8 brasin mageirai
6 is drunk 9 lion
10 geniskountai 12 kalon epísrepse byblon 14 upright
23-24 amauroseos 25 kanōn

τριστάτες μετὰ στρατιωτῶν σύνδεσμον ποιήσουσιν κατὰ τῆς βασιλείας αὐτοῦ καὶ ὁ αὐτὸς βασιλεὺς στρέψει αὐτοὺς καὶ ὑποτάξει· φανήσεται δὲ καὶ ἀκρὶς πολλή, καὶ τριμηναοῖς ὑετὸς οὐ φανήσεται, καὶ εἰς τὰς χώρας τῶν μερόπων ἐπιδρομὴ ἀλλοφύλων, φόβος καὶ στενοχωρία ἔσται.

τείας μετὰ στρατιωτῶν κατὰ τῆς βασιλείας αὐτῶν μοῦρτον ποιήσωσι, ἀλλὰ τράπησονται ὑπ' αὐτοῦ καὶ χαωθήσονται· καὶ ἀκρὶς φανῆται καὶ ἀνομβρία τριμηναῖος καὶ εἰς τὰς χώρας τῶν Ἀράβων καὶ Ἰδουμαίας ἐπιδρομαὶ ἔσονται καὶ θόρυβος κοσμικὸς ἐν ταὐτῷ τῷ χρόνῳ τούτῳ.

Περὶ ἐκλείψεως Σελήνης

Ἐὰν τῷ παρόντι μηνὶ ἀμαυρώσῃ καὶ κρατηθῇ ἡ Σελήνη, ἔχε κανόνα τῆς ἀποδείξεως, ὅτι εἰς τὸ μέρος τῆς δύσεως φόβος καὶ στενοχωρίαι καὶ θάνατος πολὺς γίνεται καὶ εἰς [F.48v] τὰ μέρη τῆς Βαβυλῶνος ὑετὸς καὶ χιὼν λεπτὸς πολύς, ὥστε καὶ τὴν σπορὰν βλάψαι· φθάσει ἐκ τοῦ ψύχους καὶ τὴν βασιλείαν τῆς αὐτῆς Βαβυλῶνος, δι' ὃ λογισμοὶ πολλοὶ καὶ ἔννοιαι ἐπέλθωσι διὰ τὸ ἐπαναστῆναι ὑπ' αὐτῶν ἐχθροὶ πολλοί, καὶ θάνατος ἀνθρώπων καὶ θνῆσις ἑρπετῶν καὶ ἰχθύων γενήσεται, ὁμοίως καὶ ὀφθαλμῶν ὀδύναι καὶ τραύματα ἐπὶ τὰς σάρκας τῶν ἀνθρώπων γενήσεται καὶ μετὰ τῶν ἐν τῇ ἀνατολῇ καὶ δύσει ἔχθρα καὶ ὄχλησις γενήσεται καὶ ἄνθρωπος μέγας ἀποστασίαν ποιήσει καὶ γυρεύσει τὴν βασιλείαν τῆς δύσεως.

Ἐὰν τῷ παρόντι μηνὶ ἔκλειψις Σελήνης γένηται, ἔνδειξιν ποιεῖ ὅτι εἰς τὰ μέρη τῆς δύσεως φόβος καὶ στένωσις γένηται καὶ θνῆσις λίαν· εἰς τὸ μέρος δὲ Βαβυλῶνος ὑετὸς χιονώδης καὶ ἡ σπορὰ βλαβήσεται ἐκ ψύχους καὶ ὁ βασιλεὺς Βαβυλῶνος σκυθρωπάσῃ καὶ θορυβηθῇ ἕνεκεν ἐχθρῶν ἐνανάστασιν καὶ θνῆσις ἀνθρώπων καὶ ἑρπετῶν καὶ ἰχθύων καὶ πόνος ὀμμάτων καὶ ῥήξεις καὶ πληγαὶ ἐν ἀνθρώποις καὶ ἀνὰ μέσον τῶν δυτικῶν καὶ ἀνατολικῶν ἀρχόντων στρεβλώσεις καὶ ἔχθραι φυήσονται, καὶ εἰς τῶν ἀρχόντων ἀντάρῃ κατὰ τῆς βασιλείας τῆς δύσεως καὶ τὸ βασίλειον ἔσται σφετεριζόμενος.

1 τριστάτες, cf. *Cat.* VII p. 173, 7 5 τρίμηνον 14 ἔχεκα κανῶν 20 βλάψει 22-23 διὰ λογησμοί 23 ἔνναι 23-24 ἐπέλθουσι

commanders together with soldiers will form a conspiracy against his kingdom, and the king himself will turn them back and subdue them; and there will also appear many locusts, and for three months rain will not appear, and into the lands of mortal men there will be an incursion of foreigners, and fear and distress shall come to pass.

of dynasty with soldiers against their kingdom they should make a revolt, but they shall be turned back by him and confounded; and locusts shall appear and a drought of three months and into the lands of the Arabs and of Idumaea raids shall occur raids shall occur and worldly tumult in that same time.

10 On the Eclipse of the Moon

If in the present month the Moon is darkened and held back, take as the rule of proof that in the region of the west there shall be fear and distress and much death, and in [Γ.48] the regions of Babylon there shall be much rain and light snow, so as to damage even the sowing; the cold shall reach even the kingdom of Babylon itself, on account of which many deliberations and thoughts shall come upon them because of the many enemies that shall rise up against them, and death of people and the perishing of reptiles and fish shall occur, and likewise pains of the eyes and wounds upon the flesh of men shall come to pass, and between those in the east and the west enmity and strife shall arise, and a great man shall commit rebellion and shall seek the kingdom of the west.

If in the present month a lunar eclipse occurs, it indicates that in the regions of the west fear and distress shall come and much death; and in the region of Babylon there shall be snowy rain and the sowing shall be damaged by cold and the king of Babylon shall be troubled and disturbed on account of the uprising of enemies and death of men and of reptiles and fish and pain of eyes and ruptures and plagues among men and between the western and eastern rulers distortions and enmities shall arise, and one of the rulers shall rise up against the kingdom of the west and shall seize the kingdom for himself.

1 tristatēs, cf. Cat. VII p. 173, 7
20 will harm
22-23 through reasonings
5 three-month
23 Enniai
14 echena kanōn
23-24 shall come upon

[F. 106v] *Περὶ ἑπτὰ ζαλῶν* (1).

Αἱ ἑπτὰ ζάλες, οἱ ἑπτὰ ἄγγελοι ὁποῦ τὲς κυριεύουν.
Ἡ α΄ ἀπάτη. Λαμεχαλάλ, ἔγκλεισον ἀπάτην.
Ἡ β΄ ἔρις. Βαρουχηαχάλ, ἔγκλεισον ἔριν.
5 *Ἡ γ΄ κλωθώ. Μαρμαράθ, ἔκλεισον κλωθώ*
Ἡ δ΄ ζάλη. Βαλθηούχ, ἔγκλεισον ζάλην.
Ἡ ε΄ πλάνη. Οὐριήλ, ἔγκλεισον πλάνην.
Ἡ ς΄ δύναμις. Ἀστεραάθ, ἔγκλεισον δύναμιν.
Ἡ ζ΄ κακίστη. Ἀρτέμιδος Ἀκριμελίσσι, ἔγκλεισον κακίστην.
10 *Ἐκεῖνος ὁποῦ σκοτώνει τὸ παιδίον εἰς τὴν κοιλίαν τῆς μάνης καὶ λαβώνει καὶ τοὺς ἀνθρώπους Τριβόλαιον· ἐκεῖ γὰρ προώριστο τῆς Μεγάλης Βουλῆς ἄγγελος καὶ νῦν φανερὸς ἐπὶ ξύλου οἰκήσει.*
Ἕτερον δαιμόνιον σαρκώνει καὶ δαιμονίζει τοὺς ἀνθρώπους· πνεῦμα ὀχικὸν ἄνω Γίγαντος· γράψον εἰς τὸ μέτωπον τοῦ ἀνθρώπου·
15 *Ὁ μέλλων σωτὴρ καλεῖσθαι ἄνθρωπος.*
Ἕτερον δαιμόνιον Λεοντόφρων· γράψον ταῦτα· χμδ. ἑρμηνεύει ἡ ψῆφος Ἑρμμανουήλ.
Ἕτερος ὁποῦ πνίγουν τὰ παιδία· Ἀβιζούθ, Γελαούθ, ἄγγελος Ἀφαρὰφ ἤγουν Ῥαφαὴλ καταργῇ αὐτές.

De duodecim locis prognostica.

Omnino differunt, quae hic de duodecim locis proferuntur, a disciplina astrologorum, quae *δωδεκάτροπος* vocatur. (cf. Hermetem Trimegistum, *Cat.*, VIII, 4, p. 131 ss.; Vettium Valentem p. 62 ss.; 179 s. Kroll, etc.) Nam non de locis sphaerae caelestis hic agitur, sed de locis terrae, ubi habitare, domum aedificare, pecora servare etc. expedit aut non expedit. Quos locos significabant litterae duodecim in quadrato delineatae, quorum unam quodammodo designabat, qui oraculum hoc vulgare consulebat.

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3 *ἔγκλισον* *ἀπάτη* 4 *ἔρις* 5 *κλωθοῦ* 8 *δύναμην* 9 *κακίστη* 10 *σκοτόννι* 11 *τριβόλαιον* *προῶριστο* 12 *νήν* *επιξιλου ἠκήσι* 13 *σαρκόννι* *δεμονίζη* 14 *ὀχηκόν*, an *ὀφιακόν*? *ἀνου γήγαντος* *μέτοπον* 15 *καλήσθαι* 17 *ἐρμινέβι* 18 *τὸ ψίφος* 18 *πνήγουν* 19 *καταργί αὐταὶς*

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(1) Cf. A. Delatte, *Anecdota Atheniensia*, p. 234, 12-23 et p. 235, 1-21.

[F. 1067] On the Seven Storms ().

The seven storms, the seven angels who govern them.
The 1st is deceit. Lamechalal, enclose deceit.
The 2nd is strife. Barouchiachal, enclose strife.
5 The 3rd is fate/spinning. Marmarath, enclose fate.
The 4th is storm. Baltheouch, enclose the storm.
The 5th is delusion. Ouriel, enclose delusion.
The 6th power. Asteraath, enclose power,
The 7th, most wicked. Of Artemis Akrımelissi, enclose the most wicked.
10 That one who kills the child in the mother's womb
and also wounds people — Tribolaion; for there was foreordained
the angel of the Great Council, and now made manifest, he shall dwell upon the wood.
Another demon takes on flesh and possesses people;
a spirit of the serpent above the Giant; write upon the forehead of the man:
15 He who is destined to be called Savior of mankind.
Another demon, Leontophron; write these: χμδ. It is interpreted by the cipher as Emmanouel.
Another who strangles children: Abizouth, Gelaouth — the angel Aphara[1] that is, Raphael, destroys them.

Prognostics concerning the twelve places.

What is set forth here concerning the twelve places differs entirely from the doctrine of the astrologers, which is called δωδεκάτροπος. (cf. Hermes Trimegistus, Cat., VIII, 4, p. 131 ff.; Vettius Valens p. 62 ff.;
179 f. Kroll, etc.) For what is treated here is not the places of the celestial sphere, but the places of the earth where it is expedient or not expedient to dwell,
to build a house, to keep flocks, etc. These places were indicated by twelve letters drawn in a square, one of which was in some manner designated by
the person who consulted this popular oracle.

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3 degrees Apatin10 4 strife 5 cloths 8 power
9 villain dark 11 tribulation was predestined 12 the
of dry wood it dwells 13 of flesh possesses demonically 14 having,
2nd serpentine ? of the giant before 15 to be called
17 hermit/interpreter 18 the verdict/vote 18 are lost 19 abolishing them

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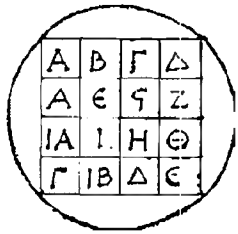
(1) Cf. A. Delatte, *Anecdota Atheniensia*, p. 234, 12-23 and p. 235, 1-21.

Περὶ καλοῦ καὶ κακοῦ ζῳδίου ἑρμηνεία.



[F.116v] *Α. Τοῦτος ὁ τόπος πάνυ καλός ἐστιν καὶ μὴν δόλιος, ἔχει καὶ εἰς τὴν δεξιὰν μερὶὰν φύλακα, καὶ οὗτός ἐστιν καλὸς καὶ ἀγαθός,*
5 *περιφυλάγει τὸν τόπον καὶ οὐκ εἰσέρχεται εἰς αὐτὸν ἄλλον, ἰδίως καὶ εἰς πραγματείαν ἐστὶν εὔτυχος καὶ βασκανία καὶ ὀφθαλμοὶ κακοὶ οὐκ εἰσέρχονται εἰς τὸν οἶκον αὐτοῦ, καὶ εἰς πάντα ὠφέλιμόν ἐστιν.*

Β. Τοῦτος ὁ τόπος εἶναι καλὸς καὶ ἔχει καὶ ἀριστερὸν φύλακα,
10 *καὶ οὗτος εἰς πάντα ἐστὶν ἀγαθός, πλὴν δὲ εἰς τὰ ζῷά σου οὐκ ἐδώθην αὐτοῦ χάριν, ἵνα μὴν πληθύνῃ αὐτά, ὃ μὲν κτίζεις, ἐνταῦθα οὐκ κτίσε καὶ ἀλλαχοῦ κτίσε τὸ ἀχούριον, διότι εἰς τὰ ζῶά σου καλὸν οὐκ ἐστιν, καὶ ἀναχώρει ἐξ αὐτοῦ.*

Γ. Τοῦτος ὁ τόπος ἔχει φύλακα ἀπὸ ἄρκτου καὶ εἶναι ζηλωτὴς καὶ
15 *κακότροπος καὶ ἀπὸ ζῆλόν του ὁποῦ ἔχει εἰς τοὺς ἀνθρώπους οὐκ ἀναπαύει ἐν αὐτῷ καί τι διὰ τούτου ἀγαθὸν εὐειδὲς τοῦ* [f. 117] *τόπου, μᾶλλον δὲ καὶ περὶ τοῦ νεροῦ, καὶ παντὶ τρόπῳ ἀγαπήσει, καὶ ὃ μὲν βουλῇς κατοικεῖν ἐνθάδε, ἔπαρον τριγενῆ ἤγουν ξυλαλόην, ζαφορὰν καὶ θυμίαμα καὶ θυμίασον πρωίας β', δ' καὶ ς' καὶ*
20 *θέλεις ἔχειν χαρὰν μεγάλην καὶ ταῦτα κάπνισον καθέναν δύο μῆνας ἕως ὅπου κάθησαι εἰς τὸν τόπον· εἰ δὲ ταῦτα οὐ ποιεῖς, μακρὰ ἂς εἶσαι ἐξ αὐτοῦ.*

Δ. Τοῦτος ὁ τόπος ἔχει μέγαν ἀφέντα καὶ ἀφεντεύεται ἀπ' αὐτοῦ, ἔχει δὲ καὶ καλοὺς καὶ κακοὺς εἰς ὑπουργίαν αὐτοῦ καὶ

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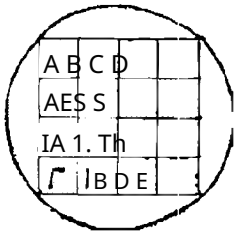
3 *διλοι ὢν* 4 *φύλακαν* 5 *περιφυλάγη ησέρχεται αὐτοῦ ἄλλον ἰδιος* 6 *εὐτηχος* 10 *ζόα* 11 *πληθένη ὢν κτῆζης* 12 *κτήσε κτίσε* 14 *φίλακαν ζηλευτῆς* 15 *ζύλος* 16 *ανεπᾶβη τῆς] τι εὐήδες* 17 *ἀγαπόσι* 18 *κατικήν τρῆς γενεὺς* 20 *μεγάλυν κάπνησον* 21 *κάθεσε* 22 *ἀσίσε* 24 *ηπουργίαν*

On the Interpretation of Good and Bad Zodiac Signs



[F.116]A. This place is very beautiful and cunning, and it also has a guardian on the right side, and he is good and virtuous, he protects the place and no one else enters it, especially in commerce he is fortunate, and the evil eye and wicked eyes do not enter his house, and in all things it is beneficial.

B. This place is good and also has a guardian on the left, and this one is good in all things, except regarding your animals he is not granted favor over them, so that they may not multiply; what you build, here do not build and elsewhere build the stable, because for your animals it is not good, and depart from it.

C. This place has a guardian from the north and he is jealous and ill-tempered, and because of the jealousy he has toward people he does not give rest in it; and yet there is some fair good of the [f. 117] place, especially also concerning the water, and in every way he will be fond of it, and if you wish to dwell here, take trigeminal, that is aloe wood, saffron and incense and fumigate in the mornings on the 2nd, 4th and 6th, and you will have great joy; and fumigate these every two months for as long as you stay in the place; but if you do not do these things, stay far away from it.

D. This place has a great lord and is ruled by him; it also has both good and bad ones in his service and

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3 they show of whom 4 guarded 5 is carefully guarded, enters of him
another one 6 autēchos 10 animals 11 multiplied *of whom* owner
12 acquired build 14 guardian jealous 15 wood 16 was not affected
τῆς] what did you see? 17 loves 18 catechism three generations 20 great
smoke 21 sat down 22 asisē 24 service

ἔλευσιν καὶ ἐξέλευσιν μεγάλην καὶ οὐκ εἴασε τοῦ ἀναπαυθῆναι· εἰ δὲ δύνασαι κατοικεῖν αὐτοῦ, μὴν βλασφημᾷς καὶ μὴν ἔχῃς πᾶσαν ἀτζαλίαν, μόνον προσευχὴν καὶ νηστείαν καὶ θυμίαμα.

Ε. Τοῦτος ὁ τόπος, τὸ ζῷδιον αὐτοῦ ἐστὶν Ὄφις καὶ φύλακες
5 αὐτοῦ εἰσιν ἐκ τῶν ἀρχόντων· αἴτησαι καὶ μὴν δειλιᾷς, καὶ θέλεις χαίρειν, διότι ἐπιτήδειόν ἐστιν, καὶ δι' αὐτοῦ τοῦ Ὄφεως τὴν πονηρίαν ἀπὸ κακοὺς γείτονας προσέχου.

ς. Τοῦτοί εἰσιν οἱ φύλακες τοῦ ἔργου καὶ ὅλως ἐνθάδε μὴν ἐπιχειρίσῃς, ὅτι περίεργός ἐστιν ὁ τόπος καὶ ἀνωφελὴς εἰς τοὺς ἀν-
10 θρώπους οὔτε γυνὴν δέχεσθαι, οὔτε ζῷόν τι καὶ ὅλως δι' ὅλου φυλάγειν κίνδυνον, καὶ ἐπικίνδυνόν ἐστιν, μακρὰ ἂς εἶσαι ἀπ' αὐτοῦ, εἰ δὲ μὴ θέλῃς ξενγένει ἀπ' αὐτοῦ, πολλὰ κακὰ καὶ πτωχείαν [f.117v] λαμβάνεις, καὶ ὅτι ἀρχεύῃς, εἴσω οὐκ ἔρχεται, καὶ ὅσον δύνασαι φεῦγε, ἵνα μὴ ζημιωθῇς καὶ οὐδὲν ὠφεληθῇς.

15 *Ζ.* Τοῦτος ὁ τόπος ἔχει μέγαν ἀφέντα, καὶ μετὰ προσευχῆς καὶ λειτουργείας ὅσον δύνασαι κάμνε καὶ πορεύου, βλασφημίαν καὶ ἀτζαλίαν οὐ δέχεται διότι οὗτός ἐστιν ἀπὸ τόπου κακοῦ, ἀλλὰ ἀπὸ πραγματείας, διότι φύλαγε τοῦ τόπου τὴν εἰπρέπειαν καὶ τὴν ἀγάπησιν καὶ οὐχὶ τὴν ἀτζαλίαν, καὶ ὅσον δύνασαι πρόσεχε, εἶτα
20 κτίσε, διότι ὁ τόπος τοῦτος καλός ἐστιν.

Η. Τοῦτος ὁ τόπος καλὸς καὶ ἐπιτήδειος καὶ συμφέρων καὶ ἐν παντὶ <τρόπῳ> ὁ τόπος ἐστὶν διαφερόμενος, διὸ κτίσαι καὶ ἀναπαυθῆναι ἐθέλῃς, ἔστιν δὲ καὶ εἰς τοὺς ἀνθρώπους συνεργῶν καὶ εἰς τὰ ζῷα καὶ εἰς τὰ κήτνη καὶ εἰς τὸν πλοῦτόν ἐστὶν ἀγαθὸς καὶ
25 δία τοὺς ὀφθαλμοὺς τοὺς κακοὺς οὐκ εἴασέν του ἐσέρχεσθαι αὐτοῦ, οὐδὲ πονηρὸν δαιμόνιον δύναται αὐτοῦ εἰσελθεῖν, ἀλλ' ἔστιν ὅλος, καθαρός.

Θ. Τοῦτος ὁ τόπος ἐστὶν περίεργος καὶ ἀνωφελὴς τοῖς ἀνθρώποις, ὅλως δὲ μὴν προσεγγίσῃς αὐτοῦ, ὅτι περιφυλαγμένος ἐστίν
30 καὶ ὅσον δύνασαι, ἄφες αὐτό, μή σε εἰσέλθῃ ζημία, ἀλλὰ ποίησον

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1 *ἔασε* *αναπαβίναι* 2 *δίνασε κατηκήν* *βλασφιμᾶς* 3 *πᾶσα νιστίαν* *θημίαμαν* 5 *ἐστὴν κτήσε* *θέλης* 6 *χαρήν* 8-9 *ἐπηχειρίσης* 10 *δέχεται οὐδὲ ζών,τη* 10-11 *φύλακαν κήνδηνον* 11 *ἐπὶ κηνδίνου* *ασισε* 12 *μῆ* bis *θέλης ξενήναι* 13 *λαμβάνης* *ουκ ησουκερχεται* 13-14 *δύνασε* 14 *οφεληθῆς* 16 *λυτουργίας* 18 *διάτι ἠφήλακες* *εὐπρέπιαν* 21 *ἐπιτίδιος* 22 *τρόπῳ* suppl. *τόπο* *διαφορεμένος διόν* *κτίσε* 23 *ἀναπαβίνι* *σύγχερον* 25 *αἴασην* 26 *πονιρόν* 28 *ἀνοφελίς*

a great coming and going, and it allowed no rest.
If you are able to dwell there, do not blaspheme and do not have any insolence, only prayer and fasting and incense.

E. This place, its zodiac sign is the Serpent and its guardians are from among the rulers; ask and do not be afraid, and you shall rejoice, because it is suitable, and through this Serpent guard against wickedness from evil neighbors.

5. These are the guardians of the work and do not attempt anything here at all, because the place is treacherous and harmful to people — do not receive a woman there, nor any animal, and guard against all danger throughout; and it is dangerous, let one stay far from it, and if you do not wish to depart from it, you will receive many evils and poverty, [1.117v] and whatever you rule, it will not come in, and as much as you can, flee, so that you may not suffer loss and gain no benefit.

15 Z. This place has a great lord, and with prayer and liturgy do as much as you can and proceed; it does not tolerate blasphemy and insolence, because this one is from an evil place, but from a place of trade; therefore guard the decorum and the goodwill of the place and not the insolence, and take heed as much as you can, then build, because this place is good.

I. This place is good and suitable and beneficial and in every respect the place is distinguished; therefore if you wish to build and to rest, it is also helpful to people and to animals and to livestock and it is good for wealth and the evil eyes it did not allow to enter there, nor can an evil demon enter it, but it is entirely pure.

Θ. This place is curious and useless to people; do not approach it at all, for it is well-guarded, and as much as you can, leave it alone, lest harm befall you, but do

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1 Easennistia anapavinai 2 gave catikinnthimiaman you blaspheme 3 all-seeing 6 joy 5 est ktisen 10 accepts nothing of life, the 8-9 operation 10-11 they were guarding kendinon help 12 months bis you want to stay away 11 on the 13th day of receipt you are not coming 13-14 power 14 beneficial 16 ransom n21 skillful 22 way suppl. contemporary build 23 anapavini 25th century 26 pron 28 years old Felis

τὸν οἶκον μακρὰ ἀπ' αὐτοῦ, διότι κακός ἐστιν ὁ τόπος οὗτος καθὼς καὶ ἐπιτήδειος, καὶ οὐ θέλεις ἔχειν ἀνάπαυσιν [f. 118], *καὶ ὅλως μὴν ἐπιχειρίσῃς, ἵνα μή σου ἔλθῃ ζημία πολλή.*

Ι. Τοῦτος ὁ τόπος ἐστὶν καλὸς καὶ ἐνάρετος καὶ εἰς πάντα ἐστὶν ἀγαθὸς καὶ εἰς ἀνθρώπους καὶ εἰς κτήνα ἐστὶν συμφέρων, μόνον δὲ πλεῖον ἔχουσιν ὠφέλειαν τόπου ὅσον ὀργυιᾶς ιε', καὶ μὴν κτίζῃς ὅλως ἐνθάδε, ὅτι δὲν τοὺς δέχεται.

ΙΑ. Μακρὰ ἂς εἶσαι ἀπὸ <τὸν> τοῦτον τόπον, καὶ μὴν κατοικήσῃς ἐνθάδε, ὅτι φύλακα ἰσχυρὸν ἔχει ὀμπρὸς εἰς τὴν θύραν τοῦ οἴκου καὶ οὐκ ἠθέλησε ἀναπαυθῆναι, οὐδὲ τὸν ζῷον, οὐδὲ τὸ κτῆνος οὐδὲ τὰ τέκνα αὐτοῦ.

ΙΒ. Τοῦτος ὁ τόπος καλὸς καὶ τυχηρός, καὶ καμίαν ἔννοιαν μὴν ἔχῃς καὶ ὅσον θέλεις καὶ ἀγαπᾷς ἀναπαυθῆναι μετὰ καλοσύνης καὶ χαρᾶς, μόνον πᾶσαν ἡμέραν ἀγαθὴν θυμίασον κάπνισμα μυριστικόν. Τέλος.

Ἐκ τῶν δώδεκα τρόπων Ὀρφέως. (1)
Περὶ ὡροσκοπούντων ζῳδίων.

F. 124v. *Δύο τροπικὰ ζῴδιά εἰσιν Αἰγόκερως καὶ Καρκίνος. — Τῶν τροπικῶν ζῳδίων ὡροσκοπούντων μὴ ἅψῃ ὁδοῦ· χαλεπὴ γὰρ καὶ βραδεῖα καὶ οὐ μετὰ καλοῦ· ἐν τροπικοῖς μὴ ἀναχώρησον ἀπὸ ἀνδρός, ὦ γύναι· οἱ φίλοι ἔχθραν ποιήσουσιν καὶ πάλιν φίλοι γίνονται τὴν ἔχθραν ἀποβάλοντες, ἡ δὲ τροφὸς ἐν τροπικοῖς*

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1 *ἰκον* 2 *ἐπιτηδίους* Leg. *καθάλου καὶ ἀνεπιτήδειος?* *ἐχην* 5 *σημφέρων* 6 *πλῆον* *ὀργίας* 8 *ἄσησε* *κατηκήσης* 9 *ἠσχηρον* 10 *ηθέλισε* 10-11 *τῶν κτηνῶν* 12 *τηχηρός* *ενια* 13 *θέλης* *αναπαβήναι* 14 *θημήασον* 17 *ὀροσκοποῦντον* 19 *ἐψῶκερος* 20 *ἄψι* *χαλεπῆ* 21 *βραδία* *μῆ ἐν τροπηκίς* 22 *ἡ γηνῆ* 23 *ἀποβάλλοντες* *τροπικῆς*

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(1) Formam breviorem horum praesagiorum Orphicorum a Theophilo Edesseno servatorum edidit Hecg, *Die angeblichen Orphischen Ἔργα καὶ Ἡμέραι* (Diss. Herbipolit.), 1907, p. 62; cf. *Cat. astr.*, cod. Paris. 1bis, f. 221; 13 (*Cat.* VIII, 1, p. 121); 45, f. 86; Venet. 7, f. 252; Ital. 18, f. 321. Eandem inter *Orphicorum Fragmenta* recepit Otto Kern (p. 293), qui de carmine deperdito *περὶ καταρχῶν*, ex quo haec excerpta sunt, disseruit. Codex Rossicus hac editione multo plenior est.

the house far from it, because this place is evil as well as convenient, and you will not have rest [f. 118], and do not attempt it at all, lest great harm come upon you.

I. This place is good and virtuous and is in all things 5 beneficial and is suitable for both people and livestock, but they derive more benefit from the land up to a depth of 15 fathoms, and do not build here at all, because it does not receive them.

XI. Stay far away from this place, and do not dwell here, for it has a strong guardian before the door of the house who was not willing to rest, nor the living creature, nor the beast, nor his children.

XII. This place is good and fortunate, and have no concern, and as much as you wish and desire, rest with goodness and joy; only every day burn a good apportioning incense. End.

From the twelve methods
Orpheus. (*)
Concerning of the horoscoping zodiac signs.

F. 124. There are two tropical zodiac signs: Capricorn and Cancer. When the tropical zodiac signs are in the ascendant, do not set out on a journey; for it is difficult and slow and not favorable; in tropical signs, do not depart from a man, O woman; friends will make enmity and again become friends, casting aside the enmity; and the nurse in tropical signs

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1 scou 2 ἐπιτηδίους Leg. altogether and unsuitable ? echēn 5 beneficial 6 more orgias 8 asēse katēchēsēs 9 ischyron 10 ēthelise 10-11 tōn ktēnōn 12 unlucky Nine 13 Thelēs anapabēnai 14 thēmiason 17 horoscopers 19 egōkeros 20 hapsi difficult 21 slow not in turning kis 22 ē gēnē 23 discarding of the tropical

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(1) The shorter form of these Orphic prognostications, preserved by Theophilus of Edessa, was edited by Heeg. Die angeblichen Orphischen Εργα καὶ Ἡμέραι (Diss. Herbipolit.), 1907, p. 62; cf. Cat. astr. cod. Paris. 1bis, f. 221; 13 (Cat. VIII, 1, p. 121); 45, f. 86; Venet. 7, f. 252; Ital.18, f.321. Otto Kern also included it among the Orphic Fragments (p. 293), who discussed the lost poem περὶ καταρχών, from which these excerpts were drawn. The Rossicus codex is much more complete than this edition.

γάλα δώσει ἀρχήν· οὐ μόνον θρέψει τὸ παιδίον, ἀλλὰ καὶ ἄλλον· ἐν τροπικοῖς σπείρειν χρὴ σπέρματα, φυτὰ δὲ φυτεύειν ἐν στερεοῖς, ἐπειδὴ τὰ μὲν σπέρματα θερίσαι ἀνάγκη, τὰ δὲ φυτευόμενα θέλομεν· μηδὲ οἴκου θεμέλιον ἐν τροπικοῖς βαλεῖν, μηδὲ γῆν πωλῆσαι, ἐπεὶ τὰ κτίσματα οὐ μένει ἢ ἄλλως οὐ πληρώσῃ τὸ ἔργον, ἐν τροπικοῖς ἀρραβῶνας δοῦναι καλόν· ναῦται δὲ καὶ ἔμποροι καὶ ὅσοι περὶ ζῷα πραγματεύονται, ἐν τροπικοῖς οἱ ἀγοράζοντες ταχὺ πιπράσκουσιν** ἀλλὰ δι' ἑβδομάδα λύεται τὸ πάθος, ἐὰν δὲ τῇ ὀγδόῃ τῆς κατακλίσεως μετέλθῃ ἀπὸ τῶν τροπικῶν εἰς τὰ στερεὰ θάνατον ἐπάγει· ἐν τροπικοῖς οὐ δεῖ ἐξελθεῖν <ἢ> ἐπιστρατεύεσθαι· ἐκκόπτεται γὰρ ἡ ὁρμή· ἐν τροπικοῖς <εἰ> φύγῃ τις, εἰσελεύσεται, ἕως μένει εἰς αὐτὸ τὸ ζῴδιον ἡ Σελήνη, ταχεῖα ἡ εὕρεσις, εἰ δὲ παρέλθῃ τῶν τροπικῶν, μετ' ἄλλον εὑρίσκεται· ἐάν [f.125] τις ἐν τροπικοῖς κατηγορήσῃ τινὸς εἰς δίκην, ταχὺ λύεται τὸ ἔγκλημα, εἰ δὲ ἐν τροπικοῖς δικάζειν τότε ἄρξεται, οὐ μένει ὁ αὐτὸς δικασθείς, ἀλλ' ἐπ' ἀλλήλους μετέρχονται ἢ εἰς ἄλλους οἱ δικαζόμενοι· ἐν τροπικοῖς ἀποδημίας ἄρχεσθαι δεῖ, ταχὺ γὰρ ἀναστρέφῃ· ἐν τροπικοῖς γὰρ φιλίαν μηνύειν· ἐν τροπικοῖς ἐάν τις ὑποσχέσῃ, οὐ πληροῦται ἢ ὁ δοὺς τὴν ὑπόσχεσιν λαμβάνει αὐτήν· ἐν τροπικοῖς οἱ λεγόμενοι λόγοι καὶ οἱ φαινόμενοι ὄνειροι ψευδεῖς· ἐν τροπικοῖς οὐδὲ ῥήτωρ ἀγῶνος ἅπτεσθαι ὀφείλει, οὐδὲ ναῦται πλεῖν, οὐδὲ φυγάδες γίνεσθαι, ὅτι ἀτέλεστά εἰσιν· εἰ δὲ ἐν τροπικοῖς ἀπὸ καταδίκης ἐξορίζεται <τις> τῆς πατρίδος, πάλιν ἔρχεται· βέβαιον δὲ πρᾶγμα ἐν τροπικοῖς μὴ κατάρχου.

Δίσωμα δὲ δ'· Δίδυμοι, Παρθένος, Τοξότης, Ἰχθῦς. Τῶν δισώμων ζῳδίων ὡρ(οσκοπούντων) μήποτε ἀγοράζειν· δόλον γὰρ ἔχει ἢ πρᾶσις ἢ νόσος <ἢ> ἑτέρα πρόσκειται, αἱ δὲ γενόμεναι ὁμιλίαι ἄλλα τινὰ κεκρυμμένα ἔχουσιν· ἄλλον γὰρ ἔχουσι καὶ ἄλλον βούλονται· ἐν δισώμοις οἱ γενόμενοι γάμοι εἰς μοιχείαν τρέπονται καὶ πολλαὶ

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1 δόσι 2 σποίριν 3 θερίσας φητάμένην 3-4 θέλομεν corruptum, aut lacuna statuenda. 4 γῆ πόλεος 5 μένη πληρόση 6 ἄρραβόνας ναῦτες 7 ὅση ταχῆ 8 Lacunam signavi; cf. Kern, l.c.: οἱ ἐννοσοῦντες τοῖς τροπικοῖς ζῳδίοις ἐγερθήσονται ἑβδομαδαῖοι <καὶ> διαλυθήσονται τὸ πάθος εἰ δὲ η' (sic legendum pro ἢ) τῆς κατακλίσεως κ.τ.λ. εὐδομάδαν 9 κατακλήσεως τῆς τροπηκῆς 10 δεῖ ἐξελθεῖν Kern: διεξελθεῖν ἢ suppl. 11 οἱ ωρμοὶ φῆγητὶς ἠσιλησης 12 μενοῦν 13 τὸ τροπικὸν ἢ μετάλλον 15 ἄρξεται μένη 17 ἀναστρέφῃ 18 γὰρ] Leg. δεῖ? 19 λαμβάνη 21-22 ρίτορ 21 ὄφηλεν πλέειν 25-26 δησωμ(α)ν 27 αἱ] ε 27-28 ἀλλέ τη 29 δίσωμα

milk will give a beginning; it will nourish not only the child, but another as well; in the cardinal signs one must sow seeds, but plant plants in the fixed signs, since seeds must be harvested, while plants we wish to remain; neither should one lay the foundation of a house in the cardinal signs, nor sell land, since the buildings do not last or otherwise the work will not be completed; in the cardinal signs it is good to give earnest money; but sailors and merchants and all those who deal with animals, those who buy in the cardinal signs quickly sell; but after a week the affliction is resolved, and if on the eighth day of the illness it passes from the cardinal signs into the fixed signs, it brings death; in the cardinal signs one must not go out or march to war; for the impulse is cut off; in the cardinal signs, if someone flees, he will return, as long as the Moon remains in that same sign, the finding is swift, but if it passes beyond the cardinal signs, he is found with another; if [1.125] If someone accuses another in a legal case during the tropics, the charge is quickly resolved; but if a trial begins during the tropics, the one being judged does not remain the same, but the litigants proceed against one another or against others. One must begin a journey during the tropics, for one returns quickly. During the tropics, declare friendship. During the tropics, if someone makes a promise, it is not fulfilled, or the one who gave the promise takes it back. During the tropics, words spoken and dreams that appear are false. During the tropics, neither should an orator engage in a contest, nor should sailors set sail, nor should exiles be made, because these things are incomplete. But if during the tropics someone is banished from their homeland by a sentence, they return again. Do not begin a firm undertaking during the tropics.

25 Double-bodied are four: Gemini, Virgo, Sagittarius, Pisces. When double-bodied signs are on the ascendant, one should never make purchases; for the transaction involves deceit, or an additional illness is attached, and the conversations that take place conceal certain other things; for those born under double-bodied signs have one intention but desire another; marriages contracted under double-bodied signs turn to adultery, and many

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1 give 2 sow 3 therisasfitameninnruptum, aut lacuna 3-4 we want cor statuenda. 4 city land 5 lack of fullness8 6 earnest payments / deposits sailors the amount swift Lacunam signavi; cf. Kern, le.: those who are ill under the cardinal signs will recover within a week and the illness will be resolved; but if on the eighth day (thus to be read instead of ἡ) of taking to bed, etc. εὐδομάδαν 9 κατακλή-σεωςτῆς τροπηγής 10 δεῖ ἐξελθεῖν Kern: διεξελθεῖν ἢ suppl. 11 οἱ ωρμοίφηγητές σιλησης 12 μενοῦν 13 το τροπι 14 ἄρξεται μένη 17 αναστρέφη 18 γὰρ] 21 κὸν ἢ μετάλλον 22 ὀφηλεν πλέειν 27 ai] e 27-28 αλλά τη 29 δίσωμα Read δει? 19 λαμβάνη 21-22 ρίτορ 25-26 δησωμίαν

μάχαι καὶ ὀδύναι γίνονται εἰς τοὺς τοιούτους γάμους, καὶ τὰς φιλίας τῶν γυναικῶν [f.125v] κωλύουσι τὰ δίσωμα · εἰ δέ τις ἐν δισώμοις εἰς ἔγκλημα πέσῃ, ταχὺ ἐκφεύξεται, ὁμοίως δὲ κἂν δεθῇ τις ἐν δισώμοις, ταχὺ τοὺς δεσμοὺς ἐκφεύξεται, εἰ δέ τις λυθῇ ἀπὸ δεσμῶν ἐν δισώμοις, πάλιν δεθήσεται · εἰ δέ τις φύγῃ ἐν δισώμοις <καὶ> κρατηθῇ, πάλιν φυγὰς γίνεται · ἐν δισώμοις μισθὸν ἐὰν ὑποσχεθῇ τις, οὐ δώσει ὅσον εἶπεν · ἐν δισώμοις αἱ χάριτες καὶ δωρεαὶ καλαί εἰσιν · καὶ φυτεύειν χρὴ ἐν δισώμοις καὶ ὑποτιθέναι ᾠὰ ὄρνεσιν, ἐὰν δὲ παράκλισις γίνηται ἐν δισώμοις, πάλιν πυρετὸν φέρει καὶ ὑποστρέφει νόσημα · ἐὰν ἐν δισώμοις καλόν τι καὶ ἀγαθόν συμβῇ, διπλασιάζεται · καλὸν δὲ καὶ ὁδοῦ κατάρχεσθαι ἐν δισώμοις · προκόπτουσι γάρ, οἳ μισθὸν τριπλάσιον λαμβάνουσι, εἰ δέ τις ἐν δισώμοις ἀποθάνῃ, ἄλλος εἷς ἐκ τοῦ οἴκου ἐκείνου ἀποθανεῖν μέλλει, ἐὰν νοσήσῃ τις ἐν δισώμοις, νοσήσουσι καὶ ἄλλοι ἐν <τῷ> αὐτῷ οἴκῳ · νίκη ἐν δισώμοις καλή, ἧττα δὲ κακὴ διπλασιάζεται · παιδευταῖς καὶ ἰατροῖς μανθάνειν καλὸν <εἰς> τὰ δίσωμα.

Στερεὰ δὲ δ' · Ταῦρος, Λέων, Σκορπίος Ὑδροχόος. — <Τῶν> στερεῶν ζῳδίων ὡρ(οσκοπούντων) αἱ κτήσεις καὶ ἀγορασίαι [f. 126] βέβαιαι · ἐν στερέῳ δεῖ γυναῖκα λαμβάνειν καὶ πράγματα αὐτῆς · ἐν στερεοῖς τέχνας καὶ ἔργον ἀποθέσθαι δεῖ. πληροῦνται γὰρ αἱ βουλαί · ἐν στερεοῖς χωρισμὸς γυναικῶν τις · φυγάδες οὐκ ὑποστρέφουσιν, οὐδὲ ὁ κλέπτης εὐκαίρως εὑρίσκεται, ἀποδημεῖν δὲ βέβαιόν ἐστιν · ἐν στερεοῖς ἔχθρὸς γενόμενος οὐ ταχὺ φιλιοῦται · ἐν στερεοῖς κρίσις βεβαία ἐστὶν καὶ οἱ δίκαιοι οὐκ ἀθετοῦνται · νόσος ἐν στερεοῖς κακή · ἢ γὰρ θάνατον φέρει ἢ μῆκος νόσου, ἐὰν μὴ εἴσω ἑβδομάδος παύσηται · δεσμοὶ ἐν στερεῷ κακοί, ὁ γὰρ ὀργισθεὶς οὐ μεταβάλλεται · ἐάν τις αἰτήσῃ χρήματα παρασχεῖν ἐν στερεοῖς, οὐ δίδωσιν · ἀγαθῶν λόγων καὶ μουσικῆς ἐν στερεοῖς ἄρξασθαι · ἐν στερεοῖς καλὸν συμβόλαια γράφειν · γράμματα γὰρ καλά · ἐν στερεοῖς εἴ τις

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2 κολίουση δήσωμα 3 ἔγκλημαν 4 δίσωμα 7 ἶπεν χαρίται post καλαὶ secl. μὲν 10 καλόν] Leg. κακόν? cf. Kern 13 ἀποθάνῃ μέλλιν 18 ζωδίον ὥραι κτήστης 19 δεῖ] δὲ λαμβάνην 20 τέχνες ἔργου δῇ ἑ 22 ηποστρέφουσιν εὐκερος : εὐχερῶς Kern 23 ἀποδιμήν 24 ταχῇ φηλιοῦται κρίσιν βέβαιει κακή 25 θάνατος 26 ἥσω εὐδομάδας 26-27 δεσμῇ 27 ὀργησθῆς 28 ἔντηθῇ corr. ex cd. Kern. παρασχήν δίδοσιν 28-29 ἀγαθὸν λόγον 30 σημβόλεα

Fights and pains occur in such marriages, and the double-bodied signs hinder the friendships of women [1.125"]; if anyone falls into an accusation under double-bodied signs, he will quickly escape; likewise, if anyone is bound under double-bodied signs, he will quickly escape his bonds; but if anyone is freed from bonds under double-bodied signs, he will be bound again; if anyone flees under double-bodied signs and is caught, he becomes a fugitive again; under double-bodied signs, if anyone promises a wage, he will not give as much as he said; under double-bodied signs, favors and gifts are good; one should also plant under double-bodied signs and set eggs under birds; but if a relapse occurs under double-bodied signs, it brings fever again and the illness returns; if anything good and beneficial happens under double-bodied signs, it is doubled; it is also good to begin a journey under double-bodied signs, for those who receive triple wages prosper; if anyone dies under double-bodied signs, another one from that household is about to die; if anyone falls ill under double-bodied signs, others in the same household will also fall ill; victory under double-bodied signs is good, but defeat is bad and is doubled; for teachers and doctors, learning is good under double-bodied signs.

The fixed signs are four: Taurus, Leo, Scorpio, Aquarius. When the fixed signs are ascending, possessions and purchases are secure; in a fixed sign one should take a wife and handle her affairs; in fixed signs one should set down crafts and work. For plans come to fulfillment; in fixed signs there is some separation of women; fugitives do not return, nor is the thief conveniently found, but travel abroad is certain; in fixed signs an enemy who has been made is not quickly reconciled; in fixed signs a judgment is firm and the just are not disregarded; illness in fixed signs is bad, for it brings either death or a prolonged sickness, unless it ceases within a week; bonds in a fixed sign are bad, for the one who has grown angry does not change; if someone asks to provide money in fixed signs, he does not give it; of good words and music it is good to begin in fixed signs; in fixed signs it is good to write contracts; for the letters are good; in fixed signs if someone

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2 kolioushē dēsōma 3 "charge" 4 bisomas
7 said graces post good secl. 13 10 good] Leg. of
bad? cf. Kern years later he died 18 zodiac nice
possessor 19 should] but were receiving 20 arts of work i.e
ἐ 22 return ευκερος : εὐχερῶς Kernnkrisin 23 days
24 swift reconciled is certain bad 25 death
26 within a week 26-27 bundle 27 you become angry 28 Entithē
corr. ex ed. Kern. provision gives 28-29 good word
30 contracts

στρατεύεται, πάντα μένει ἐν τῇ αὐτοῦ στρατείᾳ καὶ οὐ μεταστρατεύεται· πανηγύρεων καὶ χορῶν ἄρξασθαι ἐν στερεοῖς καὶ πάντων τῶν καλῶν ὥσπερ ἐν τροπικοῖς πάντων τῶν κακῶν· ἐν μὲν τοῖς στερεοῖς ἀσάλευτα μένει τὰ γενόμενα, μεταβάλλει δὲ ἐν τροπικοῖς, πολύμορφα γάρ ἐστιν ἐν δισώμοις· ὡσαύτως δὲ καὶ τὴν Σελήνην ἔχοντα· τὰ προειρημένα ζῴδια ταῦτα δηλοῖ ἅπερ ὡροσκοποῦντα.

Incantamentum astrologicum.

[F. 144] *Ἄστρο μου καὶ πρῶτον ἄστρον τοῦ οὐρανοῦ πρωτασεδα πρωταμέδες, πρῶτα σὲ χαιρ τισα, πρῶτα μὲ χαιρέτισες ὡς ἔβρασες καὶ ἀπόβρασες, ἐκρύανες καὶ ἀποκρύανες, ἔτζι νὰ βρόσῃ καὶ νὰ ποβράσῃ καὶ νὰ κρυάνῃ, νὰ ἀποκρυάνῃ ὁ δοῦλος τοῦ Θεοῦ ὁ δεῖνα ἀπὸ τὸν ὁ δεῖνα, ὡς οἷον γυρίζει ὁ οὐρανὸς καὶ ὁ ἥλιος, ἔτζι νὰ γυρίσῃ ὁ νοῦς του καὶ ὁ λογισμός του ὁ δεῖνα ἀπὸ τὸν ὁ δεῖνα.*

De thesauri inventione.

[F. 148v]... *(εἰς) τέλος καὶ βάλε τὸ χαρτὶ μέσα εἰς τὸ τριγώνι καὶ ἀ(πάνω βά)λε μίαν πέτραν ὅσην σώνῃς, καὶ τὸ πρωὶ θέλῃς εὑρεῖν τὸ χαρ(αγμέ)νο εἰς τὸν θησαυρόν.*

Ἀχίμ, Ῥουχίμ, Ἐλιχχώ, Ῥοῦθ, Κάθ, Πενιάχ, Τρωολοώ, Ἀλικούμ, Σιδενάλ, Ἀλμεστεχρό, ὥς εἰσι ζῴδια καὶ στοιχεῖα τῆς ἀνατολῆς καὶ τῆς δύσεως, ἄρκτου καὶ μεσημβρίας καὶ τῶν τεσσάρων τοῦ κυκλώματος τῆς γῆς, δείξατε καὶ φανερώσατε τὸν θησαυρὸν τὸν κεκρυμμένον τοῦ τόπου τούτου.

1 *μένῃ τι στρατιά* 3 *τὸν καλὸν τον κακὸν* 5 *πολήμορφα ησῆ δίσωμα ὡσαύτος* 6 *προηριμένα* Ultima sententia corrupta. Cf. Kerii, l.c. *ὡσαύτως καὶ ἡ σελήνη τὰ προειρήμενα ζῴδια διερχομένη ταῦτα δηλοῖ ἅπερ καὶ ὁ ὡροσκοπῶν ἐσήμανεν.* 8-9 *προτασέδα προταμέδες* 9 *χερέτισα χερέτισες* 10 *ἔκριανες αποκρίανες βράσι* 11 *ποβράσι* 12 *γίον γηρίζη* 13 *λογησμος* 19 *δύσις* 20 *δύξετε*

is on campaign, everything remains in his campaign and he does not change campaigns; to begin festivals and dances in fixed signs and all good things, just as in cardinal signs all bad things; in fixed signs, what has come to pass remains unmoved, but in cardinal signs it changes, for in bicorporeal signs things are manifold; and likewise for one who has the Moon in them; the aforementioned zodiac signs indicate what they signify when on the horoscope.

An astrological spell.

[F. 144] My star and first star of the heavens, prōtaseda prōtamedes, first I greeted you, first you greeted me, as you boiled and boiled over, you cooled and cooled down, so may the servant of God, so-and-so, boil and boil over and cool and cool down away from so-and-so, as the heavens and the sun turn, so may the mind and thoughts of so-and-so turn away from so-and-so.

On the discovery of the treasure.

[F. 148]... to the end, and place the paper inside the triangle, and lay a stone on top of it as large as you can manage, and in the morning you will find it inscribed upon the treasure.

Achim, Rouchim, Elichcho, Ruth, Kath, Penian, Trooloo, Alikum, Sidenal, Almestechro, as you are the signs and elements of the east and of the west, of the north and of the south and of the four corners of the earth, reveal and make manifest the treasure hidden in this place.

1 -ing what army 3 the good the bad
5 multiform -ing two-bodied likewise The preceding
Ultima sententia corrupta. Cf. Ker, le. ὡσαύτως καὶ ἡ σελήνη τὰ προειρημενα ζώδια διερχομένη ταῦτα δηλοῖ ἅπερ καὶ ὁ ὡροσκοπῶν ἐσήμανεν.8-9 προτασέδα προταμέδες 9 hands
-ing you greeted 10 you judged you answered spring
11 spring 12 he/she turns around 13 thought/reasoning 19 sunset 20 you will set (of the sun)

[F. 149v] *Σκευασία μέλανος* (1).

Βάλε μίαν οὐγγίαν φύλλα τοῦ μερσινίου καὶ μίαν οὐγγίαν κηκίδι καὶ δύο οὐγγίες νερὸ(ν) καὶ βάρτζα εἰς ἕνα τζουκάλιν καὶ τρεῖς (οὐγγίες) τὸ κηκίδι κουπανισμένο(ν), καὶ ἄς μου σκέψῃς ἡμέρας η΄ καὶ τότε βράσε το ἕως νὰ μὴν τὸ μισὸν καὶ τότε κούλια εἰς τὸ καλὸν καὶ βάλε μίαν οὐγγίαν καλακάνθη κοσκινισμένον καὶ ἀνακάτωσε μὲ τὸ νερὸν τὸ στραγγισμένον καλὸν ἕως νὰ λύσῃ, καὶ τότε φέρε μίαν οὐγγίαν κάντιον νὰ εἶναι λυμένον ὡσὰν μέλι, καὶ βάρτζο εἰς ἐκεῖνο τὸ νερὸν καὶ βάρτζο νὰ βράσῃ ἕως νὰ μὴν τὸ τρίτον, καὶ ὡσὰν κρυώσῃ βάρτζο εἰς καλὴν φύλαξιν καὶ γράφε.

Καὶ εἰς καθὲν εἶδος λέγε τὰ κάτωθεν λόγια φορὲς γ΄ · Γεχιέλ, Ἄτιζερ, Ἀνατζίφη, Ρατζιέλ, Καλσήμεμε, Νιφαήλ, Ἰωράμ, Περνιήλ, Μετηφούρ, Στεμαήλ, Ραδονήλ, Πρεράδου, Ἰνδούς, Καμιήλ, Φατοέλ, Ὠεσής, ἅγιοι ἄγγελοι, συνεργήσατε εὐθέως, χαριτώσατε τόσον εἶδος πρὸς ἔνθεσιν μελανίου καὶ εἶναι εὐτυχῶς κατευοδούμενον καὶ δόκιμον καὶ ἀληθινόν.

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2 *ὀγκια* *φῆλλα* 2-3 *κίκκδ* 3 *εναν τζικάλιν* 4 *τρια* *κκικίδι* *σκέψη* 5 *τομησόν* 6 *στὸ καλά* *καλακάνθη*, vide Ducange *Glossar.* *κοσκηνισμένον* 7 *λίση* 8 *λιμένον* *μέλη* 9 *ἐκεῖνον* *μη(ν)* ut supra 10 *τρίτον* 13 *ἤνδους* 15 *ἡνθεσιν* *ἐυτήχος*

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(1) Cf. Gardthausen, *Griech. Paläographie*, I², p. 202 ss. ; *Cat. Astr.* VIII, 1, p. 200 ; vide etiam *Cat.* I, p. 108.

[F. 149v] Preparation of black (*).

Take one ounce of myrtle leaves and one ounce of gall-nut and two ounces of water and put them into a pot and three (ounces) of crushed gall-nut, and let it soak for eight days and then boil it until it is reduced by half, and then strain it well and add one ounce of sifted vitriol and stir with the strained water well until it dissolves, and then bring one ounce of gum dissolved like honey, and put it into that water and let it boil until it is reduced by one third, and when it cools put it in a safe place and write.

And for each kind say the following words three times: Gechiel, *Atizer, Anatziphe, Raziel, Kalsimeme, Niphael, Ioram, Perniel, Metiphour, Stemael, Radouel, Preradu, Indous, Kamiel, Phatoel, Oeses, holy angels, assist forthwith, bestow grace upon this kind for the setting of ink and may it be fortunately guided and proven and true.

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2 ounce leaves 2-3 gall-nut 3 a pot 4 three baby boy
soaking 5 sections 6 in the good Kalakanthi, vide
Guide Glossary sifted 7 lisisn10 8 ports members
9 that (masc.) non(n) ut third 13 Indians
15 setting (of ink) supranėnichos

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(1) Cf. Gardthausen, Griech. Palaeography, I, p. 202 pp.; Cat.nAstr. VIII, 1, p. 200; vide also Cat. 1, p. 108,

EXCERPTA EX CODICE 5

(Petrop. Bibl. Publ. graec. 646)

F. 4. **Explicatio alphabeti cryptographici.**

⊥	ⅡⅡ	⅂	Λ	⊂
⅃	ⅴ	⊙	⅃	Ⅱ
⅃	⊓	⊔	⊂	⊥
Ⅳ	φ	Ⅿ	τ	ω
Γ	Ш	⊙	⊔	⊔

< ⊥ = α , ⅡⅡ = β , ⅂ = γ , Λ = δ , ⊂ = ε
⅃ = ζ , ⅴ = η , ⊙ = ϑ , ⊥ = ι , Ⅱ = κ
⅃ = λ , ⊓ = μ , ⊔ = ρ , ⊂ = ς , ⊥ = τ
Ⅳ = υ , φ = ψ , Ⅿ = φ , τ = χ , ω = ω
Γ = ν , Ш = ξ , ⊙ = ο , ⊔ = π , ⊔ = ρ >

F. 4ᵛ. **Explicatio alius alphabeti cryptographici.**

⊥	ⅡⅡ	⅂	Λ
⊂	Ⅱ	ⅴ	⊙
⅃	Ⅱ	⅃	⊓
Γ	Ш	ω	⊔
⊔	⅃	⊥	Ⅿ
τ	φ	⊓	

< ⊥ = α , ⅡⅡ = β , ⅂ = γ , Λ = δ
⊂ = ε , Ⅳ = ζ , ⅴ = η , ⊙ = ϑ
⅃ = ι , Ⅱ = κ , ⅃ = λ , ⊓ = μ
Γ = ν , Ш = ξ , ω = ο , ⊔ = π
⊔ = ρ , ⅃ = ς , ⊥ = τ , Ⅿ = φ
τ = χ , φ = ψ , ⊓ = ω >

Incantamenta.

[F. 5] *Περὶ νὰ ἐξολοθρεύσῃς τὸν ἐχθρόν σου, γράψον τὰς κάτωθεν χαρακτῆρας ἀπάνω εἰς μολύβι καὶ παράχωσέ το εἰς τὸ κατώφλιο καὶ νὰ τὸ παρασκευάσῃς ὥρᾳ τοῦ Κρόνου καὶ γράψον ἄττα ἡμέρᾳ σαββάτῳ ὥρᾳ πρώτῃ τοῦ Ἄρεως.* — Signa magica.

F. 17ᵛ. et 18, cf. tabulam IV in calce huius libri.

5 [F. 23ᵛ.] *Εἰς τὰς 17 τῆς Σελήνης κίταζε νὰ εἶναι ἡμέρα τοῦ Ἄρεως ἢ τοῦ Κρόνου καὶ νὰ διαβάσῃς τὲς εὐχές τους εἰς τὴν πρώτην ὥραν καὶ ὅρκιζε τὸν δαίμονα ὁποῦ κυριεύει τὴν ὥραν αὐτοῦ, νὰ συντρίψῃ τὸ πλοῖον, καὶ γράψον τὸ ὄνομα τοῦ πλοίου καὶ τὴν ἀλφάβητον τοῦ Ἄρεως καὶ τοῦ Κρόνου καὶ γράψε καὶ τὰς κάτωθεν χαρακτῆρας*
10 *εἰς μολύβι καὶ ῥίξε τὸ μέσα νὰ τζακισθῇ.*— cf. tabulam V.

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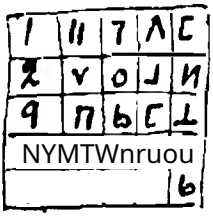
1 ἐξολοθρέψης

8 καὶ post πλοίου cod., leg. κατὰ, cf. Cat. X, p. 87.

EXCERPTS FROM CODE 5

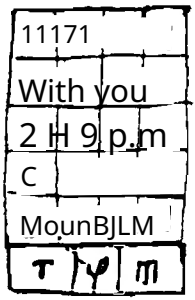
(Petrop. Bibl. Publ. graec. 646)

F. 4. Explanation of the cryptographic alphabet.



=ß,
n< 1 =a, 11 =ß, 7 = 8,^=8,
[=εn25,nti,o=9,4=1, nek
9.=1, π=μ, b=p, C=C,
L=TnN=V, y=4, May, T=X,
w=wnr=v, 2-3,0 = 0, U=π,b=p>

F. 47. Explanation of another cryptographic alphabet.



<1=a,
n = 11=β, 7 = δ, 1=8
[= e, N=3,v=4,0 =
2 = 1 , H = K , 9 = Λ , Thu
Gen Ш = ξ , ω = o , U = π
b = p , 7:6 , ⊥ = T , M = φ
V
Te =x, 4= 4, 7 = w

Enchant.

[F. 5] To destroy your enemy, write the following characters on lead and bury it at the threshold, and prepare it at the hour of Saturn, and write it on Saturday at the first hour of Mars. - Signa magica. F. 17. et 18, cf. tabulam IV in calce huius libri.

5 [F. 235.] On the 17th of the Moon, look that it be a day of Mars or Saturn, and read their prayers at the first hour, and conjure the demon who rules that hour to shatter the ship, and write the name of the ship and the alphabet of Mars and Saturn, and also write the following characters 10 in lead and cast it within so that it may be smashed.— cf. tabulam V.

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1 destroy utterly

8 and after ship cod., read against, cf. Cat. X, p. 87.

[F. 24] *Περὶ τοῦ ἀνοῖξαι κλῆθρα καὶ φυλακές · γράψον εἰς τὴν ὥραν αὐτοῦ τοῦ Κρόνου ἢ τοῦ Ἄρεως καὶ τὴν ἀλφάβητόν τους εἰς τὴν ὥραν αὐτοῦ κλειδωνιὰν καὶ τὴν φυλακὴν καὶ τὸν φυλάκτορα καὶ ὅρκισε τὸν ἄγγελον ὁποῦ κυριεύει τὴν ὥραν αὐτοῦ,*
5 *γράψε καὶ αὐτὰ τοῦ πρώτου τῆς Σελήνης.* Signa magica — Cf. tabulam V.

[F. 71] *Εἰς τὰς* 14 *τῆς Σελήνης περὶ λεκανυμαντείας*(1).

Ἔπαρον τάσι ἀφόριο γανωμένο καὶ ταλέρι ἀπὸ κασίτερον καὶ αὐτὸ ἀφόριο καὶ ἔπαρον μουσχοφίτιλαν καὶ ἀμπούλι, τὸ λέγουν καὶ στύ-
10 *ρακα καὶ βάλε κάρβουνα εἰς μίαν κεραμίδα καινουργία καὶ κάπνισε τὸ τάσι μὲ τὸ νερό · ἔπειτα σκέπασε τὸ τάσι μὲ τὸ ταλέρι καὶ βάλε τὴν κεραμίδα ἀποπάνω μετὰ κάρβουνα καὶ βάλε τα ἀπάνω εἰς ἕνα σκαμνὶ καὶ τότε κτυπίασον τὸ τάσι ἀπὸ* [f.71v] *τέσσαρες μέρες ἀπὸ μία φορὰ μὲ τὸ μαχαίρι τῆς τέχνης ὥστε πληρώσῃς* 3 *φορές,*
15 *καὶ λέγε καὶ τοὺς ὅρκους τούτους* 3 *φαρές · «πάντα μόνα ἂς εἶναι εἴ τι καὶ ἂν κάμῃς, καὶ ἡ Σελήνη μόνη ἂς εἶναι ἑπτὰ ἡμέρας καὶ ὥρας, ὅλα μόνα ἂς εἶναι καὶ νὰ μὴν γένῃ λάθος» ἤγουν εἰς τὴν πρώτην ὥραν καὶ μέραν καὶ* 3 *καὶ* 5 *καὶ* 7 *καὶ* 9 *καὶ κροῦγε τὸ τάσι ἀπὸ τέσσαρες μέρας φορὲς* 3 *καὶ λέγε · «ἡ βασιλεία εἶναι ταύτη ἡ*
20 *η0′ γιουλουνγι μητοηλ σιφγιαατ* [f. 72] *γκουσλαν λησγιας επιγιον γαμπισα φισα σεφιρο φιεσματια γιμισου παλγιαμαν λουχι μασπινσι ναμι» · καὶ εἶναι τὰ λόγια αὐτὰ* 3 *φορὲς ἢ* 5 *ἢ* 7 *καὶ τότε κατάβασε τὸ τάσι κάτω ἀπὸ τὸ σκαμνὶ καὶ ἂς σταθῇ ὀλίγον, καὶ τότε σήκωσε τὸ ταλέρι ἀπὸ τὸ τάσι καὶ τὴν ὥραν ἐκείνην γεμίζει τὸ*
25 *σπίτι καὶ βλέπῃς τους ὡσὰν τὸ μελλήσῃ ὁποῦ βοΐζουν καὶ ῥώτα τους εἴ τι θέλῃς καὶ ὅρκιζέ τους μία φορὰ καὶ λέγε τοὺς ὅρκους* [f.72v] *τούτους ἢ* 1 *ἢ* 3 *· «σφαρπιρι ασμαρπιρι γιτεμπιρι αρταπιρι ασναιπιρι διαδικαιπιρι τολαμπιπιρι γιαλαμιπιρι γιουταυπιρι ουτριμιτοιπιρι γιαμινπιρι ουρειμιπιρι αργαπιρι γιαδαρπιρι» · γι-*
30 *νωσκε γοῦν, ὅτι πρῶτα νὰ ἐξορκίζῃς τοὺς βασιλεῖς καὶ νὰ λέγῃς καὶ τὰ ὀνόματα αὐτὰ ἅμα γοῦ[ν] εἰς ὅλα μαζὶ καὶ νὰ κτυπᾷς τὸ τάσι ἀπὸ* 4 *μέρας καὶ ἂς εἶναι τὸ τάσι σκεπασμένο καὶ ἂς περάσῃ ὀλίγον καὶ* [f. 73] *πάλιν ἀνασήκωσε τὸ ταλέρι καὶ λέγε καὶ τὰ ὀνόματα καὶ κάμε το τρεῖς φορὲς καὶ ῥώτησέ τους εἴ τι θέλῃς καὶ*

(1) De lecanomantia v. Delatte, *Anecd. Athen.* I, 1927, p. 43, 54 et passim; *Cat. cod. astr.* VIII, 2, p. 139 sqq.; *Catal.* IV, p. 132 et Pauly-Wissowa s. v. «Lecanomanteia».

[F. 24] Concerning the opening of locks and prisons: write in the hour of Saturn or Mars and their alphabet in his hour for the lock and the prison and the jailer, and conjure the angel who rules that hour; 5 write also those of the first of the Moon. Signa magica Cf. tabulam V.

[F.71] On the 14th of the Moon, concerning the basin divination (3).

Take a polished bowl and a plate of tin, and this bowl, and take musk-wick and a vial of what they also call sty 10 rax, and place coals in a new tile and fumigate the bowl with the water; then cover the bowl with the plate and place the tile on top with the coals and put them upon a stool, and then strike the bowl from [1.715] four sides once each with the knife of the art until you complete 3 times, 15 and also recite these oaths 3 times: "let all be alone, whatever you may do, and let the Moon be alone for seven days and hours, let all be alone and let no error occur" — that is, at the first hour and day, and 3 and 5 and 7 and 9, and strike the bowl four times, 3 times, and say: "the kingdom is this, ē 2010 giouloungi mitoēl sifgiaat [1.'72] gkouslan lisgias epigion gampisa fisa sefiro fiesmatia gimisou palgia man louchi maspi tsi nami"; and these words are to be said 3 times, or 5, or 7, and then bring the bowl down from the stool and let it stand a little, and then lift the plate from the bowl, and at that moment the house fills 25 and you see them as if they are about to come, buzzing, and ask them whatever you wish and adjure them once and recite the oaths [1.724] these, either 1 or 3: "sfarpiri asmarpiri gitemipiri arta piri aspaipiri diadikaiipiri to lampipiri gialamiipiri gioutanpiri outrimitoipiri giaminpiri oureiipéri argapiri gia darpiri"; kno 30 w therefore that first you must exorcise the kings and recite these names together, all at once, and strike the bowl from 4 sides, and let the bowl be covered, and let a little time pass, and [f. 73] again lift the plate and recite the names and do it three times and ask them whatever you wish and

(1) De lecanomantla v. Delatte, Anecd. Athens 1, 1927, p. 43, 54 and here and there; Cat. code star VIII, 2, p. 139 sq.; Catal. IV, p. 132 and Pauly-Wissowa s. v. Lecanomanteia

κήταζε νὰ μὴν τοὺς κρατήσῃς πολὺ καὶ ὅταν θέλῃς νὰ τοὺς πιλογιάσῃς ἐκεῖ εἰπὲ τὰς ἐρωτήσεις εἴ τι ἐθέλῃ[ς] · καὶ τώρα ὑπάγετε εἰς ὥραν καλὴν καὶ ὅταν σας καλέσω πάλιν μεταρασναερ θητε νὰ ματηλεμεν την εξ, γράψε δὲ πρῶτα τὰς χαρακτῆρας εἰς χαρτὶ καθαρὸ καὶ βάλε το μέσα εἰς τὸ τάσι [f. 73ᵛ] μὲ τὸ νερὸ καὶ ἂς στέκηται ὥστε νὰ πληρώσῃς τὴν δουλείαν σου καὶ ἂς εἶναι τὸ νερὸ ὀλίγον ἀπὸ τὸ τάσι διὰ νὰ σιγάζῃ τὰς φωνὰς τῆς τέχνης.

[f. 74] Ταύτη εἶναι ἐπιγραφὴ ὁποῦ ἔφερεν ὁ ἄγγελος τοῦ Σολομῶντος τοῦ πατάξαι δι' αὐτῆς πάντα τὰ δαιμόνια. « Κύριε ὁ Θεὸς ἡμῶν βοήθησον ἡμῖν Ιωων Σαβαὼθ ἡ ὡ ῶ υ ᾶ η ῶ ι ᾶ ἄδωναϊ θω [f.74ᵛ]ἄῶ αῶ ἢ λ η ἑ κειεᾶς ἔσῆς σῶβηᾶς φαρᾶ ἄ ι ι ῶ βα φερευμῆν κε θ ου (?) ηκρηφα ειτέα φῆρ κειρᾶ ληθως αονὲς φαωθ ἆ ι ᾶ ενῆ ὥτου ὥ υ νυ ῶ ν ῶνηοῦ ὥνου ηῶν φηω ηειᾶν ηϊε προδήμον » · γράφε δὲ καὶ τὸν κύκλον τοῦτον, ὅταν θέλῃς νὰ ἐπιχειρίσῃς τὴν τέχνην, νὰ βάλῃς τὸ σκαμνὶ μέσα καὶ τὸ τάσι ἀπάνω καὶ νὰ καθίσῃς καί σε μέσα, καὶ ὕστερα ὅταν σώσῃς ἐρωτῶντας ἅμα λογίασέ τους

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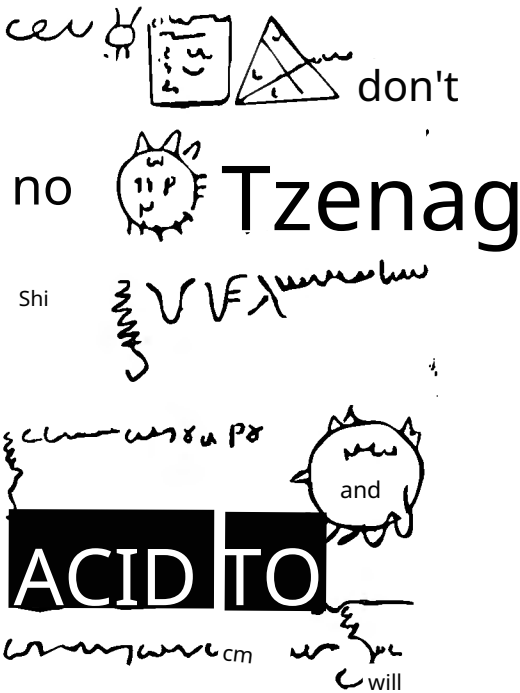
2 τους ερωτήσας 10 ἀεδωναυ 16 και ῆστερα

be careful not to hold them too long, and when you wish to question them there, ask your questions, whatever you desire; and now go in a good hour, and when I call you again, return so that we may complete the work. First write the characters on clean paper, and place it inside the basin [f. 73'] with the water, and let it remain until you have fulfilled your task, and let there be a little water from the basin so that it may silence the voices of the art.

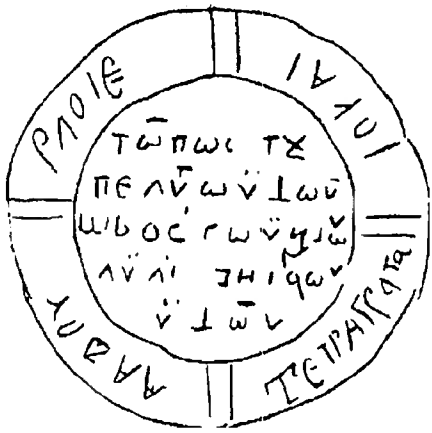


[f. 74] This is the inscription that the angel of Solomon brought to strike all the demons with it. « Lord our God help us Ioon Sabaoth he who is āē ō ia adona thō [f. 74v] ap ap ē l ē e keieās esēs sōbē̈ās pharā o iiō ba pherenmēn ke th ou (?) ēkrēpha eitea phēr keirā lēthōs aones phaōth āia enē a- tou ō u nu ō n ōnēou ōnou tōn phēō ēeiān ēie prodēmon »· draw 15 also this circle, whenever you wish to undertake the art, to place the stool inside and the bowl on top and to sit your- self inside, and afterwards when you finish questioning them, reckon them up at once

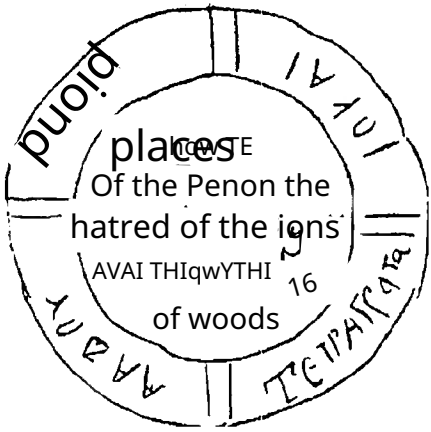
---

2 having asked them 10 nightingale 16 and afterwards

καὶ [f. 75] *ὁρκίζῃς εἰς τὸν ἄγγελον τοῦτον Ἰασιτουήλ, Μιχαήλ, νὰ μὴν κάμηται τίποτας κακὸν τοῦ μεθίου τοῦ παρθένου οὔτε ἐμένα οὔτε τὴν νύκτα, οὔτε τὴν ἡμέραν.*



and [l. 75] you adjure by this angel Iasitouel, Michael, that nothing evil be done to the medium of the virgin, neither to me, neither by night nor by day.



Of the Penon the hatred of the ions

of woods

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piona

EXCERPTUM EX CODICE 7
(Inst. Constantinop. 160)

Michaelis Pselli de astrologia.

[F. 7] κε'. *Εἰ ἄρα ἀληθεύει ἡ ἀστρονομία;*

Ἐν ταῖς καθ' ἡμᾶς οὐδαμῶς· ἐναντίον γὰρ τοῦτο τῇ προνοίᾳ Θεοῦ καὶ τῇ ἡμετέρᾳ αὐτεξουσίᾳ. Οὐκ αὐτὰ οὖν αἴτιά τινός εἰσι τῶν γενομένων οὔτε τῶν φθειρομένων, φθορᾶς σημεῖα δὲ μᾶλλον ὄμβρων τε καὶ τῆς ἀέρος μεταβολῆς καὶ πολέμων πολλάκις συνίσταται· πολλάκις καὶ κομῆται σημεῖά τινα θανάτων βασιλέων Θεοῦ προστάγματι καὶ πάλιν διαλύονται· οὐκ εἰσὶ γὰρ τῶν ἐξαρχῆς γεγεννημένων ἀστέρων, ἀλλὰ τότε καὶ μόνον φανείς, οὐκέτι τοῦ λοιποῦ πεφανέρωται.

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3 τὴν ἡμετέραν αὐτεζουσίαν 8 ἄστρων

EXCERPT FROM CODEX 7

(Inst. Constantinop. 160)

Michael Psellus on astrology.

[F. 7] 25. Does astronomy speak the truth?

In matters concerning us, not at all; for this is contrary to the providence of God and to our free will. These things are not, therefore, causes of anything that comes into being or of anything that perishes, but rather they are signs of destruction, of rains and of changes in the air, and wars are often foretold by them; and often comets are signs of the deaths of kings by God's command, and again they dissolve; for they are not among the stars that were created from the beginning, but appearing only then and at that moment alone, they are no longer made manifest thereafter.

---

3 our free will

8 stars

EXCERPTUM EX CODICE 8
(Bibl. Publ. gr. 180)

F. 184. *Περὶ ἰατρομαθηματικῶν συντάξεων.*

Ἰητὴρ ὢν ἀστρολόγος μάλ' ἐπαινετὸς εἴη,
Φάρμαχ' ἵν' εὐκαίρως τοῖς νοσέουσι πόρῃ·
Οἷον ἐν ἀρχαίοις Κρινᾶς ποτε Μασσαλιήταις (1)
5 *Νουνεχέως ἔδρησ' εὐτυχέως τελίην,*
Μυριάδας χρυσῶν μισθὸν λάβεν εἴκοσι πέντε,
Εἰς δὲ πάτρης ἄλλας τεῖχος ἔδωκε τόσας.
Χρήσιμος οὖν ἄστρων τήρησις ἐφημερίδων τε
Εἰς ἰητρείην πλουτοδότειρα θ' ἅμα.

Scholia ad versus :

10 *Ἰητὴρ — εἴη*] *ἔστοντας καὶ νὰ εἶναι ὁ ἰατρὸς ἀστρολόγος, πολλὰ ἐπαινούμενος εἶναι.*

φάρμαχ' πόρῃ] *τὰ βότανα ὅπως εἰς καλὸν καιρὸν τοῖς ἀῤῥωστουμένοις νὰ δίδῃ.*

οἷον ἐν ἀρχαίοις] *καθὼς εἰς τοὺς παλαιοὺς διαλέγοντας τοὺς*
15 *μασσαλιώτας — ποτε*] *ἕναν καιρόν*

νουνεχέως] *φρόνημα — ἔδρησ'*] *τὰ ἔκαμε — τελίην*] *καὶ καλοριζικὰ πολλά.*

μισθόν] *πλερωμήν*

Πάτρης] *ὄνομα* [perperam]

20 *ἄλλας*] *ἄλλαις — τόσας*] *τόσαις μυριάδαις*

χρήσιμος] *ὠφέλιμος — τήρησις*] *στοχασμός — ἐφημερίδων*] *τῶν καθημερινῶν ἄστρων*

ἰητρίην] *εἰς τὴν ἰατρίαν— πλουτοδότειρα*] *ἀκόμη καὶ πλοῦτον πολὺν μαζὴ χαρίζει εἰς τὸν ἰατρὸν ὁποῦ νὰ εἶναι ἀστρολόγος.*

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4 *κρίνας* 7 *εἰς* cod. 9 *ἰητείην* 11 *ἐπαινεμένος*
13 *ἀρρωστεμένοις*

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(1) De Crina medico Massaliensi, cf. PLIN., *N.H.*, XXIX, 1, § 9 ; *Realenc.*, s.v. « Krinas ».

EXCERPT FROM CODEX 8
(Bibl. Publ. gr. 180)

F. 184. On iatromathematical compositions.

An astrologer who is a seeker would be most praiseworthy,
So that medicines may be timely present for the sick;
As once Crinas among the ancient Massaliotes (1)
Wisely and successfully practiced his art in full,
He received twenty-five myriads of gold as payment,
And to other cities of his homeland he gave walls of equal worth.
The observation of stars and ephemerides is therefore useful
For medicine and at the same time a bestower of wealth.

Scholia on the verses:

Physician - may he be] that the physician should also be an astrologer, is highly praised.

may he provide medicines, the herbs, so as to give them at the right time to the sick.

as in the ancients] just as among the ancient peoples, the Massaliotes, once upon a time

prudently] wisdom | ἔδρησ'] he made/did it [redacted] τελίην] and and many logical matters.

payment] recompense

Πάτρης] name [incorrectly]

ἄλλας] others (dat. pl.) [redacted] τόσας] so many tens of thousands (dat. pl.)

χρήσιμος] useful/beneficial [redacted] τήρησις] estimation/conjecture [redacted] ἐφημερίδων] of ephemerides of the daily stars

ἰητρίην] in medicine πλουτοδότειρα] and also great wealth together she grants to the physician who is an astrologer.

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4 judges 7 in cod. The Iatreion 11 praised 13 to the sick

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(1) On Crinas the physician of Massalia, cf. PLIN., N.H., XXIX, 1, § 9 Realenc., s.v. « Krinas »,

EXCERPTUM EX CODICE 14
(Bibl. Publ. gr. 116).

Incantamenta.

F. 218. *Περὶ τοῦ στρόφου.*

Πέραθεν τοῦ ποταμοῦ στήκει δίσκος ἀργυροῦς · τρεῖς ἄγγελοι ἐνέχῃ, καὶ ἕτεροι καὶ τρεῖς ἄγγελοι ψάλλουν τὸ « Κύριε, ἐλέησον » · ὁ εἷς δύνῃ καὶ ὁ ἕτερος τὸν στρόφον ἀπολύει «Φεῦγε, στρόφε» καὶ
5 *ὁ ἕτερος · «Ὁ Χριστός σε διώκει. »*

Μέλισσά μου, μέλισσά μου, μῆτερ τῶν μελισσίων, νὰ ἔχῃς τὴν εὐχὴν τοῦ Θεοῦ καὶ τῶν γονέων σου καὶ τοῦ ἁγίου Ζωσιμᾶ τόν σε ἐκβάλλοντα ἀπὸ τὴν Συρίαν, κράτησόν μοι τὸν λαόν σου εἰς τὸν ἀγγεῖον τοῦτον, ὡς ἠγάπησεν ἡ Θεοτόκος τὸν Χριστόν, ἀγαπήσατε
10 *καὶ ἐσεὶς τὸν ἀγγεῖον τοῦτον, μὴ ὑψῶσιν, μὴ πετάσωσιν, μὴ ἀπάγουν ὁποῦ θέλουν · ὁ Κύριος τὰ ἐπιτιμᾷ καὶ ὁ ἅγιος Ζωσιμᾶς.*

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4 δύνῃ 6 μέλισσά μελισίων ἔχεις 7 αὐγήν

EXCERPT FROM CODEX 14

(Bib. Publ. gr. 116).

Enchant.

F. 218. On colic.

Beyond the river stands a silver disc; three angels hold it, and another three angels sing "Lord, have mercy"; one sets and the other releases the colic: "Flee, colic," and the other: "Christ pursues you."

My bee, my bee, mother of bees, may you have the blessing of God and of your parents and of Saint Zosimas who brought you out of Syria; keep your people for me in this vessel, as the Theotokos loved Christ, so may you too love this vessel; let them not rise up, let them not fly away, let them not go wherever they wish; the Lord rebukes them, and Saint Zosimas.

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4 dēnē 6 melisa melisiōn you have 7 augēn

EXCERPTA EX CODICE 19
(Codex proprius auctoris).

Excerpta ex codice 19 opiniones populares de magia et astrologia praebent (astrologiae obiurgatores quosdam invenies supra: Mich. Pselli de astrologia, cod. 7, f. 7, p. 167; *Περὶ ἰατρομαθηματικῶν συντάξεων*, cod. 8, f. 184, p. 168; De sortibus, cod. 4, f. 17v, p. 151). Imprimis in apocalypsi Deiparae de tormentis magorum legimus, historia Salomonis recepta adversus daemones demonstrat, denique dialogus Antonii et daemonis formulam magicam persaepe adfirmantem (p. 172, 9): *στῶμεν καλῶς, στῶμεν μετὰ φόβου Θεοῦ* ex mythis christianis deducit et de ancillis daemonicis actatis septimae et octavae (de aetatibus astrologicis vide *Catal.* VIII, 3 p. 199; IV, p. 113) praesagit. Hic locus codicis notandus est (p. 172, 19-20): *αἱ κακόγριες ... μετροῦν καὶ ξαναμετροῦν τοὺς μαντευομένους*, id est: anus daemonicae in divinationibus metiuntur et commetiuntur homines ex stellis.

I

Ex apocalypsi Deiparae.

F. 3. ... *καὶ ἀπεκρίθηκεν (ἀρχιστάτηγος) · Οὗτοι εἶναι, ὅσοι ἀφίνουν τὸν Θεὸν καὶ μεταχειρίζονται πράγματα δαιμονικὰ ἤγουν πηγαίνουν εἰς τὲς μαγιστρίες καὶ γητεύονται καὶ ἐλπίζουν νὰ λάβουν ὑγίαν ἀπὸ τοὺς δαίμονας οἱ ἀνόητοι · ἄλλοι πηγαίνουν καὶ εἰς μαντείας καὶ ῥίχνουν διὰ ῥιζικόν τους, τὸ τί ἄραγε ἔχουν νὰ πάθουν, εἰς ὄρνιθας πιστεύουν καὶ εἰς πετεινοὺς ὅταν λαλοῦν τὴν νύκτα, καὶ μὲ τοῦτο τοὺς ἀπατᾷ ὁ διάβολος καὶ βλέπουν, ὅτι πῶς θεραπεύονται ἀπὸ ἀσθενείας καὶ δὲν στοχάζονται οἱ ταλαίπωροι, ὅτι τοὺς ἀπατᾷ ὁ διάβολος διὰ νὰ τους φέρῃ εἰς τὴν αἰώνιον κόλασιν.*

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1 *απεκρήθηκεν* *οὗτη* 1-2 *ἀγφήνων* 2 *δεμωνικά*
3 *ποιγένον* *γιτέβωνται* *έλποίζον*
4 *ἢ ἀνόητι* *πιγένων* 5 *μάντης* *ὄρνιθης* 6 *πιστέβον*
πετινοὺς 7 *νίκταν* 8 *θεραπέβοντε* 9 *φέρι*

EXCERPTS FROM CODE 19

(Proper code the author).

Excerpta ex codice 19 opiniones populares de magia et astrologia praebent (astrologlac obiurgatores quosdam invenies supra: Mich. Pselli de astrologia, cod. 7, 1. 7, p. 167 ; Περὶ ἰατρομαθηματικών συντάξεων, cod. 8, 1. 181, p. 168 ; De sortibus, cod. 4, f. 17v, p. 151). Excerpts from codex 19 present popular beliefs about magic and astrology (you will find certain critics of astrology above: Michael Psellus on astrology, cod. 7, l. 7, p. 167; On iatromathematical treatises, cod. 8, l. 181, p. 168; On lots, cod. 4, f. 17v, p. 151). First, in the apocalypse of the Mother of God we read about the torments of magicians; the received history of Solomon demonstrates methods against demons; and finally the dialogue of Antony and the demon frequently affirms a magical formula (p. 172, 9): στῶμεν καλῶς, στώμεν μετά φόβου Θεοῦ, which is derived from Christian myths, and foretells the demonic handmaidens of the seventh and eighth ages (on astrological ages see Catal. VIII, 3 p. 199; IV, p. 113). This passage of the codex is noteworthy (p. 172, 19–20): αἱ κακόγριες ... μετροῦν καὶ ξαναμετροῦν τοὺς μαντευομένους, that is: demonic old women in divinations measure and re-measure men according to the stars.

From the Apocalypse of the Mother of God,

F. 3. ... and the (commander-in-chief) answered: These are those who forsake God and engage in demonic matters, that is, they go to the sorcerers and are enchanted and hope, the foolish ones, to receive a boon from the demons; others go also to the diviners and cast lots for their fate, as to what they may suffer, they believe in birds and in roosters when they crow at night, and with this the devil deceives them and they see how they are healed from illnesses and the wretched ones do not consider that the devil deceives them in order to bring them to eternal damnation.

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1 were acquired are 1-2 sea 2 tithes

3 shepherds discarded urchins

4 the foolish frozen 5 diviner The believer

roosters 7 night 8 serving/ministering 9 ferry

II

Ex historia Salomonis.

F.35v. «Εἰπέ μοι πνεῦμα πονηρόν· ἀπὸ τίνος ἀγγέλου καταργῆται ἡ δύναμίς σας:» καὶ εἶπεν ὁ Βεελζεβούλ· «Ὑπὸ τοῦ παντακράτορος Θεοῦ κυρίου Σαβαὼθ καταργῆται ἡ δύναμίς μας καὶ ἐκ δευτέρου ὑπὸ ἀρχαγγέλου Ῥαφαήλ.» Λέγει τοῦ ὁ βασιλεύς· «Καὶ μὲ
5 τίνα τρόπον ἐφόβησθε τοῦ ἀρχαγγέλου τὸ ὄνομα;» Λέγει τοῦ ὁ δαίμων. «Ἡμεῖς, ὦ βασιλεῦ, ἐξεύρομεν [f. 36] ὡσὰν πόσα καλὰ ἐχάρησεν ὁ Θεὸς τοῦ ἀνθρώπου οὐράνια καὶ ἐπίγεια, καὶ τὰ μὲν οὐράνια ἔχει νὰ τὸν καταστήσῃ εἰς τὸν ἰδικόν μας τόπον, εἰς ὃν ἡμεῖς ἐξεπέσαμεν· εἰς δὲ τὰ ἐπίγεια, τὸν ἔδωσεν κάθε θεραπευ-
10 τικὸν βότανον, τόσον καὶ σωματικὸν καὶ ψυχικόν, ψυχικὸν μὲν ὅτε μέλλει νὰ ἔλθῃ ἕνα σημεῖον ὁποῦ νὰ τυπώνουν οἱ ἄνθρωποι εἰς τὸ σῶμά τους, ὁποῦ νὰ μὴν ἐμποροῦμεν ἡμεῖς οἱ δαίμονες, νὰ εὔγωμεν ὀμπρός τους· ἰδὲ σωματικὲς θεραπείες; τοὺς ἐδώθησαν δύο πρὸς τὴν ἡμῶν κατάργησιν καὶ μὲν διὰ τοὺς δαιμονιζομένους
15 ἔχουσιν τὴν ἰατρείαν πολλὰ εὔκολον [f.36v], ἤγουν εἰς τὰ νερὰ τὰ γλυκὰ εὑρίσκεται ἕνα ὀψάρι τὸ ὄνομά του γλάνεος(1), αὐτονοῦ τὴν καρδίαν ἔπαρε καὶ θυμίασε τὸν δαιμονισμένον καὶ εἰπὲ τρεῖς φορές· «Ῥαφαὴλ ἀρχάγγελε πρόφθασον ἐφ' ἡμᾶς» καὶ εὐθὺς τὸ δαιμόνιον ἀναχωρῇ ἐκ τοῦ ἀνρθώπου· δεύτερον, ἐάν τινας ἄνθρω-
20 πος θέλῃ νὰ εὕρῃ μίαν ἐχίδναν νὰ τὴν σκοτώσῃ καὶ νὰ πάρῃ τὴν κεφαλήν της νὰ τὴν ξεράνῃ εἰς τὸν ἀέρα, χωρὶς νὰ τὴν ἴδῃ ὁ ἥλιος, καὶ νά την κρύψῃ ἀπάνωθεν τῆς πόρτας τοῦ ὁσπιτίου του, εἰς ἐκεῖνο τὸ ὁσπίτι δὲν προχωρῇ καμία μαντικὴ τέχνη, ἀλλ' οὔτε καμία δαιμονικὴ βασκανία [f. 37], μάλιστα ἐκβαίνουσιν τὰ πράγ-
25 ματά τους εἰς καλὴν ἔκβασιν.

III

Ex dialogo Antonii et daemonis.

F. 52. Καὶ ἡμεῖς ἐλαμβάνομεν τὴν θεικὴν χάριν πρῶτα καὶ ἀπὸ

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1 με 1-2 καταργίτε 4 μη 16 νουλιανός 21 ξιράνη
26 ἐλάμβανάμεν

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(1) Περὶ γλανέου. Cf. Testamentum Salomonis apud Delatte, *Anecd. Athen.* p. 234, 1 et p. 217, 19.

II

From the history of Solomon.

F.35. "Tell me, evil spirit: by which angel is your power annulled?" And Beelzebul said: "By the almighty God, Lord Sabaoth, our power is annulled, and secondly by the archangel Raphael." The king says to him: "And in what way do you fear the name of the archangel?" The demon says to him: "We, O king, know [f. 36] how many good things God has bestowed upon man, both heavenly and earthly; and the heavenly things are to establish him in our own place, from which we have fallen; and as for the earthly things, he gave him every healing herb, both bodily and spiritual — spiritual, in that a sign is to come which men shall imprint upon their bodies, before which we demons are unable to appear; and as for bodily healings, two were given to them for our annulment, and indeed for the demon-possessed they have a remedy very easy [f.36], that is, in the fresh waters there is found a fish called the catfish (-), take its heart and fumigate the demon-possessed person with it and say three times: "Raphael the Archangel, come to our aid" and at once the demon departs from the man; second, if someone wishes to find a viper, kill it, and take its head and dry it in the air, without the sun seeing it, and hide it above the door of his house, into that house no divination art shall enter, nor any demonic evil eye [f. 37, but rather their affairs turn out to a good end.

III

From the dialogue of Antony and the demon.

F. 52. And we also received the divine grace first and from

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1 me 1-2 katargite 4 me 16 goulianos 21 xirane 26 elambánamen

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(1) On the glaneo. Cf. Testament of Solomon at Delatte Anecd. Athens p. 294, 1 and p. 217, 19.

λόγου μας ἐλάμβαναν τὰ ἕτερα ἐννέα τάγματα κατὰ σειρὰν ἕνα ὑπὸ τοῦ ἄλλου· ὅμως ὁ πρῶτός μας Ἑωσφόρος δὲν εὐχαριστήθη εἰς αὐτό, ἀλλὰ ἐδῶ [f. 52v] δοκιμάσῃ μὲ φαντασίαν τοῦ νοός του νὰ στήσῃ τὸν θρόνον του ὑψηλότερα ὑπὸ τοῦ Θεοῦ, καὶ ὅτε ἔφθασεν
5 αὕτη ἡ ἐνθύμησις εἰς ὅλο μας τὸ τάγμα, τότες ἔγινεν μία ταραχὴ εἰς τὸ μέσον μας καὶ ἀρχίσαμεν νὰ πέφτωμεν ὡσὰν τὰ φύλλα τῶν δένδρων εἰς τὸν ἀέρα μετὰ βιαίας ὁρμῆς. Τότες ἐπρόφθασεν ὁ ἀρχάγγελος Μιχαὴλ καὶ ἔστη εἰς τὸ μέσον μετὰ μεγάλης φωνῆς καὶ εἶπεν· « Στῶμεν καλῶς, στῶμεν μετὰ φόβου Θεοῦ», καὶ ἔτζι
10 ἐσταθήκαμεν ὁ καθένας ὅπου εὑρέθη, καὶ ὁ Ἑωσφόρος ὡς ὑψηλότερος ἔφθασεν εἰς τὰ χαμηλότερα μέρη τῆς γῆς, ἄλλοι ἐμέναμεν εἰς τὴν θάλασσαν, ἄλλοι εἰς τὴν γῆν, ἄλλοι εἰς τὸν ἀέρα καὶ ἄλλοι εἰς τὸν αἰθέρα [f. 53] τοῦ οὐρανοῦ καταδικασμένοι, ὡς μας βλέπεις, ἀπὸ ἀγγέλους ἐγενήκαμεν δαίμονες.

Cf. f. 29 eiusdem codicis et Testamentum Salomonis, ibidem. p. 219, 26.

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15 F. 67. Ἐκεῖνον τὸν καιρὸν νὰ φίσουν τὸν Θεὸν οἱ τετυφλωμένοι ἄνθρωποι καὶ νὰ [f. 67v] μὴν ζητοῦν ἀπὸ αὐτὸν καμίαν βοήθειαν, ἀλλὰ νὰ προστρέχουν νὰ γητεύωνται εἰς κάποια κακογραΐδια ὁποῦ τοὺς ἔχομεν ἐργαστήριά μας καὶ νὰ πλανοῦν τοὺς ἀνθρώπους, καὶ ὅταν οἱ κακόγριες μαντεύουν ἔχουσιν συνήθειαν νὰ μετροῦν
20 καὶ νὰ ξαναμετροῦν τοὺς μαντευομένους καὶ χάσκουσιν εἰς τὸν ἀέρα, καὶ τότες οἱ δαίμονες τρέχουσιν παραυτὰ καὶ κλάνουσιν εἰς τὰ στόματα τῶν γραΐδων, καὶ ὅταν τοὺς κλάσωσιν, πέρνηται ὁ νοῦς τους καὶ δὲν ἀνδρεύονται, < καὶ ἄγουν> τοὺς ἀνθρώπους εἰς ἐκεῖνα τὰ μασκαραλίκια ὁποῦ κάμνουν εἰς τοὺς ἀνθρώπους.

1 σηράν 4 ὅτι μίαν τὰραχὴν 6 πεύτομεν 10 ὅ 15 Id est aetate octava φήσον 20 μαντηβομένους 21 ἀέραν 23 ἀνρέποντε

of our word, the other nine orders received one from another in succession; yet our first one, Lucifer, was not content with this, but here [f. 527] attempted in the fantasy of his mind to set his throne higher than God, and when this thought spread throughout our entire order, then a tumult arose in our midst and we began to fall like the leaves of trees through the air with violent force. Then the archangel Michael hastened forward and stood in the midst with a great voice and said: "Let us stand well, let us stand in the fear of God," and so each of us remained where he was found, and Lucifer, being the highest, reached the lowest parts of the earth, others remained in the sea, others on the earth, others in the air and others in the ether [f. 53] of heaven, condemned, as you see us, from angels we became demons.

Cf. f. 29 of the same code and the Testament of Solomon, ibid. p. n219, 26.

15F. 67. That at that time the blinded men would mock God and would [f. 67'] seek no help from Him, but would run to be charmed by certain wicked old women whom we have as our workshops and who deceive people, and when the wicked crones divine they have the custom of measuring and measuring again those who seek divination and they gape into the air, and then the demons run at once and break wind into the mouths of the old women, and when they have broken wind upon them, their minds are taken away and they lose their courage, <and they lead> the people into those fooleries which they perform upon men.

1 σηράνnaetate eighth 4 because of a riot 6 peutomennfison 20 mantivomenou 21 air 10 8 15 Id estn23 responsible

EXCERPTA EX CODICE 20
(Musaei Histor. Mosqu. 186)

Zodiologium.

In canone astrologicae praxis ut praecipuam partem huius canonis «zodiologia» semper invenimus (vide supra cod. 3 ff. 61 sqq., p. 123 sqq.). Tractatus codicis Mosquensis saec. XI exeuntis praesertim textui codicis Atheniensis 26 saec. XVII (*Cat.* X, p. 229 sqq.) affinis est; ambo zodiologia sine dubio ex eodem archetypo derivata sunt, sed textus recentissimi codicis Atheniensis valde deformatus et depravatus est: erroribus lacunisque librarii ignari scatet, quid vero subi Tauro genitis *σκορπίου ἀποβράχια* aut sub Scorpione *κέρας καὶ αὐρὰ ταύρου* etc. prodest? multis pretiosissimis vetustatis vestigiis caret: de herbis magicis, imprimis *ἀπόσιστρον*, nihil legimus; congruentias astrologicas (*ὁ γὰρ γεννηθεὶς ἐν τῷ Ταύρῳ τληπαθὴς ἔσαι, ἐπειδὴ ὑπόζυγος ὡς ὁ ταῦρος ἕλκεται* etc. cod. Mosqu.), proverbia popularia (*ἔχων δύο ἀετοὺς ἐν τῇ κεφαλῇ* etc. cod. Mosqu.) non reperimus, rhythmum ipsum divinationis astrologicae non sentimus; ideo textum cod. Mosquensis, cum ad corrigendum et supplendum cod. Atheniensem 26 necessarius sit, edimus integrum.

De ceteris codicibus qui «zodiologia» praebent, cf. Delatte, *Cat.* X, p. 101 sq. et praesertim Zuretti, *Cat.* XI, 2, p. 115 ss., ubi tractatus partim editur, qui cum Mosquensi saepe congruit.

Ζῳδιολόγιον.

Cod. Musaei Hist. Mosqu. graec. 186 (=Vladim. 430), f. 144-156.

Ζῴδιον α' Κριὸς ἔχει γράμματα ιγ'.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Κριοῦ ἔσται εὐειδής, καλός, καλοθεώρητος, ἀναφάλαντος, λεπτοπρόσωπος, χαροποιὸς τῇ ὄψει, τῇ ἡλικίᾳ μέσος, εὔμορφος, λευκόχροος, σύνοφρυς, τῷ προσώπῳ αὐστηρός, τῇ δὲ γνώμῃ πραύς, ἀληθινός, ὑπάρχων, τῇ ψυχῇ καὶ τῇ γνώμῃ κυβερνῶν τὸν βίον ὡς ὁ κριὸς τὸν ἔριον. Ἔσται δὲ ὠφέλιμος εἰς πολλούς, πλούτου καὶ δόξης καὶ ἀξίας ἐπιτεύξεται· ὁ γὰρ γεννώμενος ἐν τῷ Κριῷ οὐλὸς ἔσται τὴν τρίχα, χαραποιὸς

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3 *ζώδου* passim *εὐκηδής* 7 *τῶν* 8 *ὀφέλημος* *ἐπιτεύξῃ*

EXCERPTS FROM CODE 20

(Musaei Histor. Mosqu. 186)

Zodiologium.

In the canon of astrological practice, as a principal part of this canon, we always find the "zodiologia" (see above cod. 3 ff. 61 sqq., p. 123 sqq.). The treatise of the Moscow codex, from the late eleventh century, is especially related to the text of the Athenian codex 26 from the seventeenth century (Cat. X, p. 229 sqq.); both zodiologia are without doubt derived from the same archetype, but the text of the more recent Athenian codex is greatly deformed and corrupted, teeming with errors and lacunae of an ignorant scribe —:what indeed does σκορπίου ἀποβράχια for those born under Taurus, or κέρας καὶ αὐρά ταύρου etc. for those born under Scorpio, signify? It lacks many most precious traces of antiquity: we read nothing about magical herbs, especially ἀπόσιστρον; we do not find astrological correspondences (ὁ γὰρ γεννηθεὶς ἐν τῷ Ταύρῳ τληπαθὴς ἔσαι, ἐπειδὴ ὑπόζυγος ὡς ὁ ταῦρος ἕλκεται etc. cod. Mosqu.), popular proverbs (ἔχων δύο ἀετοὺς ἐν τῇ κεφαλῇ etc. cod. Mosqu.); we do not feel the very rhythm of astrological divination; therefore we publish the text of the Moscow codex in full, since it is necessary for correcting and supplementing cod. Atheniensis 26.

Regarding the other manuscripts that offer a "zodiologia," cf. Delatte, Cat. X, p. 101 sq. and especially Zuretti, Cat. XI, 2, p. 115 ff., where a treatise is partly edited that often agrees with the Moscow manuscript.

Zodiologion.

Cod. Museum Hist. Moscow Greek 186 (= Vladim. 430), f. 144-156.

Zodiac sign 1: Aries has 13 letters.

One born at the time of the zodiac sign of Aries will be well-formed, handsome, pleasant to look upon, with a receding hairline, fine-faced, cheerful in appearance, of middling stature, shapely, fair-complexioned, with joined eyebrows, stern in countenance but gentle in disposition, truthful, self-sufficient, governing his life in soul and mind as the ram governs the flock. He will be beneficial to many, and will attain wealth, glory, and honor; for one born under Aries will have curly hair, cheerful

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3 zodiac 1 good luck 7 of them 8 beneficent passimnἐachievement

καὶ μεγαλόφρων, φιλόξενος, ἐλεήμων, φιλομαθὴς καὶ τὴν ψυχὴν αὐτοῦ θήσει, στρατιώτης, κρυφόπορνος, τῆς γονικῆς ὑποστάσεως λύπην δέξεται, ὑπεραφεθήσει τὴν ψυχὴν αὐτοῦ καὶ ἀχαριστηθήσεται, διὰ γυναικὸς λύπη ἐπέλθῃ αὐτῷ καὶ διὰ δίκης ζημίαν ὑπο-
5 στῇ, κτηνῶν καὶ καρπῶν ζημία ἐπέλθῃ αὐτῷ, διὰ γυναικὸς χεῖρας λύπη ἐπέλθῃ αὐτῷ καὶ ἀπὸ κουρευομένου θλιβήσεται καὶ ἀλλοτρίαν γῆν γυρεύσει, τὸ μοναχικὸν ζητήσει ἐν τῷ θανάτῳ αὐτοῦ, θαλάσσης ἢ ποταμοῦ φόβον διαβάσει, ἀπὸ ἀλόγου [f. 144v] βλαβήσεται, ἀπὸ ὕψους πέσῃ, εἰς ὕπανδρον γυναῖκα λοιδωρηθήσεται,
10 καὶ ἀπὸ κεφαλῆς θλιβήσεται, ἀσθενήσει καὶ οὐ κινδυνεύσει, διγαμίαν ζητήσει, προσέχεται εἰς τὰ ἔτη τὰ ιε', εἰς τὰ κβ', εἰς τὰ κη', εἰς τὰ λε' ἕως τὰ μ'. Ζήσει ἔτη ο', ἐκ τῶν κοιλιακῶν τελευτήσεται, ἀπὸ ἐκβράσεως ἀσθενήσει καὶ πόνον διαβάσει κρυπτόν, ἐλαίας ἔχει ἐπὶ τῆς ὄψεως, ἐπὶ τοῦ στήθους καὶ ἐν τῷ
15 κρυπτῷ.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Κριοῦ ἔσται ἐπίνοσος ἐν τοῖς πρώτοις ἔτεσιν, ἀναφάλαντος, τὰ χείλη ἀνεσταλμένα καὶ ὑπέρυθρα ἔχων καὶ αὔξῃ τὸν βίον, φρόνιμος, εὐμαθής, δριμύς, ἀποδημητικός, ἕως τριῶν ἐτῶν ἐπίνοσος καὶ ὑπὸ ζυγὸν ἀνθρώπων,
20 γυναῖκα ἣν ἁρμόσεται ἐν πρώτοις ἀποβάλῃται καὶ ἄλλῃ συνοικήσει, ἔσται δὲ ὠφέλιμος ἕως τινὸς καιροῦ, αὐστηρός, μεταδοτικός. Ξῦκα ξηρὰ μὴ ἐσθιέτω καὶ βόειον κρέα πολύ. Ἐτῶν ιζ' ἀσθενήσει, ἐὰν ὑπερβῇ τὸν κλιμακτῆρα τοῦτον μακρόβιος ἔσται, ἀπὸ τετραπόδου κύλλωμα σχῇ καὶ πυρὸς καὶ σιδήρου πόνον, ἰδιότροπος,
25 θυμώδης, ἐπὶ μικροῖς ὀργιζόμενος, εὐμετάβλητος, ἐρωτικός, ὑπὲρ φίλων θήσει τὴν κεφάλην αὐτοῦ καὶ ἀχαριστηθήσεται, πρὸς ὕπανδρον γυναῖκα ψόγον ἀκούει, πονέσει κεφαλὴν καὶ ὄμματα, ξενιτεύσει, κίνδυνον ὄψεται καὶ πόνον κρυπτὸν σχῇ, ἐπὶ γυναικὶ καὶ τέκνοις εὐφρανθήσεται μεταβήσεται ἐξ οἰκίας εἰς οἰκίαν καὶ
30 ταφῆς ἀγαθῆς τύχῃ. Σημεῖον σχῇ ἐπὶ τῆς κεφαλῆς ἢ τοῦ προσώπου. Ὕστερον ταῖς ἀῤῥωστίαις δασυνόμενος κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη ε' ζ, θ', ι', ιε', ιζ', κζ', λγ',με',ν', τοὺς κλιμακτῆρας

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1 μεγαλόφρονο(ς) 2 αὐτοῦ ubicunique 3 δέξηται
4-5 ὑποστεῖ 5 καρπὸν κουρεμένου θλιβῇ 7 post μοναχικὸν lacuna supplendum est σχῆμα 8-9 λάβῃ, videlic. βλάβῃ 10 κινδυνεύσῃ 12 ζήσῃ τὸ κοιλιακὸν 13 ἀσθενήσῃ
13 διαβάσῃ 14 ἐλέων ἐχ passim 16 ζώδου
16 ss. cf. *Cat.* XI, 2, p. 115, 9 ss. 17 ἀναφαλανδέως ἀνασταλμένα
17-18 ὑπόρυθρα 20 ἁρμάσηται 22 βόεον 30 τοίχει
31 δασυνόμενος vix sanum

and magnanimous, hospitable, merciful, fond of learning, and will lay down his soul, a soldier, secretly licentious, he will receive grief over his ancestral estate, his soul will be taken for granted and he will be shown ingratitude, sorrow will come upon him through a woman and he will suffer loss through a lawsuit, loss of livestock and crops will come upon him, sorrow will come upon him through a woman's hands and he will be afflicted by one who is tonsured and will seek a foreign land, he will seek the monastic life at the time of his death, he will pass through fear of sea or river, he will be harmed by a beast of burden, he will fall from a height, he will be reviled on account of a barren woman, and he will be afflicted from the head, he will fall ill but will not be in danger, he will seek a second marriage, let him take heed in the years of 15, in the 22nd, in the 28th, in the 35th up to the 40th. He will live 70 years, he will die from intestinal ailments, he will fall ill from an eruption and will pass through a hidden pain, he has moles on his face, on his chest and in the hidden place.

One born in the time of the zodiac sign of Aries will be sickly in the early years, bald, having lips that are turned back and reddish, and will prosper in life, prudent, quick to learn, sharp, given to travel abroad, sickly for up to three years and under the yoke of men, 20 the wife whom he marries first he will lose and will live with another, and he will be beneficial up to a certain time, austere, generous. Let him not eat dried figs nor much beef. At 17 years of age he will fall ill; if he passes this critical point he will live long, will suffer a crippling injury from a four-footed animal and pain from fire and iron, peculiar in his ways, 25 irascible, angered over small matters, changeable, amorous, will risk his own head for friends and will be repaid with ingratitude, is spoken ill of on account of a wanton wife, will suffer in the head and eyes, will travel abroad, will face danger and will have a hidden affliction, will rejoice over his wife and children, will move from house to house and 30 will receive a good burial. He will have a mark on his head or face. Later, being afflicted by illnesses, he will have a critical period at the years 3, 5, 7, 9, 10, 15, 17, 27, 33, 45, 50 — the critical periods

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1 of magnanimous spirit 2 αὐτοῦ ubicunque 3 may receive
4-5 to suffer 5 the fruit of the tonsured may be distressed 7 post
monastic lacuna supplendum est σχῆμα 8-9 may receive, videlicet.
harm 10 will be in danger 12 will survive the intestinal 13 will fall ill
13 will pass through 14 of mercies from here and there 16 of the zodiac sign
16 ss. cf. Cat. XI, 2, p. 115, 9 ss. 17 with the forehead bald, held back
17-18 reddish 20 will subdue 22 bovine 30 wall
22 bovine 30 wall
31 being rough-breathed, hardly sound

τούτους παρελθὼν ζήσει ἔτη ξζ'. Ὅταν [f.145] ἀῤῥωστήσῃ, λαβέτω ἀπὸ κριοῦ κέρατος ἀπόξυσμα καὶ τρίχας ἀπὸ τοῦ μετώπου καὶ τῆς οὐρᾶς, καύσας ταῦτα καὶ μίξας σὺν ἐλαίῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει.

5 Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Κριοῦ ἔσται τῇ ὄψει λευκόχροος, ἀναφάλαντος, τὰ χείλη ἀνεσταλμένα καὶ ὑπέρυθρα ἔχουσα, εὐπρεπής, αἰσθητική, αὔξῃ τὸν βίον, τραχεῖα, εὔγλωσσος, ἰσχύουσα πρὸς τοὺς ἄνδρας, εὐαπολόγητος, προσφιλὴς τῶν ἀλλοτρίων, αὐστηράζοντος τοῦ ἀνδρὸς αὐτῆς χηρεύσει καὶ τρισὶν ἀνδράσι 10 συνοικήσει καὶ μετὰ ἀνδρὸς καταστατήσει διά τινα λόγια πικρὰ καὶ παρὰ ἀνθρώπου τινὸς κακοποιηθήσεται. πονέσει κεφαλήν, χεῖρας καὶ ἁρμοὺς καὶ χώραν ἱκανὴν γυρεύσει διά τινος ἄλλου ἐξέπαρσιν, εἰς ἀπολογίαν ἔσται καλὴ καὶ ἄνδριος. Σημεῖον σχῇ ἐπὶ τῆς κεφαλῆς ἢ τοῦ προσώπου, κλιμακτῆρας δὲ εἰς τὰ γ' ἔτη 15 καὶ ζ', θ', ι', ιε', κζ', λ', με', ν', τούτους διελθοῦσα ζήσει ἔτη ξζ', σίνωμα σχῇ ἀπὸ τετραπόδου καὶ σιδήρου. Ὅταν ἀσθενήσῃ, [λαβέτω ἀπὸ κριοῦ κέρατος ἀπόξυσμα καὶ τρίχας ἀπὸ τοῦ μετώπου καὶ τῆς οὐρᾶς, καύσασα ταῦτα] καὶ μίξασα θεῖον καὶ λίβανον καὶ κέδρου ἔλαιον.

20 Ζῳδίου β' τοῦ Ταύρου.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Ταύρου ἐν ἡμέρᾳ ἀγαθῇ ἐγεννήθη, ἐτῶν β' καὶ ἐτῶν ζ' ἀσθενήσει. Ἐὰν διέλθῃ τὰ δ' ἔτη, ἔσται μακρόβιος· ὁ γὰρ γεννηθεὶς ἐν τῷ Ταύρῳ τληπαθὴς ἔσται, ἐπειδὴ ὑπόζυγος ὡς ὁ ταῦρος ἕλκεται. Ἔσται δὲ τῇ θεωρίᾳ ξανθός, με- 25 γαλοπρόσωπος, ἀναφάλαντος, τραχὺς τῇ ὄψει, μέσος τῇ ἡλικίᾳ, γυναικοφανὴς καὶ ἀγαπητικός, καλὸς τῇ θεωρίᾳ, τῇ δὲ καρδίᾳ ἀψιφρόνιμος καὶ λογικός, πόρνος, ὑπὸ πολλῶν γυναικῶν ἀγαπώμενος, ἀλλοτρίαν γῆν περιπατήσει καὶ εὐχὴν μητρὸς [f. 145ᵛ] κληρονομήσει, γυναῖκα α' θάψῃ, ἄλλην δὲ κληρονομήσει, εἰς ὕπανδρον 30 γυναῖκα λυπηθήσεται καὶ διὰ τέκνων λυπηθήσεται, ὑπὸ μεγάλων ἀνθρώπων ἀγαπηθήσεται καὶ ὠφελήσει τὴν οἰκίαν αὐτοῦ, ἀπὸ ἀντιφωνίας φεύγῃ, ἀπὸ ἰδίων καὶ γειτόνων λοιδωρηθήσεται, ἀπὸ Θεοῦ χάριν εὑρήσει, παρὰ κακῶν ἀνθρώπων εἰς δικαστήριον

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1 ἀῤῥωστήσει 2 μετόπου 3 μήξας ubicumque σὺν ἐλαίῳ κεδρίνῳ cod. Scor. ; cf. v. 19 5 ζώδου cod. 6 ἀναφαλανδέος ἀνασταλμένα καὶ ὑπόρυθρα 16 σήνομα 16 17 λαβέτω —ταῦτα supplevi 22 ἀσθενήσει δὲ ἔλθῃ 23 τλιπαθ' 25 τραχῇ 27 ἀφοφρονημ 30 τείκνον 32 ἀντιφω' 33 εὑρίσει

Having passed through these, he will live 66 years. When [1.145] he falls ill, let him take scrapings from a ram's horn and hairs from its forehead and tail, burn these and mix them with oil, and anoint himself, and he will not be in danger.

She who is born in the season of the sign of Aries will be white-complexioned in appearance, with a receding hairline, having upturned and reddish lips, comely, perceptive, she will increase her livelihood, rough-mannered, eloquent, powerful toward men, skilled in defense, beloved of strangers, when her husband becomes harsh she will be widowed and will live with three men 10 and will settle down with a husband on account of certain bitter words and will be wronged by some person. She will suffer in the head, hands and joints and will seek a sufficient place through the elevation of another, in defense she will be skilled and courageous. She shall have a mark on the head or face, and critical years at 3, 7, 9, 10, 15, 27, 10, 45, 50; having passed through these she will live 65 years, 15 she shall have an injury from a four-footed animal and from iron. When she falls ill, [let her take scrapings from a ram's horn and hairs from its forehead and tail, having burned these] and mixed with sulfur and frankincense and cedar oil.

Sign 2 of Taurus.

He who is born in the time of the sign of Taurus was born on a good day; he will be ill at age 2 and at age 7. If he passes through the 4 years, he will be long-lived; for he who is born under Taurus will be long-suffering, since he is drawn like a beast of burden as the bull. He will be in appearance fair-haired, broad-faced, bald-fronted, rough in countenance, of middle stature, womanly in appearance and affectionate, handsome in appearance, but in heart quick-witted and rational, licentious, loved by many women; he will walk in foreign lands and will inherit a mother's blessing, he will bury one wife and will inherit another; he will grieve over a married woman and will grieve because of children; he will be loved by great men and will benefit his own household; he flees from strife; he will be reviled by his own people and neighbors; he will find grace from God; by wicked men he will be brought to court.

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1 will fall ill 2 of the forehead 3 having mixed wherever with cedar oil cod. Scor.; cf. v. 19 5 zōdou cod. 6 bald-fronted fear pulled back and reddish 16 sēnoma 16 17 let him take these things I have supplied 22 will fall ill butcomes 23 tlepath 25 rough 27 aphophronēm 30 teiknon 32 antiphō 33 eurīsei

ἔλθῃ, κτήνη καὶ καρπὸν ἀπολεῖται, ἐὰν πολεμήσῃ, εὐτυχήσει, εἰς δὲ τὸ γῆρας τὸ μοναχικὸν ζητῇ· ἐὰν μάθῃ γράμματα, μεγάλως προκόψει καὶ βασιλέων αὐλὴν πατήσει, ἀσθενήσει καὶ οὐ τελευτήσει, ἀσθενείας διαβάσει ἀπὸ ἐκβράσεως, πονέσει δὲ τῶν νεφρῶν, ἀπὸ
5 ἀλόγου καὶ ἀπὸ ξίφους βλαβήσεται, ἀπὸ ἥψους πέσῃ, ἀπὸ οἰκίας εἰς οἰκίαν μετασταθῇ, ἀλγήσει δὲ χεῖρας καὶ πόδας. Σημεῖον ἔχει ἐν τῷ στήθει καὶ ἐν τῷ κυνπτῷ, κλιμακτῆρας ἔχει εἰς γ' ἔτη, εἰς τὰ ζ' καὶ εἰς τὰ ιδ' μέχρι ἐτῶν μ', ζήσει δὲ ἔτη οθ', ἐκ τῶν κοιλιακῶν ἀποθάνῃ· ἐν τῇ ἀ(σθε)νείᾳ αὐτοῦ μὴ ἐσθίετω, ἀπὸ γυναικὸς φάρ-
10 μακον δέξεται, οὐδὲν ἀδικηθήσεται· διαβάσει δὲ καὶ ξένην ζημίαν, φυλάσσει δὲ αὐτὸν ὁ ἅγιος Γεώργιος.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Ταύρου πρὶν γενέσθαι αὐτὸν ἐτῶν γ' ἀσθενήσει, ἐὰν διέλθῃ τὰ γ' ἔτη καὶ ἀναπληρώσῃ ιζ', μακρόβιος ἔσται, φρόνιμος, ἔνδοξος, εὐόφθαλμος, ἐπίπονος, ἔντιμος, τῶν
15 οἰκείων ἄρξει, ἔσται ὑπόζυγ'ν ἀνθρώπων, πολλὰ πράξει καὶ ὁ καθ' ἡμέραν βίος οὐκ ἐκλείψει αὐτόν, ἔσται ὀξύθυμος, δίκαιος, φίλεργος, εἰρηνικὰ πάντα ἀγαπῶν, εἰς <ἅγιον> Γεώργιον ἐπιτευκτικός, ἐτῶν κζ' εἰς κλιμακτῆρας ἐμπέσῃ, καὶ τοῦτον διελθὼν μακρόβιος ἔσται, ἐτῶν λ' εὐπράξει καὶ καλὰ αὐτοῦ πάντα, ἐὰν διέλθῃ τὰ
20 νδ' ἔτη, εἰς λιπαρὸν γῆρας ἐπιδώσει ὢν [f. 146] εἰς πᾶσαν τέχνην εὐμαθής, τῇ ἡλικίᾳ μέσος, βίαιος, εἰς γυναῖκα λυπηθήσεται. Παραφυλασσέσθω τρέχειν, παλαίειν, ὕψος προσέχειν· ἀλλοτρίαν χώραν γυρεύσει, ὑπὲρ φίλων καὶ ἑταίρων θελήσει θεῖναι τὴν κεφαλὴν
25 αὐτοῦ καὶ ἀχαριστηθήσεται, ἔσται γυναικοψυκτής, λάθρα ἐρωτικός, ἐλεήμων, μεριμνητικός, ἑαυτὸν πάντα διδάσκων καὶ διὰ κεφαλὴν θυμικὴν ἄκρην καὶ ζημίαν ὑπομένῃ· Σημεῖον σχῇ ἐπὶ τὸν τράχηλον ἢ τὴν ὄψιν ἢ τὸν βραχίονα, πονέσει κεφαλήν, κρόταφον, ὀφθαλμούς, κοιλίαν καὶ κλιμακτῆρας σχῇ εἰς τὰ γ' ἔτη. ς', ιζ', κα',
30 κγ', κζ', λβ', με', νγ', ξγ'. Τούτους διελθὼν ζήσει ἔτη οε'. Φορήτω ἀφροσέλινον ἀειθαλές, θεῖον καὶ ἄσφαλτον. Ὅταν ἀῤῥωστῇ, λαβέτω ταύρου κέρατος ἀπόξυσμα καὶ τρίχας ἀπὸ τοῦ μετώπου καὶ τῆς οὐρᾶς· ταῦτα καύσας, μίξας θεῖον καὶ λίβανον σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει.

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1 κτηνὰ ἀπολει... 2 γείρας 3 πατίση 4 ἐβράσεως τὸν νεφρὸν 5 βλ(αβήσεται) 9 θάνη in rasura secunda manu μὶ εσθ' 10 δέξηται 11 φυλάσσει 12 ss. Cf. Cat. XI, 2, p. 116, 17 ss. 13 δὴ ἔλθῃ ἀναπληρώσει 15 ἄρξη πράξη 16 ἐκλήψει 17 ἅγιον supplevi 19 εὐπράξη 20 ἐπιδώση 26 θυμηκη ... κρην restit. : θυμικὴν ἄκρην ὑπομήνη

comes, he will lose livestock and crops; if he wages war, he will be fortunate; and in old age he will seek the monastic life. If he learns letters, he will advance greatly and will tread the courts of kings; he will fall ill but will not die, he will pass through illnesses from an outburst, and he will suffer in the kidneys; he will be harmed by a beast and by a sword, he will fall from a height, he will be moved from house to house, and he will suffer pain in his hands and feet. He has a mark on his chest, and in secret he has critical periods at 3 years, at 7 and at 14, up to the age of 40; he will live 79 years, and he will die from abdominal ailments. During his illness let him not eat; he will receive a poison from a woman, but will suffer no harm. He will also pass through a foreign loss, and Saint George watches over him.

One born in the time of the zodiac sign of Taurus will be ill before reaching 3 years of age; if he passes through those 3 years and completes 17, he will be long-lived, prudent, distinguished, with good eyes, hardworking, honorable, 15 he will rule over his household, he will be subject to others, he will accomplish many things, and his daily livelihood will not fail him; he will be quick-tempered, just, industrious, loving all things peaceful, successful in regard to <Saint> George; at 27 years he will fall into critical periods, and having passed through these he will be long-lived; at 30 years he will prosper and all his affairs will be good; if he passes through 20 54 years, he will reach a comfortable old age, being [f. 146] in every craft quick to learn, of middle stature, forceful, and he will be grieved on account of a woman. He must beware of running, wrestling, and of heights; he will seek a foreign land, on behalf of friends and companions he will wish to lay down his 25 own head and will be met with ingratitude; he will be a scorner of women, secretly amorous, compassionate, full of anxiety, teaching himself everything, and on account of a passionate temper he will endure extreme loss and damage. He will have a mark on the neck, or the face, or the arm; he will suffer pain in the head, the temples, the eyes, the abdomen; and he will have critical periods at 3, 6, 17, 21, 30 23, 27, 32, 45, 53, 63 years. Having passed through these, he will live to 75 years.He should wear ever-green alexanders, sulfur, and asphalt. When he falls ill, let him take a scraping from a bull's horn and hair from its forehead and its tail; having burned these and mixed them with sulfur and frankincense together with cedar oil, let him anoint himself, and he will be in no danger.

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1 ktēna apolei... 2 geíras 3 patísē 4 evráseos tòn nephrón 5 vlavísete) 9 thánē in rasura secunda manu with est' 10 déxētai 11 phylássei 12 ss. Cf. Cat. XJ, 2, p. 116, 17 ss. 13 dē élthē anaplerōsei 15 árxē praxē 16 eklēpsei 17 hagion supplevi 19 eupraxē 20 epidōsē 26 thymēkē ***krēn restit. : thymikēn akrēs hypomēnē

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Ταύρου ἔσται καλή, εὐπρόσωπος· εὐόφθαλμος, σημεῖον σχῇ μὴ καταβλάπτον τὸ σῶμα αὐτῆς, ἕξει κλιμακτῆρα εἰς μῆνας γ' καὶ λυπήσει τοὺς ἰδίους, ἐνιαυτὸν καὶ μῆνας ς' ἀσθενήσει καὶ καθεύδουσα κράξει, τοὺς
5 ὀδόντας ἐκ τῆς φεγγούσης Σελήνης βλαπτομένη, διὰ τοῦτο φορήτω ἀφροσέλινον ἀειθαλές, πευκέδανον, παιωνίαν, ἀμολίαν, ἀποσίστρον καὶ μηδὲν πτοείσθω. Ἔσται θεοσεβής, καθαρὰ τοῖς γονεῦσιν καὶ ὁ ἀνὴρ αὐτῆς δι' αὐτὴν εὐτυχήσει, παιδία σχῇ εὐάρεστα, πλουτήσουσιν καὶ καλῶς ἀκούσουσιν, συμφέρει δὲ αὐτὰ ἔξω θηλάζειν
10 καὶ μητρὸς οὐ λαβεῖν γάλα [f. 146v], ἵνα μὴ βλάψῃ τοὺς γονεῖς. Φυλασσέσθω ἑαυτὴν ἀπὸ πυρὸς καὶ ζεστοῦ ὕδατος. Ἔσται ὀφθαλμόβολος, οἰκειωτική, τραχεῖα, τολμηρά, οἰκονομική, ἐλεημονητική, εὐμετάδοτος, σχῇ κιλμακτῆρας εἰς τὰ ε' ἔτη, ζ', ιη', κε', λη', με', νε', τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη οε'.
15 Ὅταν ἀῤῥωστῇ, λάβῃ ταύρου κέρατος ἀπόξυσμα καὶ τρίχας ἀπὸ τοῦ μετώπου καὶ τῆς οὐρᾶς, ταῦτα καύσῃ καὶ μίξῃ θεῖον καὶ λίβανον σὺν ἐλαίῳ κεδρίνῳ, ἀλειφέσθω καὶ οὐ κινδυνεύσει· ἀπὸ οὐσίας πέσῃ καὶ πάλιν ἀνορθώσει, θανάτῳ τελευτήσει τῆς κοιλίας αὐτῆς ἀπὸ βιασμῶν.

20 *Ζῳδίου γ' τῶν Διδύμων.*

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τῶν Διδύμων ἕως ἐτῶν θ' ἐπίνοσος ἔσται. Ἐὰν διαβάσῃ τὰ ιβ' ἔτη, μακρόβιος ἔσται. Ἔσται δὲ ἀνὴρ καλός, εὐειδής, μελίχρους, οὐλότριχος, οὐλοκέφαλος, καλοθεώρητος, στρογγυλοπρόσωπος, μικροφυής, μικρόφθαλμος,
25 εὐχαρής, εἰς τὰ πάντα ἐνάρετος, παιγνιώδης, παρὰ πολλῶν γυναικῶν ἀγαπώμενος, ἔχων καὶ συνάντημα καλὸν καὶ ἐπὶ χειρῶν ἀγαθῶν. Ὁ ὑπαντήσας αὐτὸν ἐν ὁδῷ καλῶς πράξει, ἰδίους καὶ φίλους τιμήσει, τὸν γονικὸν οἶκον ἐκφύγῃ, βίον δὲ ἀνιστόρητον ἕξει. Ἔσται φιλογράμματος, μεγάλου πράγματος κυριεύσει, βασιλικὴν αὐλὴν
30 περιπατήσει καὶ ἱκανὰ πράγματα καταπιστευθῇ. Ἔσται δὲ πολύμοχθος εἰς πτωχούς, τοὺς ἐχθροὺς αὐτοῦ ὑποτάξει διὰ τὴν ἀγάπην αὐτοῦ. Ἔσται δὲ ὀξὺς καὶ θυμώδης, τῇ δὲ ἰδίᾳ βουλῇ περιπατῶν, τὸ ἴδιον πεῖσμα πράττων, μὴ ἀνεχόμενος κελευθῆναι ὑπό

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3 ἕξῃ 4 κράξῃ: βρύξει cod. Scorial. 6 ἀμολίαν ἀπόσιστρον] cf infra p. 188, 24. ἀπωσήστρου cod., Cf. Plut. *Mor.*, p. 1155 E: σίστρος ut planta. 7 πτωΐσθω 9 ἀκούσωσιν 15 ἀῤῥωστεῖ λάβει 18 κινδυνεύει 19 κοιδίας 20 τοῦ Διδύμου, ut infra 25 παγνιότης 27 πράξῃ τιμήσῃ 28 ἀνιστέρητον ἕξῃ 29 κυριεύσῃ 30 περιπατήσῃ 31 ὑποτάξῃ 33 πίσμα

The girl born in the season of the zodiac sign of Taurus will be beautiful, fair-faced, with fine eyes; she will have a birthmark that does not harm her body. She will have a critical period at three months and will grieve her family; for a year and six months she will be ill, and while sleeping she will cry out, being harmed in her teeth by the shining Moon; therefore let her wear evergreen horse-parsley, sulphurwort, peony, amolia, aposistron, and let her have no fear. She will be god-fearing, pure toward her parents, and her husband will prosper on her account; she will have pleasing children, they will grow wealthy and have a good reputation; it is beneficial for them to be nursed outside and not to take the mother's milk [l. 1467], so as not to harm the parents. Let her guard herself from fire and hot water. She will be striking in appearance, sociable, rough, bold, thrifty, compassionate, generous; she will have critical periods at the 5th, 7th, 18th, 25th, 38th, 45th, and 55th years; having passed through these critical periods she will live 65 years. When she is ill, let her take scrapings from a bull's horn and hairs from its forehead and tail, burn these and mix them with sulfur and frankincense in cedar oil, let her anoint herself and she will not be in danger. She will fall from her estate and rise again; she will die of an ailment of her belly from violent causes.

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Zodiac sign 3, Gemini.

One born under the sign of Gemini will be sickly until the age of 9. If he survives to 12 years, he will be long-lived. He will be a handsome man, fair-looking, honey-complexioned, curly-haired, with a round head, pleasant to behold, round-faced, small in stature, small-eyed, gracious, virtuous in all things, playful, beloved by many women, having a fine destiny and good hands. Whoever meets him on the road will fare well; he will honor his own family and friends, will escape his ancestral home, and will lead a life without recorded history. He will be fond of letters, will gain mastery over great affairs, will frequent the royal court and be entrusted with considerable matters. He will toil greatly for the poor and will subdue his enemies through his love. He will be sharp and quick-tempered, walking by his own counsel, doing things by his own stubbornness, not tolerating being commanded by

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3 ἕξη 4 κράξη: βρύξει cod. Scorial, Ο ἀμολίαν ἀπόσιστρον] cf. infra p. 188, 24. ἀπωσήστρου cod., Cf. Plut. Mor., p. 1155 E: σίστρος as a plant. 7 I fall 9 ἀκούσωσιν 15 ἀρρωστεί λάβει 18 κινδυνεύει 19 κοιδίας 20 τοῦ Διδύμου, ut infra 25 πεγνιότης 27 πράξη τιμήση 28 ἀνιστέρητον ἕξη 29 possession 30 περιπατήση 31 ὑποτάξη 33 πίσμα

τινος, πατρικὴν οἰκίαν [f. 147] οὐ κληρονομήσει, ἀλλ' ἀπὸ κόπου κτήσεται βίον, γυναῖκα ἀγαπήσει μελιχροειδῆ καὶ ἑτέραν λάβῃ ξανθὴν καὶ θάψει αὐτὴν καὶ εἰς ἄλλην ἐμπέσῃ, διὰ τέκνων θλιβήσεται, ἀπὸ ὕδατος φόβον διαβάσει, ἀπὸ ὕψους πέσῃ, ἀπὸ τετραπόδων
5 καὶ ἀπὸ ξίφους βλαβήσεται τὸν πόδα αὐτοῦ, νεφρὸν πονέσει, ἀπὸ ῥίγους ἀσθενήσει, κεφαλὴν καὶ ὀφθαλμοὺς πονέσει. Ταῦτα διελθὼν ζήσει ἔτη ιε', ἰδίῳ θανάτῳ τελευτήσει, ταφῆς ἀγαθῆς ἐπιτύχῃ. Σημεῖον ἔχῃ ἐν τῷ προσώπῳ καὶ ἐν τῷ στήθει καὶ ἐν τῷ κρυπτῷ αὐτοῦ καὶ ἐν τῷ κοιλιακῷ, ἀσθενήσει καὶ ἐκ τοῦ πλευροῦ
10 τελευτήσει.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τῶν Διδύμων ἕως ε' ἐτῶν γενήσεται ἐπίνοσος. Ἔσται δὲ μετέωρος τῇ ἡλικίᾳ, εὔποδος, πλατυπρόσωπος, ὑπὸ γυναικῶν ἀγαπώμενος, κακοπαθήσει τοῖς ἐν νεότητι χρόνοις, πολλὰς χώρας γυρεύσει καὶ βασιλικὴν αὐλὴν
15 πατήσει ἀνέγκλητος, ἐν ἀλλοτρίᾳ χώρᾳ τελευτήσει, χρήματα περιποιήσεται καὶ εἰς αὐτὰ ἀπώλειαν πάθῃ. Ἔσται εὔλογος, θυμώδης, ὀργιστής, εὐδιάλλακτος, ἀτυχοῦντας ἐλεήσει, τοὺς οἰκείους καὶ φίλους τιμήσει. Μὴ ἐσθιέτω βόειον κρέας. Φιλάγαθος, φιλοτράπεζος, πατρικῶν εὐπορήσει, ἐπιτευκτικός, χρημάτων ἀπο-
20 βολὴ αὐτῷ γένηται. Ἔσται τραχύς, μὴ ἐντρεπόμενός τινα. Ὅσον ἂν προβαίνῃ τῇ ἡλικίᾳ, ἐπίδοσιν σχῇ τοῦ βίου. Ἔσται πολυπότης, ἐρωτικός, παρ' ἐχθροῦ τινος φάρμακον ὑπομένῃ καὶ ὑπ' εὐνοίας μηνυθήσεται αὐτῷ. Ἔσται φιλογέλως, ἀπὸ τῶν γονέων αὐτοῦ οὐδὲν κληρονομήσει, εἰ δὲ καὶ κληρονομήσει, ἀλλοτρίων βρῶμα
25 γενήσεται. Αὐτὸς ἐξ ἰδίων κτήσεται βίον [f. 147v], ψόγον δὲ εἰς μοιχείαν ἀκούσει, γυναῖκα πρῶτος κατορύξει, ἐν ἀρχῇ δὲ πρὸς τοὺς ἰδίους ἀκαταστατήσει. Παραφυλασσέσθω τοῦ πιστεύειν τινάς. Σημεῖον ἕξει ἐπὶ τὴν ὠμοπλάτην ἢ χεῖρα, κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, ε', ζ', ια', κα', λε', με', νε', ξε', τοὺς κλιμακτῆρας τού-
30 τους διελθὼν ζήσει ἔτη ϛζ'. Ὅταν ἀῤῥωστῇ, λαβέτω ἀγριαλέκτορος ἀκρόνυχα καὶ διδύμων γάλα, θεῖον καὶ λίβανον, μίξας σὺν ἐλαίῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει. Φορήτω δὲ εὐπατόριον πάντοτε,

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1 οἰκίαν] Leg. οὐσίαν? cf. p. 186 v.3 3 θάψῃ ἐμπέσῃ τέκνον 3-4 θλιβῇ 4 πέσῃ 5 λάβῃ 7 ζήσῃ 7-8 ἐπιτύχει 9 κυληκῶ ἀσθενήσῃ 11 ss. cf. *Cat.* XI, 2, p. 117, 11 ss. 12 μετέορος εὔπουν cod. Scorial. 16 περιποιήσειται 19 πατρικόν 22 ὑπομήνῃ 23 φιλόγελος 24 ἀλλότριο 26 κατορύξῃ 28 τὸν ὁμωπλάτην ubicumqe χεῖραν 32 κινδυνεύει εὐπατώριον

anyone, he will not inherit his father's house, but will acquire a livelihood through his own labor; he will love a honey-complexioned woman and will take another who is fair-haired, and he will bury her and fall into yet another relationship; he will be afflicted on account of his children; he will pass through fear of water; he will fall from a height; he will be harmed in his foot by four-footed animals and by a sword; he will suffer in his kidney; he will fall ill from cold; he will suffer in his head and eyes. Having passed through all these things, he will live 15 years more, will die a natural death, and will obtain a good burial. He will have a mark on his face, on his chest, on his private part, and on his abdomen; he will fall ill and will die from a condition of the side.

One born under the sign of Gemini will be sickly until the age of 5. He will be tall in stature, light-footed, broad-faced, beloved by women; he will suffer hardship in his youth, will travel through many lands and tread the royal court without blame, will die in a foreign land, will acquire wealth and suffer loss of it. He will be eloquent, quick-tempered, irascible, easily reconciled, will show mercy to the unfortunate, and will honor his kinsmen and friends. Let him not eat beef. He is fond of good things and fond of the table; he will prosper from his father's estate, will be successful, yet a loss of money will befall him. He will be rough, showing deference to no one. The further he advances in age, the more his livelihood will improve. He will be a heavy drinker, amorous; he will be subjected to a poison by some enemy, and it will be revealed to him through goodwill. He will be fond of laughter; he will inherit nothing from his parents, and even if he does inherit something, it will become food for strangers. He will acquire his livelihood from his own means, but will hear reproach concerning adultery; he will bury his first wife, and at the outset he will be unsettled toward his own people. Let him be on guard against trusting certain persons.He will have a mark on his shoulder blade or hand; he will have a critical year at ages 3, 5, 7, 11, 21, 35, 45, 55, 65; having passed through these critical years, he will live 107 years. When he falls ill, let him take the claws of a wild rooster and the milk of twins, sulfur and frankincense, mix them with oil, anoint himself, and he will be in no danger. Let him always wear agrimony,

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1 house] Leg. not necessarily cf. p. 186 3 burial idle life of art n.3n3-4 grief4 fall 5 received 7-8 succeeds Ο κυληακῶ ἀσθενήση **11 ss. cf. *Cat.* XI, 2, p. 117, 11 ss.** 12 meteor they say cod. Scorial. 16 is treated 19 paternal 22 submonth 23 fond of laughter 24 belonging to another 26 bury 28 the shoulder-blade ubicunqe hand 32 x is in danger eupatorion

ἱκανὰ ἐν τῇ νεότητι χειμασθήσεται, πολλὰ δὲ καὶ εὐφρανθήσεται, καὶ ὁ βίος αὐτοῦ οὐκ ἐκλείψει, θανάτου καταφρονήσει καὶ ἀπὸ ξίφους τελειωθήσεται ἐτῶν ϛζ'.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τῶν Διδύμων ἔσται εὐειδής, ἱερακόφθαλμος, καλλίτεκνος, φρόνιμος, εἰς πάντα εὐμαθής, φιλογράμματος, γενομένη ἐτῶν δ' ἀσθενήσει. Ἐὰν παρέλθῃ ζ', ιβ', μακρόβιος ἔσται, ἐπὶ τὸ βέλτιον πράξει τὸν βίον αὐτῆς, αὐτάρκης, οὐ λείψει, οὐ περισσεύσει, γενήσεται ἐρυθρά, ἀστική, λάθρα ἐρωτική, ἀντίλογος, φίλανδρος. Ἐὰν ποιήσῃ τέκνα, ἕνα μόνον αὐτῇ καταλειφθήσεται, ἀλλοτρίων ἐπιθυμήτρια, ἀπὸ φαρμάκων πεῖραν λήψεται, ἰδίων καὶ ξένων καὶ ἀνδραπόδων κυριεύσει, τὸν ἄνδρα θάψει καὶ μετὰ ἄλλου συνοικήσει καὶ εἰς αὐτὸν λυπηθήσεται μετὰ φθόνον, φάγῃ τὸν βίον αὐτῆς, ὕστερον δὲ κυρίῳ τῷ Θεῷ εὐχὰς ἀποδώσει. Βραδεῖαν ὥραν μὴ προερχέσθω καὶ συνωθῇ ἀπὸ συναντήματος. Ἔσται ὀξύθυμος, μὴ ἀποστελλομένη τινά. Σημεῖον σχῇ εἰς τὸν αὐχένα ἢ τὸν [f. 148] πώγωνα ἢ ἐν τῇ ὠμοπλάτῃ αὐτῆς ἢ ἐν τῇ πλευρᾷ, ἢ ἐν τῷ γόνατι, ἢ εἰς τὸ ὑπογάστριον, κλιμακτῆρας σχῇ εἰς τὰ γ' ἔτη, ε', θ', ιη', κζ', λγ', λε', ιδ'. Τοὺς κιλμακτῆρας τούτους διελθοῦσα ζήσει ἔτη πβ'. Ἐν καθρυπτίῳ μὴ θεωρήσῃ, ἐν παρασκευῇ μὴ ἐργάσηται, τὸν πλόκαμον ἐν κυριακῇ μὴ λύσῃ, καρκίνον καὶ μουρζούλην μὴ ἐσθιέτω, μηδὲ αἴγιον, μηδὲ πέρδικα. Πολλὰ δὲ λυπηθήσεται καὶ μετὰ ταῦτα χηρεύσει, πονέσει μασθοὺς δεινῶς, τίκτουσα κινδυνεύσει. Ἐν τῇ ἐκκλησίᾳ μὴ καταφλυαρήτω, εἰς ξένην χώραν ἀπέλθῃ, εἰς τὴν πατρικὴν οἰκίαν οὐ τελευτήσει, θανάτῳ τελειωθῇ ἐκ πλευρᾶς αὐτῆς χρόνων οὖσα πβ'.

Ζῳδίου δ' τοῦ Καρκίνου

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Καρκίνου ἐν ἡμέρᾳ καλῇ ἐγεννήθη, ὑπὸ τῶν ἰδίων ἀγαπώμενος, γενήσεται εὐθαλής, γεναῖος, πολύμοχθος, παλαιστρίτης, φιλοκύνηγος, ἐπίκρυπτος, βαρεῖαν χεῖρα ἔχων, εἰς κροῦσμα πάντα τὸν βίον αὐτοῦ ἐπισυνάγων καὶ ἀνέκλειπτος ἔσται, ἀπὸ κυνὸς δαχθήσεται, ἐν ποταμῷ κινδυνεύσει, θανάτου δὲ οὐ γεύσεται ἐν θαλάσσῃ, ναυαγήσει καὶ

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2 ἐκλήψει 5 γερακόφθαλμος 7 πράξῃ 8 λήψει ἐρυθρῃ 9 ποιήσει 10 Leg. ἐπιθυμήτειρα? 13 φαγητὸν 19-20 καχρυπτίω Leg. κατόπτρῳ? Cf. Delatte, *La Catoptromancie grecque*, 1932, p. 152. 20 θεορήσει 21 λύσει 22 πέρδικος 23 μασθός ubique 24 ἐγκλησία χεῖραν 32 δαχθήσεται 33 θανάτῳ

she will suffer considerable hardships in her youth, but will also experience much joy, and her life will not come to an end; she will be contemptuous of death and will meet her end by the sword at the age of 107.

The woman born under the sign of Gemini will be fair of face, hawk-eyed, skilled in the arts, prudent, quick to learn in all things, fond of letters; at the age of 4 she will fall ill. If she passes the ages of 7 and 12, she will be long-lived, will conduct her life for the better, self-sufficient, neither lacking nor in excess; she will be ruddy, urban, secretly amorous, argumentative, fond of her husband. If she bears children, only one will be left to her; she will be desirous of others' possessions, will have experience of poisons, will hold sway over her own household, strangers, and servants; she will bury her husband and live with another, and will grieve over him with jealousy, will consume her livelihood, but in the end will render vows to the Lord God. Let her not go out at a late hour, lest she be jostled by some encounter. She will be quick-tempered, not one to be dismissed. She will have a mark on her neck or chin, or on her shoulder blade, or on her side, or on her knee, or on her lower abdomen; she will have critical years at ages 3, 5, 9, 18, 27, 33, 35, 4. Having passed through these critical years she will live to the age of 180. Let her not look in a mirror, let her not work on Friday, let her not loosen her braid on Sunday, let her not eat crab or eggplant, nor goat, nor partridge.She will grieve greatly and after these things will be widowed; she will suffer terribly in her breasts and will be in danger while giving birth. Let her not gossip in church; she will go to a foreign land and will not die in her paternal home; she will meet her end by death from her side at the age of 180.

Of the 4th Sign of Cancer

He who is born at the time of the sign of Cancer was born on a fortunate day, beloved by his own people; he will be flourishing, noble, hardworking, a wrestler, fond of hunting, secretive, heavy-handed, gathering all his livelihood by striking, and he will be without want; he will be bitten by a dog, he will be in danger in a river, he will not taste death at sea, he will be shipwrecked and

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2 ἐκλήψει 5 γερακόφθαλμος 7 πράξη 8 λήψει
ἐρυθρή· ποιήσει 10 Leg. ἐπιθυμήτειρα? 13 φαγητὸν
ἡ ποιήσει 10 Leg. ἐπιθυμήτειρα? 13 φαγητὸν
19-20 καχρυπτίω Leg. κατόπτρῳ? Cf. Delatte, La Catoptromancie grecque, 1932, p. 152. 20 θεωρήσει 21 λύσει 22 πέρδικος
23 μασθός ἀδ· ique 24 ἐγκλησία χείραν 32 διαχθήσεται 33 θανάτῳ

ἀποβολὴν ποιήσει καὶ ἐνοχληθήσεται, ἀπὸ ζήλου καὶ πατρὸς πονηροῦ τὸ βλέμμα αὐτοῦ βλαβήσεται. Φορήτω δὲ φυλακτήριον ἁγίων ἀγγέλων ὀνομάτων καὶ οὐ κυριεύσει αὐτοῦ κακόν. Ἔσται εὔκοσμος. Προσεχέτω αὐτὸν ἐν ξενιτείᾳ, μὴ αἰχμάλωτος ἀπέλθῃ,
5 ἐν τῷ οἴκῳ αὐτοῦ πολλὰ μοχθήσει καὶ οἱ γονεῖς αὐτοῦ ἀγαπήσουσιν αὐτόν, ἀδελφοὶ αὐτῷ συγγεννηθήσονται, ὕστερον καὶ πρὸ αὐτοῦ τελευτήσουσιν. Ὅπου ἐὰν ἀπέλθῃ [f. 148v], οὐκ ἀστοχήσει, χρημάτων δὲ πολλῶν γενήσεται κύριος. Ἔσται ἀφίκορος, πάντα εὐφραντικός, ἀπὸ ὄφεως δαχθήσεται καὶ ἀπὸ θηρίων κυκλωθήσε-
10 ται, θανάτου δὲ οὐ γεύσεται, ἀπὸ δένδρου πέσῃ, πονέσει ὀμφαλὸν καὶ σπλῆνα καὶ <ἀπὸ> ξίφους κύλλωμα σχῇ. Ἔσται ἄοκνος, παράβολος, τολμηρός. Σημεῖον δὲ σχῇ ἐν τῇ ὠμοπλάτῃ ἢ εἰς τὸν βραχίονα, ἢ εἰς τὸ φυσικόν, ἢ ἐγγὺς τοῦ μασθοῦ, καὶ κλιμακτῆρας ἕξει εἰς τὰ β' ἔτη, ε', η'. Ἐὰν παρέλθῃ τὰ ιζ', κδ', κζ', μακρόβιος ἔσται,
15 πλεῖον δὲ οἱ κλιμακτῆρες εἰς τὰ λβ', μ', μδ', νβ'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη πε'. Ὅταν δὲ ἀσθενῇ, λαβέτω καρκίνου πόδα, κριθὴν ἀγρίαν, πύξου ἀποξύσματα, θεῖον καὶ λίβανον, μίξας σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει, καστόριον καπνιζέσθω. Οὕτως τελειωθῇ ἐκ πλευρᾶς αὐτοῦ χρόνων πε'.
20 Ἡ γεννηθεῖσα, ἐν καιρῷ ζῳδίου τοῦ Καρκίνου ἔσται εὐειδής, ῥοδίνη, τῇ ἡλικίᾳ μέση, εὔθριξ, φρόνιμος, πολύμοχθος, εἰς πάντα εὐμαθής, ὁ βιὸς αὐτῆς ἀνέκλειπτος, μικρὸν ἐπικίνητος, φιλοτράπεζος, ἄνδρα ἐὰν λάβῃ ἐν αὐτῷ θλιβήσεται, ὀλιγότεκνος. Προσεχέτω ἑαυτῇ ἐν ξενιτείᾳ, μὴ αἰχμάλωτος ἀπέλθῃ. Μὴ ἀνεχομένη
25 κελευθῆναι ὑπό τινος, ἀλλὰ τῷ ἰδίῳ πείσματι πράττουσα, μετὰ φθόνου φάγῃ τὸν βίον αὐτῆς, χρήματα αὐτῇ ὑπάρξουσιν, βράδιον μὴ προερχέσθω. Ἔσται εὔφωνος, εὐνοητική, μετὰ τοῦ ἀνδρὸς αὐτῆς παράπικρος, λοιδωρίαν ἕξει παρὰ τοῦ ἀνδρὸς αὐτῆς πρὸς ἀλλότριον, ἐκ τοῦ ἰδίου ἀνδρὸς ζηλωθήσεται ὡς ἐπαφρόδιτος
30 [f. 149], πολλὰ βλέμματα εἰς ἑαυτὴν ἑλκύσει, τέκνα θηλυκὰ πλείονα ἕξει, συνάντημα σχῇ βραδεῖαν ὥραν μεσημβρίας ὁρῶν πνευμάτων ἐρχομένων πρὸς αὐτήν. Φορήτω δὲ φυλακτήριον Θεοῦ καὶ

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3 κακῶν 5-6 ἀγαπώσωσιν 7 τελευτήσωσιν 8 ἀψήκορος 10 πέσῃ 11 ἀπὸ suppl. cf. 181, 23. σπλῆναν 11-12 παράβουλος 12 τῇ] τῷ 12 13 βραχείονα 13 ἕξῃ 15 πλῆον 16 ἀσθενεῖ 17 πόδαν κρίθην ἄγριον 18 κινδυνεύει καστώριν 20 ἔστω 22 ἀνέκληπτος ἐπίκνηπος 25 πίσματι 26 φάῃ βραδίον 28 ἕξῃ 29 ζηλευθήσεται 30 ἑλκύσῃ Leg. ὁρῶσα? 31 ἕξῃ ἐρχομένην cf. Catal. cod. astr. gr. X, 239, 20-21.

he will suffer loss and be troubled; from jealousy and from an evil father his sight will be harmed. Let him wear a phylactery of the names of the holy angels and evil will not have power over him. He will be well-mannered. Let him take heed in foreign lands, lest he be taken captive; in his own house he will toil greatly, and his parents will love him; brothers will be born with him, who will die both after and before him. Wherever he may go, he will not fail, and he will become master of great wealth. He will be insatiable, joyful in all things; he will be bitten by a serpent and surrounded by wild beasts, yet he will not taste death; he will fall from a tree, he will suffer pain in the navel and spleen, and may receive a wound from a sword. He will be industrious, reckless, bold. He will bear a mark on the shoulder blade or on the arm, or on the genitals, or near the breast, and he will have critical periods at the ages of 2, 5, and 8 years. If he passes the ages of 17, 24, and 27, he will be long-lived, and his further critical periods will be at the ages of 32, 40, 44, and 52. Having passed through these critical periods he will live 85 years. When he falls ill, let him take a crab's leg, wild barley, boxwood shavings, sulfur, and frankincense, mix them with cedar oil, anoint himself, and he will not be in danger; let him be fumigated with castoreum. Thus he will complete his life from his side at the age of 85 years.The woman born at the time of the sign of Cancer will be fair of face, rosy-complexioned, of middle stature, with fine hair, prudent, hardworking, quick to learn in all things; her livelihood will be without want; she will be somewhat restless, fond of the table; if she takes a husband she will be afflicted by him, and will have few children. Let her take heed in foreign lands, lest she be taken captive. Not willing to be commanded by anyone, but acting according to her own will, she will consume her life with envy; wealth will be hers, but let her not go forward slowly. She will be of fair appearance, thoughtful; she will be bitter toward her husband, she will receive reproach from her husband on account of another, she will be envied by her own husband as being charming, she will draw many gazes upon herself, she will have more female children, she will have an encounter at the slow hour of midday when she sees winds coming toward her. Let her wear a phylactery of God and

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3 evils in 5-6 loves the end they 8 ἀφικαροçn11-12 10 11 from suppl. cf. 181, 23. met para-n15 plon pesenbulos 12 ti to 12 13 arm 13 June 16 is sick 17 poda krithin agrion 18 kindineuei chestnut 20 esto 22 aneklipton epikniptos 25 pismati 26 eats bradiou 28 exi 20 zilefthisetai 30 Elkisi Leg. I acted 31 exi coming cf. Catal. cod. astr. gr. X, 239, 20-21.

ἁγίων ἀγγέλων ὀνόματα καὶ οὐδὲν κακὸν ἁρμόσει αὐτῇ. Κλιμακτῆρας δὲ ἕξει τὰ β' ἔτη, ε', ζ', ιβ', ιδ', κε', κη' λ', μβ', νδ'. Τοὺς κλιμακτῆρας τούτους διελθοῦσα ζήσει ἔτη ογ'. Σημεῖον δὲ σχῇ ἐν τῇ ὠμοπλάτῃ ἢ μηρῷ, ἢ βραχίονι, ἢ μασθῷ. Πονέσει δὲ μασθὸν δεινῶς.
5 Προσεχέτω αὐτὴν ἀπὸ μάχης γειτονίας καὶ καταπλοκῆς. Συκοφαντηθήσεται πολλὰ καὶ λοιδωρίας ἐπάρῃ. Ὅταν ἀσθενῇ, λαβέτω καρκίνου πόδας γ' καὶ κριθὴν ἀγρίαν, πύξου ἀποξύσματα, θεῖον καὶ λίβανον σὺν ἐλαίῳ κεδρίνῳ, ἀλειφέσθω <καὶ οὐ κινδυνεύσει>, τελειωθήσεται ἐκ πλευρᾶς αὐτῆς χρόνων ογ'.

10 Ζῳδίου ε' τοῦ Λέοντος.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου Λέοντος ἔσται εὐειδής, καλός, ἀναφάλαντος, ἔχων δύο ἀετοὺς ἐν τῇ κεφαλῇ αὐτοῦ, γενόμενος ἐτῶν ιη' λυπήσει τοὺς γονεῖς αὐτοῦ. Ἔσται δὲ ἀνὴρ μηδὲν ἀποστελλόμενος, ἄοκνος, ἴδιον πεῖσμα ἔχων, μὴ πειθόμενος μηδὲ
15 τῶν ἰδίων γονέων. Ἔσται δὲ ἀνὴρ λυπηρός, τὸ περιπάτημα βλαβερόν, τῇ φορεσίᾳ πέπανος· ἂν δὲ καὶ γράμματα μάθῃ, εἰς προκοπὴν ἔλθῃ, βασιλικὴν αὐλὴν πατήσει, ὑπὸ μεγιστάνων φίλος ἔσται, διὰ ἰδίων ἀδελφῶν θλιβήσεται, τὰ ἴδια δίδων καὶ μετὰ καλοῦ μὴ λαμβάνων, ὑπὲρ γονέων θλιβήσεται καὶ οὔτε παίζων οὔτε
20 γελῶν εὐτυχήσει. Ἔσται δὲ ὀξὺς καὶ θυμώδης, ταχὺ διαλλαττόμενος ἔσται... ὑπὲρ ἀρχοντικῆς ἐξουσίας πολλὰ θλιβήσεται, ἀσθενείας διαβάσει ἀπὸ ἐκβράσεως καὶ λοιμικῆς, ἀπὸ ἀλόγου [f. 149v] καὶ ἀπὸ ξίφους βλαβήσεται, ἀπὸ ὕψους πέσῃ, ἐκ τῶν κοιλιακῶν ἀσθενήσει. Ἔσται δὲ ἀνὴρ δραστικός, βαρύθυμος, ἐλευθερόγλωσσος,
25 παῤῥησίᾳ πιστικός, γυναῖκα λάβῃ καὶ θάψει αὐτὴν καὶ εἰς δευτέραν ἔλθῃ καὶ μετὰ γυναικὸς ἀκαταστατήσει καὶ κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, εἰς τὰ ζ' καὶ εἰς τὰ κγ'. Ἐὰν διαβάσῃ αὐτά, ζήσει ἔτη πθ'. Σημεῖον ἔχῃ, ἐπὶ τοῦ προσώπου καὶ ἐπὶ τοῦ κρυπτοῦ καὶ ἐπὶ τοῦ στήθους, τελευτήσει δὲ ἐκ τοῦ πλευροῦ.
30 Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Λέοντος ἐτῶν γ' ἀσθενήσει,

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1 ἁρμώση 2 ἕξη 3 τῇ] τῷ 4 βραχίονη δεινὸς 6 ἀσθενεῖ 8 καὶ οὐ κινδυνεύσει suppl. cf. 180, 18. 11 ἔστω 13-14 ἀποστελόμενος 14 πίσμα 17 πατίση 18 ἰδίον δήδον 19 λαμβάνον θλιβὴ 20 ἐκτυχήση 21 post ἔσται lacuna 22 εὐράσεως λιμικῆς 23 βλαβήσεται] λάβῃ cod. πέση τὸ κοιλιακὸν ἀσθενίση 23-24 ἐλεπτερόγλωσσος 25 παριστικὸς prima manu γυναῖκαν θάψη 26 ακατατάστήση 27 διαβάσει

names of the holy angels, and no evil shall befall her. She shall have critical years at ages 2, 5, 7, 12, 14, 25, 28, 30, 42, 54. Having passed through these critical years, she shall live 73 years. She shall bear a mark on the shoulder blade, or the thigh, or the arm, or the breast. She shall suffer grievously in the breast. 5 Let her beware of quarrels with neighbors and entanglements. She shall be much slandered and shall incur abuse. When she falls ill, let her take 3 crab legs and wild barley, shavings of boxwood, sulfur and frankincense with cedar oil, let her anoint herself <and she shall be in no danger>, and she shall depart from this life on her side at the age of 73.

10

Sign 5 Of Leo.

He who is born under the sign of Leo shall be handsome, fair, bald at the crown, having two cowlicks on his head; at the age of 18 he shall grieve his parents. He shall be a man who is not given to compliance, diligent, having his own stubbornness, not obeying even 15 his own parents. He shall be a sorrowful man, his gait harmful, mature in his manner of dress; but if he also learns letters, he shall come to advancement, shall tread upon the imperial court, shall be a friend to great men, shall be afflicted on account of his own brothers, giving of his own and not receiving in return with good grace, shall be afflicted on behalf of his parents, and shall find fortune neither in play nor in laughter. He shall be sharp and hot-tempered, quick to 20 reconcile himself... on account of lordly authority he shall be much afflicted; he shall pass through illnesses from inflammation and plague, shall be harmed by a beast of burden [f. 149a] and by the sword, shall fall from a height, shall suffer from ailments of the bowels. He shall be a vigorous man, heavy of spirit, free of tongue, 25 trustworthy in his boldness; he shall take a wife and bury her, and shall come to a second, and with his wife he shall be unsettled, and he shall have a critical year at age 3, at age 7, and at age 23. If he passes through these, he shall live 89 years. He shall bear a mark on his face, on his private parts, and on his chest, and he shall die from the side.

30 One born in the time of the sign of Leo will be ill for 3 years,

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1 suitable 2 will have 3 to the 4 arm terrible
6 is ill 8 and will not be in danger suppl. cf. 180, 18. 11 let it be
13-14 being sent away 14 pitch 17 will tread 18 own evident
19 receiving will be afflicted 20 will succeed 21 after ἔσται lacuna
22 of relief of famine 23 will be harmed] let him take cod. will fall
the intestinal will be ill 23-24 smooth-tongued 25 serviceable
first hand woman let him be buried 26 will be in disorder 27 will cross

ἐὰν πληρώσῃ τὰ ζ' ἢ τὰ ιβ', μακρόβιος γενήσεται. Ἔσται γεν-
ναῖος, φρόνιμος, φιλοκύνηγος, τῷ προσώπῳ αὐστηρός, τῇ δὲ γνώ-
μῃ πρᾶος, ἀγέλαστος, βλαβερὸν τὸ περιπάτημα αὐτοῦ, βή-
ματα μεγάλα ἔχων, τῇ ἡλικίᾳ τέλειος, εὔκοσμος· βασιλέως αὐ-
5 λὴν πατήσει, γνωστὸς παρὰ πολλῶν, γυναῖκα ἐὰν λάβῃ, ἀποβάλληται
αὐτὴν ἢ κατορύξει, παῖδα σχῇ ἐκ τῶν σπλάγχνων αὐτοῦ, πονέ-
σει ἧπαρ, κοιλίαν καὶ πόδας, τοῖς φίλοις αὐτοῦ ὢν γνήσιος, ἀπὸ
ἐγγύης ζημίαν ὑπομένῃ καὶ θελήσει μετοικῆσαι ἐκ τοῦ τόπου
αὐτοῦ, πάλιν δὲ ὠφελήσει τὴν οἰκίαν αὐτοῦ τὴν ἰδίαν. Ἔσται
10 γυναικομανής, ἐρωτικός, εὐκίνητος, ὑπὲρ φίλων θήσει τὴν κεφα-
λὴν αὐτοῦ καὶ ἀχαριστηθήσεται, τὴν τύχην ἄνοσον ἔχων, ὑπάρ-
χων, ἀμελητής. Φυλασσέσθω ἀπὸ δένδρου, κυνηγίου, ξίφους καὶ
μάχης, ἐλάφιον κρέας μὴ ἐσθιέτω, κλιμακτῆρα σχῇ εἰς γ' ἔτη, ε', ζ',
θ', ιζ', κζ', λγ', με', νε', τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει
15 ἔτη οθ'. Σημεῖον σχῇ ἐπὶ τῶν ψυῶν ἢ χειρός, ἢ ὄψεως, ἢ στήθους.
Ὅταν ἀῤῥωστῇ, λαβέτω λέοντος ἀκρόνυχα ἢ ζύμην [f. 150]
κριθίνην, θεῖον καὶ λίβανον, μίξας σὺν ἐλαίῳ ἀλειφέσθω καὶ οὐ
κινδυνεύσει.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Λέοντος ἔσται ἐλευθέρα,
20 εὔθριξ, πολύμοχθος, πολυκίνδυνος, εὔτακτος, οὔτε παίζῃ, οὔτε
γελάσει ἐκ ψυχῆς, ἀλλ' εὐθὺς λοιδωρηθήσεται, εἰς ἄνδρα λυπη-
θήσεται καὶ ἐξ ἰδίων παρανόμων κατηγορηθήσεται, τὰ παιδία
αὐτῆς οὐκ ἐξ ἑνὸς μόνου ἀνδρός. Φορήτω δὲ φυλακτήριον ἔχων
Θεοῦ ὄνομα, καὶ οὐδὲν κακὸν αὐτῇ ἔσται οὐδὲ τῷ ἀνδρὶ αὐτῆς.
25 Ἐὰν γένηται μ' ἐτῶν, ἐπὶ τῷ βελτίονι ἕξει· ὑποτακτική, ἐξ ἰδίων
πόνων κτήσεται βίον καὶ προβαίνουσα τῇ ἡλικίᾳ ἔσται λυπηρά·
κλιμακτῆρα σχῇ εἰς τὰ β' ἔτη, ε', ζ', θ', ιζ', κζ', λε', με', νγ', ξζ'. Τού-
τους τοὺς κλιμακτῆρας διελθοῦσα ζήσει ἔτη πδ'. Σημεῖον σχῇ
εἰς τὴν πλευρὰν ἢ ψύαν ἢ ὄψιν ἢ μάλας ἢ χεῖρας. Ὅταν ἀῤ-
30 ῥωστῇ, λαβέτω λέοντος ἀκρόνυχα καὶ ζύμην κριθίνην, θεῖον
καὶ λίβανον μετὰ ἐλαίου, ἀλειφέσθω καὶ οὐ κινδυνεύσει.

Ζῳδίου ς' τῆς Παρθένου.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τῆς Παρθένου ἐτῶν γ' ἀσθενήσει,
ἔσται ἀῤῥωστικός, ἀτυχοῦντας ἐλεήσει, αὐτὸς δὲ ὑπ' οὐδενὸς ἐλεη-

1 πληρώσει 3 βλαβερὸς 6 κατορύξῃ σπλάχνων 8 ὑπομήνῃ
10 θήσῃ 13 κρέα 15 ψιῶν 16 ἀκρόνυχον 17-18 κυνδυνεύει
21 γελάσῃ 25 ἕξῃ 29 30 ἀῤῥωστεῖ 31 κινδυνεύει ἐλεήσῃ

If he completes the 7th or the 12th year, he will become long-lived. He will be noble, prudent, fond of hunting, stern in countenance but gentle in disposition, never laughing, his gait harmful, taking great strides, perfect in stature, well-mannered; he will tread the court of a king, known by many; if he takes a wife, he will lose her or bury her; if he has a child from his own loins, he will suffer in the liver, belly, and feet; being loyal to his friends, he will suffer loss from a guarantee and will wish to relocate from his place, but again he will benefit his own household. He will be obsessed with women, amorous, quick-moving; for the sake of friends he will risk his own head and will be met with ingratitude; having a fortunate and healthy disposition, being negligent. Let him guard against tree, hunting, sword, and battle; let him not eat deer meat; he will have a critical period in the 3rd, 5th, 7th, 9th, 17th, 27th, 33rd, 45th, and 55th years; having passed through these critical periods he will live 71 years. He will have a mark on the loins, or hand, or face, or chest. When he is ill, let him take the claws of a lion, or barley leaven, sulfur, and frankincense, and mixing them with oil let him anoint himself and he will not be in danger.

She who is born in the time of the zodiac sign of Leo will be free,
20 with fine hair, much-laboring, exposed to many dangers, well-ordered; she will neither play nor
laugh from the soul, but will straightway be reproached, will grieve
over a husband, and will be accused on account of her own unlawful acts; her children
will not be from one man alone. Let her wear an amulet bearing
the name of God, and no evil will befall her nor her husband.
25 If she reaches 40 years of age, she will fare better; submissive, she will acquire a livelihood from her own
labors, and as she advances in age she will be sorrowful.
Let her have critical years at the 2nd year, 5th, 6th, 9th, 17th, 27th, 35th, 45th, 53rd, 66th.
Having passed through these critical years she will live 84 years. Let her have a mark
on the side or the hip or the face or the armpits or the hands. When she is
30 ill, let her take lion's claws and barley leaven, sulfur
and frankincense with oil, let her anoint herself and she will not be in danger.

The 7th zodiac sign of Virgo.

He who is born in the time of the zodiac sign of Virgo will be ill at 3 years of age, will be sickly, will have pity on the unfortunate, but will himself be pitied by no one;

1 will fulfill 3 harmful 6 will bury entrails 8 will endure
10 will be 13 meat 15 of hips 16 claws 17-18 is in danger
21 will laugh 25 will have 29 30 is ill 31 is in danger will have pity

θήσεται, μεταδοτικός, καθαρός. Καρκίνους θαλασσίους μὴ ἐσθιέτω, ἐνύπνια θεωρῶν καὶ μηδενὶ ἐξηγείσθω. Ἔσται καλὸς τῇ ἡλικίᾳ, ἰδίῳ θανάτῳ τελευτήσει, ὑπάρξει, ἄλλοις συνήγορος, φιλάγαθος, στασιαστής, ἀντίλογος, παρενοχλήσει αὐτὸν ζηλότατον πνεῦμα, πονέσει ἁρμούς, μάλλον δὲ ζῶσιν, ἰσχία καὶ μηροὺς · εὔθριξ, φρόνιμος, προβαίνων τῇ ἡλικίᾳ, εὐπορήσει καὶ οὐδὲν αὐτῷ ἔσται, εἰς ἄλλην χώραν ἀπέλθῃ καὶ τίποτε πλανηθήσεται. Ἔσται [f.150v] ὑπὸ ζυγὸν ἀνθρώπων καὶ ἱκανὰ πράγματα πιστευθήσεται, φιλόφιλος, ὀξύθυμος, ἀπραγήσει δὲ τοῖς ἐν νεότητι χρόνοις καὶ ἀπὸ τετραπόδου κύλλωμα σχῇ καὶ πυρὸς καὶ σιδήρου, γυναικὶ παρθένῳ συνοικήσει, ἐπὶ παιδίοις χαρήσεται καὶ πάλιν λυπηθήσεται, τῇ ἡλικίᾳ προβαίνων, ἐπίδοσιν ἕξει τοῦ βίου, κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, ε', ζ', ιζ', κ', κη', λε', με'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήτει ἔτη πζ'. Σημεῖον σχῇ ἐπὶ τὰς ὠμοπολάτας. Ὅταν ἀῤῥωστῇ, λαβέτω κόκκους κριθῆς ἀγρίας καὶ δάφνης κόκκους καὶ παρθενίου βοτάνης χυλόν, θεῖον καὶ λίβανον, μίξας σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω καὶ οὐ κυνδυνεύσει. Φορήτω σωματοφύλακα ὀνόματα ἀγγέλων, ἀφροσέλινον, πευκέδανον, παιωνίαν καὶ μὴ πτοείσθω.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τῆς Παρθένου ἔσται τῷ κάλλει ῥοδίνη, εὔσχημος ταῖς θριξίν, εὔκνημος. Ἐὰν διέλθῃ τὰ γ' ἔτη καὶ ἀναπληρώσῃ ζ', μακρόβιος γενήσεται, ὑπάρξει τραχεῖα, ποριστική, εὐμετάδοτος, καθαρά, ὅταν τις αὐτὴν ἴδῃ, ἀγαπήσει αὐτήν. Ἔσται προσφιλὴς τῶν ἀλλοτρίων, πικρὰ δὲ πρὸς τοὺς ἰδίους, εὐσύμφωνος, εὐσυνάλλακτος, παράπικρος, ὀξύθυμος · γυναικείῳ νοσήματι περιπέσῃ, τίκτουσα κίνδυνον σχῇ, πνεύματα αὐτὴν λυπήσουσιν, ἀπὸ ὑστέρας πολλὰ χειμασθήσεται, ἐτῶν κζ' ἀσκόπιος, ἀσθενήσει λβ', εἰς ἄλλην χώραν ἀπέλθῃ καὶ πλανηθεῖσα ὑποστρέψει εἰς τὴν ἰδίαν, ἐν τῇ νεότητι αὐτῆς ἔσται λυπηρὰ καὶ ὁ βίος αὐτῇ οὐ μὴ διαλείψῃ, πρὸ ιβ' ἐτῶν ἀνδρὶ συνοικήσει καὶ ἀποβάλῃται αὐτόν. Ἐὰν δὲ...ιβ' [f.151] τέκνα ἕξει ἀῤῥενικὰ καὶ θηλυκὰ καὶ εἰς αὐτὰ λυπηθήσεται. Ἔσται μεριμνητική, φίλανδρος, φιλόδοξος, δικαία, οἰκονομική, ἀνδροφέκτρια · ἕως ἐτῶν κγ' βίον λεπτὸν σχῇ, ὕστερον προβήσεται τῇ τύχῃ ὑπὸ θεοῦ χρηματιζομένη, ἕξει δὲ νόσον καὶ πόνον κρυπτὸν περὶ τὰ ἀναγκαῖα μέλη τοῦ σώματος, κλιμακτῆ-

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2 ἐξηγήσθω 3 ὑπάρξῃ 4 Leg. ζηλότυπον? 5 ἁρμοὺς σχία 7-8 Leg. ὑπόζυγον? 12 ἐπίδωσιν ἕξῃ 14 τοὺς 15 κόγκους bis κινδυνεύει 18 πεονίαν 21 δὴ ἔλθῃ 22 ἀνα πληρώσει 22 ὑπάρξῃ 23 ὁς ἂν 26 περιπέσῃ λυπήσωσιν 28 ὑποστρέψῃ 30 πρὼ 31 post δὲ lacuna ἕξῃ

he will be generous, pure. Let him not eat sea crabs,
and when he sees dreams let him not recount them to anyone. He will be handsome in stature,
will die a natural death, will be prosperous, an advocate for others, loving what is good,
factious, contentious; a most jealous spirit will trouble him,
5 he will suffer in the joints, and especially while alive, in the hips and thighs; with fine hair, prudent,
as he advances in age he will prosper and nothing will be wanting to him;
if he goes to another land, he will wander about for a while. He will be [1.150°] under
the yoke of men and will be entrusted with considerable affairs; fond of friends,
quick-tempered; he will be inactive in the years of his youth, and from a four-
10 footed animal he will receive a maiming, and also from fire and iron; he will live
with a virgin wife, will rejoice over children and again will grieve; as
he advances in age, he will have improvement in his livelihood. Let him have critical years at
the 3rd year, 5th, 7th, 17th, 50th, 28th, 35th, 45th. Having passed through these critical years
seek 87 years. Let him have a mark on the shoulder blades. When he is
15 ill, let him take grains of wild barley and grains of laurel and
the juice of the feverfew herb, sulfur and frankincense, mixing them with cedar
oil let him anoint himself and he will not be in danger. Let him wear as a bodyguard
the names of angels, wild celery, sulphurwort, peony, and let him not
be afraid.

20 She who is born in the time of the sign of Virgo will be rose-like in beauty,
well-formed in her hair, with shapely legs. If she passes 3 years and
completes 7, she will be long-lived, will prove to be resourceful, industrious,
generous, pure; whoever sees her will love her. She will be
beloved by strangers, but bitter toward her own, harmonious
25 νος, easy to deal with, somewhat bitter, quick-tempered; she will
fall into a feminine illness, she will face danger in childbirth, spirits will trouble her,
she will suffer greatly from the womb, at 27 years she will be heedless, she will be ill
at 32, she will go to another land and having wandered will return to her
own, in her youth she will be sorrowful and her livelihood will never
30 cease, before 12 years she will live with a man and will lose him.
But if 12 [6.151] she will have children, male and female, and over them she will
grieve. She will be anxious, fond of her husband, ambitious, just, house-
holding, critical of men; until the age of 23 she will have a meager livelihood, later
she will advance in fortune through God's providence, she will have illness and
35 hidden pain concerning the essential members of the body, at critical

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2 ἐξηγήσθα 3 υπάρξη 4 Read: ζηλότυπον ? 5 joints 15 pcs
7-8 Read: ὑπόζυγον ? 12 ἐπίδωσιν ἕξη 14 n21 bis κινδυνεύει
18 peonians did not come 22 if pay 22 existence 23th 24 be annoyed λυπήσων
28 inverted 30 first 31 post then lacuna six

ρα σχῇ εἰς τὰ γ' ἔτη, ε',θ', ιζ',λδ',μβ'. Τοὺς κλιμακτῆρας τούτους διελθοῦσα ζήσει ἔτη πζ'. Σημεῖον σχῇ ἐπὶ τοῦ προσώπου ἢ τῆς κοιλίας. Ὅταν ἀῤῥωστῇ, λαβέτω ἀπόξυσμα δάφνης, θεῖον καὶ λίβανον, μίξας σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω καὶ φορήτω σωμα-
5 τοφύλακα Θεοῦ ὄνομα καὶ μηδὲν πτοείσθω.

Ζῳδίου ζ' τοῦ Ζυγοῦ.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Ζυγοῦ ἐν ἡμέρᾳ ἀγαθῇ ἐγεννήθη, ἔσται εὐόφθαλμος, ἀναφάλαντος, πλατυμέτωπος, λευκόχροος, ὑπόχλωρος, ἔχων τοὺς ὀφθαλμοὺς αἱματώδεις, εὐπρόσωπος,
10 ξανθόθριξ, μελανοκόρυφος, δασυτριχής, τῇ ἡλικίᾳ μέσος, γυναικομανής, ἀγαπητικός, ὑπὸ γυναικῶν ἀγαπώμενος, εἰς ἔτη η' ἀσθενήσει καὶ εἰς τὰ κ' ἔτη εἰς κίνδυνον ἔλθῃ ἕως ἔτων λ' · πολύμοχθος ὢν ἐν τῇ νεότητι αὐτοῦ καὶ ὁ βίος αὐτοῦ οὐκ ἐκλείψει μητρὸς εὐχὴν κληρονομήσει καὶ πολλῶν γνώριμος ἔσται, ὑπὲρ
15 φίλων καὶ ἰδίων τὴν ψυχὴν θήσει καὶ ἀχαριστηθήσεται · εἰς ἀντιφώνησιν ἐὰν ἔλθῃ, ζημιωθήσεται. Ἔσται ἐλεήμων, θεοσεβὴς καὶ φιλάνθρωπος, πολύγνωμος καὶ πολύτροπος, πολλοὶ δὲ φθονήσουσιν αὐτόν, ἀλλὰ ὑποτάξει αὐτούς, γυναῖκα ἣν ἔχῃ ἀγαπῆσαι οὐ λάβῃ αὐτήν, ἄλλῃ δὲ συνοικήσει καὶ θάψει αὐτήν, διὰ τέκ-
20 νου λυπηθήσεται. Ἔσται φιλύοινος, πολυδάπανος, ἀκαίρως ἐξοδιάζων, ἀπὸ μοναστρίας φόγον ἀκούσει [f. 151v], ἀπὸ ὑπάνδρου γυναικὸς ἀγαπηθήσεται, ἀσθενήσει, ἀλλὰ οὐ κινδυνεύσει, ἀπὸ λοιμικῆς καὶ ἐκβράσεως ἀσθενήσει, πόθας καὶ νεφρὰ πονέσει, ἀπὸ ὕδατος φόβον ὑποστῇ, ἀπὸ ὕψους πέσῃ καὶ πόνον κρυπτὸν διαβά-
25 σει· κλιμακτῆρας ἔχῃ ἑτῶν γ' καὶ ἐτῶν ιγ' καὶ ιη' καὶ κβ'. Σημεῖον ἔχῃ ἐπὶ τοῦ ὤμου καὶ ἐπὶ τοῦ στήθους καὶ ἐπὶ τοῦ κρυπτοῦ, ζήσει ἔτη ογ', ἀπὸ δὲ τοῦ κοιλιακοῦ τελευτήσει.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Ζυγοῦ ἐνιαυτοῦ καὶ μηνῶν ς' ἀσθενήσει, ἐὰν δὲ παρέλθῃ τὸν κλιμακτῆρα τοῦτον, μακρόβιος
30 ἔσται καὶ ὠφελήσει τὴν οἰκίαν αὐτοῦ, φρόνιμος, εὔπορος, ἐπιτευκτικός, χρήματα αὐτῷ ὑπάρξουσιν, ἐκ δικαίων γυναῖκα λάβῃ καὶ πρῶτον αὐτὴν ἀποβάλῃται, πολλὴν χώραν γυρεύσει, ἔπειτα ἐν ἑνὶ τόπῳ κατοικήσει καὶ ἐν αὐτῷ τόπῳ εἰς μεγάλην ἀνάγκην ἐμπέσῃ, οὐδὲν ἄδικον αὐτῷ ἁρμόσει, ἐπίκτημος, εὐειδής, πλατυ-

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8-9 λευκόχρονος ὑπόχλορος 10 μελανδοκόρυφος δασυφριδὴς
10-11 γυναικοφανής cf. pl.182, 10. 13 ἐκλήψη 14 κληρονομήση
17 πολλοίγνομος 18 ὑποτάξη 19 ἄλλην θάφη 20 ἀκερος
21 ἀκούση 23 λιμικῆς βράχεως πονέση 24 πέση
31 γυναίκαν 34 ἁρμώση

will have critical years at 3, 5, 9, 17, 34, 42. Having passed through these climacteric years, she will live 87 years. She will have a mark on her face or belly. When she is ill, let her take scrapings of laurel, sulfur, and frankincense, mix them with cedar oil, anoint herself, and wear the name of God as a bodily protector, and let her fear nothing.

Of the 7th Zodiac Sign, Libra.

One born in the time of the sign of Libra was born on a fortunate day; he will be one-eyed, bald, broad-browed, fair-skinned, somewhat pale, with bloodshot eyes, handsome of face, blond-haired, dark at the crown, thick-haired, of medium stature, woman-mad, affectionate, beloved by women; at the age of 8 years he will fall ill, and at the age of 20 he will come into danger until the age of 30; being much toiled in his youth, yet his livelihood will not fail; he will inherit a mother's blessing and will be known to many; for friends and his own people he will lay down his soul and will receive no thanks; if he enters into a dispute, he will suffer loss. He will be merciful, god-fearing and benevolent, of many opinions and versatile; many will envy him, but he will subdue them; the woman he wishes to love he will not obtain, but he will live with another and will bury her; because of a child he will grieve. He will be fond of wine, lavish, spending beyond his means, and from a monastery he will hear blame. 1514], he will be loved by a married woman, he will fall ill but will not be in danger, he will fall ill from plague and eruption, he will suffer in his feet and kidneys, he will experience fear from water, he will fall from a height and will endure a hidden pain; he will have critical years at ages 3, 13, 18, and 22. He will have a mark on his shoulder, on his chest, and on the hidden part; he will live 73 years, and he will die from an intestinal ailment.

One born in the season of the zodiac sign of Libra, after a year and 6 months, will fall ill; but if he passes through this critical period, he will be long-lived and will benefit his household — prudent, prosperous, successful; he will have wealth; he will take a wife through lawful means and at first will lose her; he will wander through many lands, then will settle in one place and in that same place will fall into great necessity; nothing unjust will befit him; acquisitive, fair-looking, broad-

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8–9 leukóchronos, hypóchloros 10 melandokórryphos dasophrydḗs
10–11 gynaikophanḗs cf. pl.182, 10. 13 eklḗpsē 14 klēronōmḗsē
17 polloígnōmos 18 hypotáxē 19 állēn tháphē 20 akeros
21 akoúsē 23 limikḗs brácheōs ponésē 24 pésē
31 gynaíka 34 harmósē

πρόσωπος, αἱ τρίχες αὐτοῦ ὑποπυρίζουσαι, τῇ ἡλικίᾳ καλός, εὐφυής, φίλεργος, μεταδοτικὸς φίλοις, οἰκονομικός, ἀληθὴς πρὸς τοὺς φίλους αὐτοῦ, εὐομίλητος. Ὅταν εὔχηται τῷ Θεῷ, μὴ καταφλυαρήτω, μυστηρίων Θεοῦ μεθέξει, ἢ τόπου, ἢ πόλεως, ἢ ἐκ-
5 κλησίας ἡγήσεται μείζονα ἔχων ἐξουσίαν, τὴν δὲ τύχην ἄνισον· καὶ γὰρ ζυγὸς τοιοῦτός ἐστιν, ἀπὸ ὕψους πέσηται, νόσημα σχῇ, πόδα καὶ ἕντερα πονέσει, νεώτερος ὢν ἀλγήσει ὀμφαλῶν, ψύας καὶ ὤμων, ὑπὲρ φίλου θήσει τὴν κεφαλὴν αὐτοῦ καὶ ἀχαριστηθήσεται. Ἔσται ὀλιγόψυχος, ψόγον ἀκούσει εἰς γυναῖκα, λυπήσει
10 αὐτὸν πῦρ καὶ ζεστὸν ὕδωρ, ἀπὸ κυνὸς δαχθήσεται καὶ ἀπὸ τετραπόδου καὶ ξίφους κύλλωμα ἕξει, συντόμῳ δὲ θανάτῳ ἀποθάνῃ. Σημεῖον σχῇ [f.152] ἐπὶ τῶν ἰσχίων ἢ αἰδοίων, ἢ γαστρός, ἢ ὄψεως. κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, ε', ζ', ιζ', κα', λε', μβ', ξγ'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη... Ὅταν ἀῤῥωστῇ, λαβέτω
15 ζυγοῦ καὶ ζυγίου ἀποξύσματα καὶ λιβάνου ἄῤῥενος μετὰ παωνίας <καὶ> θεῖον, μίξας σὺν ἐλαίῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Ζυγοῦ ἔσται καλή, εὔσημος, εὔχειλος, πρὶν γ' ἐτῶν ἀσθενήσει, εὐπρόσωπος, ῥοδίνη, εὐόφθαλμος, σύνοφρυς, ἐνιαυτῶν ς' κίνδυνον σχῇ. Παραφυλασσέσθω ἀπὸ
20 ἐπιβουλιῶν, ταραχῶν, πυρὸς καὶ ζεστοῦ ὕδατος καὶ ἀπὸ καταδρομῆς τετραπόδων· ἀπὸ κυνὸς δαχθήσεται, τίκτουσα κινδυνεύσει, πνεῦμα αὐτὴν λυπήσει, ἐτῶν γ' ἀσθενήσει καὶ παύσονται αἱ ἀσθένειαι αὐτῆς, εὐτυχήσει δὲ διὰ τῶν ἰδίων ἔργων, γνῶσιν σχῇ παρὰ μείζοσιν προσώποις, ἀνθρώποις καὶ Θεῷ χάριτας ἀποδώσει, ἐπ'
25 ἄνδρα λυπηθήσεται. Ἔσται θεοσεβὴς καὶ τὸν βίον ἀνώμαλος καὶ τὸν ζυγὸν ἄνισον σχῇ, ἔσται δὲ πολύτεκνος, ἐν δόξῃ μεγάλῃ πρὸς τὸ γῆρας, οἰκονομική, λοιδωρίαν ἀκούσει, θανάτῳ δὲ σεμνῷ τελευτήσει, κλιμακτῆρα σχῇ εἰς τὰ β' ἔτη ε', ζ', θ', ιζ' λε', με', νγ'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη οβ'. Ὅταν ἀῤῥωστῇ,
30 λαβέτω ἀπὸ ζυγοῦ καὶ ζυγίου ἀποξύσματα μετὰ λιβάνου ἀῤῥενικοῦ καὶ παιωνίας καὶ θεῖον καὶ λίβανον, μίξας σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει. Σημεῖον σχῇ ἐν τῷ προσώπῳ ἢ <ἐπὶ> τῶν ἀδήλων τόπων τοῦ σώματος.

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4 μεθέξη 5 μείζων 7 πόδαν 8 θήση 9 ἀκούση γυναικαν 10 δαχθῇ 11 ἕξη συντώμο 12 σχηῶν ἐδόων 14 post ἔτη lacuna 18 εὔχιλος 21 κινδυνεύση 24 ἀποδώση 27 ἀκούση 32 κινδυνεύει

faced, his hair tinged with reddish hue, handsome in appearance, well-natured, industrious, generous to friends, economical, truthful toward his own friends, sociable. When he prays to God, let him not speak idly; he will partake in the mysteries of God, or will lead a place, or a city, or a church, having greater authority, yet his fortune uneven — for such is Libra; he will fall from a height, will contract a disease, will suffer pain in his feet and intestines; while young he will suffer pain in his navel, loins, and shoulders; he will risk his head for a friend and will be met with ingratitude. He will be faint-hearted, will hear reproach concerning a woman; fire and hot water will trouble him; he will be bitten by a dog, and will be maimed by a four-footed animal and by a sword; he will die a sudden death. He will have a mark [f.152] on the hips or the genitals, or the belly, or the face. He will have critical periods at years 3, 5, 7, 17, 21, 35, 42, 63. Having passed through these critical periods he will live ... years. When he is ill, let him take scrapings of scales and a balance-beam, and male frankincense with peony and sulphur, mixing them with oil and anointing himself, and he will not be in danger.

She who is born under the sign of Libra will be beautiful, well-favored, fair-lipped, will fall ill before the age of 3, fair-faced, rosy, one-eyed, with joined eyebrows, and will face danger in her 6th year. Let her be guarded against plots, disturbances, fire and boiling water and against being attacked by four-footed animals; she will be bitten without cause, she will be in danger during childbirth, a spirit will trouble her, she will fall ill at age 3 and her illnesses will cease, she will prosper through her own labors, she will find favor with greater persons, she will give thanks to men and to God, she will be grieved on account of a husband. She will be god-fearing and her life uneven and her scales unequal, but she will be prolific, in great glory in old age, skilled in household management, she will hear slander, and she will die a dignified death; her critical years will be at 2, 5, 6, 9, 17, 35, 45, 53. Having passed through these critical years she will live 72 years. When she is ill, let her take scrapings from a balance and a counterweight together with male frankincense and peony and sulfur and frankincense, mixed with cedar oil let her be anointed and she will not be in danger. She will bear a mark on her face or <on the hidden parts of the body.

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4 methexis 5 major 7 footwomen 10 dachtῆ 11 exxn14 post in lacuna 18 ὕχιλοϛn32 27 hearing is at risk

8 position 9 hearing symptoms 12 signs of 21 risk 24 performance

Ζῳδίου η' τοῦ Σκορπίου.

Ὁ γεννηθεὶς ἐκ καιρῷ ζῳδίου τοῦ Σκορπίου ἐτῶν γ' ἀσθενήσει, ἐτῶν ιη' ταράξεται πατρικὴν οὐσίαν εἴτε διὰ δεσποτείαν, εἴτε δι' ἀσθένειαν φρονήματι ἢ χρήματι, ἢ ἀναγκαίῳ τινί. Ἔσται δὲ μη-
5 δένα [f.152v] ὑποστελλόμενος, εὐλαβούμενος. Ἐτῶν κγ' εἰς μέγαν κίνδυνον περιπέσῃ ἁπλῇ τῇ ψυχῇ, λαλῶν καλῶς, ἐὰν δὲ ἔλθῃ ἔτη κε' μεγάλου πράγματος εὐπορήσει, τοὺς ἐχθροὺς αὐτοῦ ἀμυνεῖται καὶ τοὺς ἀντιδίκους νικήσει καὶ ὑπὸ μεγάλων ἀνδρῶν τιμηθήσεται. Ἔσται ὀξύθυμος, πολύτεκνος, ἰδίῳ θανάτῳ τελευτήσει.
10 Τρίγλας καὶ πράσα μὴ ἐσθιέτω, θορυβήσει αὐτὸν πῦρ καὶ ζεστὸν ὕδωρ, ἐπιλεχθήσεται παρὰ ἀμείνονος ἀνθρώπου. Ἔσται ὀξύς, ἐλεύθερος, τοῖς πολλοῖς συνερχόμενος, ἀσυνάλλακτος. Φυλασσέσθω ἀπὸ σκορπίου μὴ δαχθῆναι, εἰ δὲ καὶ δαχθῇ ὀπτησάτω σκορπίον καὶ τῷ δάγματι ἐπιθέτω καὶ οὐ βλαβήσεται, μάλιστα τοῖς ἐν
15 νεότητι χρόνοις· ἐτῶν ιη' ἀτυχήσει καὶ διὰ τὰ παιδία αὐτοῦ ληφθήσεται, κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, ε', ζ', ιζ', κα', λε', νγ', ξς'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη οθ'. Σημεῖον σχῇ ἐπὶ τῶν ὤμων ἢ τραχήλου ἢ κοιλίας. Ὅταν ἀῤῥωστῇ, λαβέτω σκορπίον, ἐλαίας κόκκους καὶ φύλλα δάφνης, θεῖον καὶ λίβανον, μί-
20 ξας ἀλειφέσθω. Αὐλὴν βασιλικὴν πατήσει καὶ πολλοῖς γνωστὸς γενήσεται, πονέσει κοιλίαν καὶ ὤμους.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Σκορπίου ἔσται εὐόφθαλμος, τραχεῖα, ἐνιαυτοῦ καὶ μηνῶν ς' ἀσθενήσει, τολμηρά, οἰκονομική, λαλοῦσα καλῶς, θυμώδης, ἰδιόπιστος, συνοικήσει ἀνδρὶ
25 εὐγενεῖ, παιδία σχῇ ἀῤῥενικὰ καὶ θηλυκά, ἐτῶν κζ' γενομένη γυναικείῳ νοσήματι περιπέσῃ, ἐὰν λάβῃ φυλακτήριον, γίνηται ὑγιής, θορυβήσει αὐτὴν πῦρ καὶ ζεστὸν ὕδωρ, βίον σχῇ μετὰ ἱδρῶτος καὶ πόνου, αἰσχυντέρα δέ ἐστιν [f. 153] προβαίνουσα, τοῖς ἐν νεότητι χρόνοις αὔξησιν τοῦ βίου ἕξει. Ἔσται δὲ εὐμετάδοτος καὶ
30 οἰκείας ἐξουσιάσει καὶ τὰ πατρικὰ χαραποιήσει, ἀδελφῶν τῶν ἐπιγενομένων αὐτῇ ὕστερον προτελευτήσει, κλιμακτῆρα σχῇ εἰς γ' ἔτη, ς', ζ', θ', ιζ' κα', κε', λε', νε', ξς'. Τοὺς κλιμακτῆρας τούτους διελθοῦσα ζήσει ἔτη οθ'. Σημεῖον ἕξει ἐπὶ τῶν ὤμων ἢ ἐν τοῖς ἀφανέσι τόποις τοῦ σώματος. Ἔσται πολύμοχθος, πονέσει τοὺς

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2 Cf. supra p. 178 v. 1. 3 ταράξηται 4 φ...ματι 5 περιπέση 6 μέγα 6-7 ἀμύνεται 9 τρίγλας] cf. Diog. Laert. VIII, 1, p. 19 et 33. θωρυβήσει 20 πονέση 3 ἰδιόπισμος συνοικήση. Cf. infra p. 188, 29. 24 γεναμένη 25 περιπέση 26 θωροβήση 28 ἕξη 32 διελθὼν ἕξη 33 ἀφανέση πονέση

Of the Sign or of Scorpio.

The one born during the time of the sign of Scorpio will fall ill at age 3; at age 18 he will be troubled in his paternal estate, whether through lordship, or through weakness of mind or finances, or some necessity. He will be one who yields to 5 no one [1.152], being cautious. At age 23 he will fall into great danger, being simple of soul, speaking well; but if he reaches age 25, he will acquire great wealth, will defend himself against his enemies, will overcome his adversaries, and will be honored by great men. He will be quick-tempered, have many children, and will die a natural death. 10 Let him not eat mullet or leeks; fire and hot water will trouble him; he will be chosen by a better man. He will be sharp, free, mingling with the many, hard to deal with. Let him guard against being bitten by a scorpion; but if he is bitten, let him roast a scorpion and apply it to the bite and he will not be harmed, especially in the years of 15 youth. At age 18 he will suffer misfortune and will be grieved on account of his children; he will have critical years at ages 3, 5, 7, 17, 21, 35, 53, 66. Having passed through these critical years, he will live to age 79. He will have a mark on his shoulders, neck, or belly. When he falls ill, let him take a scor- pion, olive berries and laurel leaves, sulfur and frankincense, and having 20 mixed them, let him anoint himself.He will tread upon a royal court and will become known to many; he will suffer in the belly and shoulders.

The woman born in the time of the sign of Scorpio will be one-eyed, rough, will be ill for a year and 6 months, bold, economical, speaking well, irascible, self-willed, will dwell with a 25 noble man, will have male and female children, and at the age of 27 years having become a wo man, she will fall into a feminine disease; if she obtains an amulet, she will become healthy; fire and hot water will trouble her, she will have a livelihood with sweat and toil, and she is more modest [l. 153] as she advances in age; in the years of her youth she will have increase of livelihood. She will be generous and 30 will have authority over her household and will take pleasure in paternal things; she will die before the brothers born after her; she will have a critical period at 3 years, 5', 5, 6, 17, 21, 25, 35, 55, 66. Having passed through these critical periods she will live 79 years. She will have a mark on the shoulders or in the hidden parts of the body. She will be much labored, she will suffer in the

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2 Cf. supra p. 178 n. 1. 3 ταράξηται 4 φ...ματι 5 περιπέση 6 μέγα 6-7 ἀμύνεται 9 τρίγλας) «. Diog. Laert. VIII, 1, p. 19 et 33. θωρυβήσει 20 πονέση * Ἰδιόπισμος συνοικήση. Cf. infra p. 188, 29. 24 γεταμένη 25 περιπέση 26 θωροβήση 28 ἕξη

32 passes six 33 disappearance somewhere will be

ὤμους, τὰς χεῖρας, τὰ γόνατα. Ὅταν ἀῤῥωστῇ, λαβέτω σκορπίον καὶ ἐλαίας <κόκκους> καθὼς καὶ ἀνωτέρω ἐγράψαμεν ἐν τῷ ἄῤῥενι, καὶ μίξας ἀλειφέσθω.

Ζῳδίου θ' τοῦ Τοξότου.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Τοξότου ἔσται εὐειδής, εὐόφθαλμος. Οὗτος ζημιώσει τοὺς ἰδίους ἐν τῇ ὑπάρξει αὐτῶν διὰ τίποτε πράγμα ἀναγκαῖον εἴτε δι' ἀῤῥωστίαν, ἢ δεσποτείαν, ἢ γυναῖκα, μάλιστα μητέρα πολλὰ λυπήσει καὶ ἀδικήσει· ἔδει γὰρ αὐτὸν ἔξω τραφῆναι ἕως ἡμερῶν μη', καὶ μητρὸς γάλα μὴ ἥψατο καὶ οὐκ ἂν αὐτὴν ἐλύπει· μετὰ ταῦτα δὲ ὠφελήσει τοὺς γονεῖς καὶ τοὺς ἰδίους. Ἔσται ὀξύς, θυμώδης, εὐμετάτρεπτος, φρόνιμος, φιλοπότης, μὴ ἐντραπόμενός τινα, εὐμαθής, κατὰ πάντα δριμύς, εὐαπολόγητος, ψόγον ἀκούσει πρὸς ὕπανδρον γυναῖκα, φαρμάκων ἐπῳδαῖς οὐκ ἅψονται αὐτοῦ, χρημάτων ἱκανῶν γενήσεται κύριος καὶ πολλὰ ζημιωθήσεται. Φυλασσέσθω ἀπὸ μάχης καὶ ἀντιλογίας, ἵνα μὴ εἰς κίνδυνον περιπέσῃ ἀπὸ μείζονος ἀνθρώπου, τοὺς ἐχθροὺς ἀμυνεῖται καὶ τοὺς ἀντιδίκους νικήσει καὶ ὑπὸ μεγάλων προσώπων τιμηθήσεται· οἱ πλείονες ἐν τῷ Τοξότῃ βιαίῳ θανάτῳ περιπίπτουσιν· καὶ ἀπὸ ὕψους πέσηται, πονέσει κοιλίαν καὶ πόδα [f. 153v] ἐκμετάβλητον, εἰς γυναῖκα λυπηθήσεται. Ἔσται σοφός, ἀγαπώμενος ὑπὸ τῶν θεωρούντων ἀνθρώπων, τὴν μὲν τύχην ἀνώμαλον σχῇ καὶ ἐξ ἰδίας προνοίας κτήσεται βίον, ἀδελφοὺς ἐξουσιάσει καὶ διαστήσει, αὐτὸς δὲ τύχην ἀγαθὴν ἕξει, πολλὴν χώραν γυρεύσει, κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, ς', θ', ιζ', κζ', λε', μ', νγ'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη πβ', πονέσει μηροὺς καὶ πόδας. Σημεῖον σχῇ ἐπὶ τῶν ὤμων ἢ τῶν μηρῶν. Ὅταν ἀῤῥωστῇ, λαβέτω ἀπὸ τοῦ τοξαρίου ἀπόξυσμα μετὰ ἐλαίου κεδρίνου, θεῖον καὶ λίβανον, ἀλειφέσθω καὶ οὐ κινδυνεύσει.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Τοξότου ἔσται κατάρινος, ἔξοδοι αὐτῆς ἔσονται... ἑνὸς ἐνιαυτοῦ καὶ μηνῶν ς' ἀσθενήσει, ἐν μικρῷ τοὺς γονεῖς αὐτῆς λυπήσει, μάλιστα λυπήσει μητέρα· ἔδει γὰρ αὐτὴν ἔξω τραφῆναι, ἵνα μητρὸς γάλα μὴ λάβῃ καὶ μητέρα

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6 ζημιόσι ὑπάρξη 7-8 γυναίκαν 8 ἔδη 10 ἐλύπη 13 ἀκούση 14 ἐπαῦδες 17 ἀμύνεται 19 πέσηται πονέση 20 ἐκ μετάβλυτον 23 ἐξουσιάση ἔξη 27 post μηρῶν lacuna 28 κινδυνεύει 30 Post ἔσονται deest verbum ἑνος[l ὄν 31 αὐτοῦ 32 ἔλαβεν

shoulders, the hands, the knees. When she is ill, let her take a scorpion and olive <berries> just as we wrote above in the section on the male, and having mixed them let her anoint herself.

Sign of the Archer (Sagittarius).

5 He who is born in the season of the sign of Sagittarius will be handsome and fair-eyed. He will cause harm to his own people in their property on account of some necessary matter, whether through illness, or lordship, or a woman; he will especially grieve and wrong his mother greatly; for it was necessary for him to be raised outside for a certain number of days, and he did not touch his mother's milk, and thus he would not have grieved her. But after these things he will benefit his parents and his own people. He will be sharp, irascible, easily changeable, prudent, fond of drink, showing respect to no one, quick to learn, keen in all things, skilled in self-defense, and he will hear reproach concerning a married woman; incantations and drugs will have no power over him; he will become master of considerable wealth and will suffer great losses. Let him guard himself against fighting and quarreling, lest he fall into danger from a greater man; he will defend himself against his enemies, will overcome his adversaries, and will be honored by great persons. Most of those born under Sagittarius fall into a violent death; and he may fall from a height, suffer in the belly and the foot, which is variable, and he will be grieved on account of a woman.He will be wise, beloved by those who behold him; his fortune will be uneven, and he will acquire a livelihood through his own foresight; he will rule over his brothers and cause division among them, but he himself will have good fortune; he will travel through much land; he will have critical periods at the 3rd, 6th, 9th, 17th, 27th, 35th, 40th, and 53rd years. Having passed through these critical periods, he will live 110 years; he will suffer in the thighs and feet. He will have a mark on his shoulders or thighs. When he falls ill, let him take scrapings from the little bow together with cedar oil, sulfur, and frankincense, and anoint himself, and he will not be in danger.

She who is born in the time of the zodiac sign of Sagittarius will be susceptible to illness,
30 her departures will be... for one year and 6 months she will be sick, in a small way she will grieve her parents, especially she will grieve her mother; for it was necessary for her to be raised outside, so that she might not take her mother's milk and [grieve] her mother

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6 will harm will exist 7-8 woman 8 already 10 grieved
13 will hear 14 incantations 17 defends himself 19 will fall 20
will be sick 20 from transformation 23 will have authority will have 27 after
of thighs lacuna 28 is in danger 30 After "will be" a word is missing
one through 31 of him 32 took

οὐ λυπῇ· ἀδελφοὺς ἐπιγενομένους ὕστερον οὐκ ἐπιθρέψει· ἔσται πτώματι τοῦ σώματος καὶ προβαίνουσα τῇ ἡλικίᾳ σκώμματα σχῇ· ἔσται δὲ οἰκονομική, φιλοπάτρια, θυμώδης, ἀντίλογος, εὔλογος, φίλανδρος· ἐὰν δὲ πρὸ δώδεκα ἐτῶν λάβῃ ἄνδρα, ὠφελεθήσεται τῷ σώματι καὶ ἀπὸ παίδων πολλῶν ῥυσθήσεται, ὕστερον δὲ ἀνδρῶν ψόγους ἀκούσει καὶ λοιδωρίαν καὶ λυπηθήσεται, ἄλλου ἁρμοστὴ ἔσται, καὶ ἄλλου γυνὴ γενήσεται, εἰς ἴδιον ἄνδρα λυπηθήσεται, πονέσει γόνατα καὶ τοὺς πόδας, κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, ζ', ζ, θ', ιζ', κζ', λε', με'. Τοὺς κλιμακτῆρας τούτους διελθοῦσα ζήσει ἔτη πβ'. Ὅταν ἀῤῥωστῇ, λαβέτω τοξαρίου ἀπόξυσμα καὶ κρίνον καὶ θεῖον καὶ λίβανον [f. 154], μίξας σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω καὶ οὐ κινδυνεύσει. Σημεῖον σχῇ ἐπὶ τῶν ὤμων ἢ τῶν μηρῶν.

Ζῳδίου ι' τοῦ Αἰγοκέρωτος.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Αἰγοκέρωτος ἐτῶν γ' ἀσθενήσει, ταράξει τὴν πατρικὴν οἰκίαν. Ἔσται ὑπὸ ζυγὸν θείων ἀνθρώπων, χρόνον τινὰ διατρίψει καὶ ὑπεραπέχουσιν ἀνδράσιν ὑπολείψεται. Ἂν ἁρμοσηται γυναῖκα τὸ πρῶτον, οὐ μὴ λάβῃ αὐτήν, ἄλλῃ δὲ συνοικήσει· οἱ δὲ πλείονες ἐν Αἰγοκέρωτι συνοικήσει περιπίπτουσιν νόσῳ καὶ ἀσθενείᾳ πικρᾷ, ἐνιαυτοῦ καὶ μηνῶν ἓξ ἀσθενήσει, ὥστε περιπατοῦντα αὐτὸν πτοεῖσθαι, περιστρέφεσθαι δὲ καὶ εἰς τὰ ὀπίσω καὶ μηδένα ὁρᾶν· ἔσται αὐτῷ σκοτώματα καὶ ναρκισασμὸς ὑπὸ χειρῶν, φορήτω φυλακτήριον Θεοῦ ὄνομα καὶ σὺν αὐτῷ ἀφροσέλινον ἀειθαλές, πευκέδανον, παιωνίαν, ἀμολίαν, ἀποσίστρον καὶ μηδὲν πτοείσθω. Παραφυλασσέσθω τοῦ τρέχειν, τοῦ παλαίειν, εἰς ὕψος μὴ ἀναμένειν, ποταμῷ καὶ ὕδατι ἀκαίρῳ μὴ παραβουλεύεσθαι. Ἔσται φρόνιμος, εὔπορος, ἀδόλεσχος. Ὅταν μὴ ἔχῃ, εὑρήσει, καὶ ὅταν ἔχῃ, ἀπολέσει, ἀπεχέσθω ἐγγυᾶσθαι, εἰ δὲ μὴ ζημίαν ἀντλήσει, ἔστω θυμώδης, ἰδιόπιστος, εὐμετάβλητος, τροπικός, ὀλιγόψυχος, φιλόμουσος, ἑαυτὸν πάντα διδάσκων, ξενιτεύσει καὶ κινδυνεύσει, νόσον καὶ πόνον κρυπτὸν σχῇ· Ἔσται φιλάνθρωπος, φιλογύναιος, ἱερῶν μυστηρίων μεθέξει ἕως ἐτῶν με', κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη, εἰς τὰ ζ', ια', ιθ', κα', κζ'

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1 οὐκ ἐλύπη ἐπιθρέψη 5 ῥυσθήσεται 12 κινδυνεύει 14,15 αἰγοκέρατος bis 16 ταράξη 17 διατρίψη ἄνδρασιν 18 ὑπωλήψεται γυναίκαν 22 ὡρὰν αὐτό 23 ἀναρκισασμός. cf. p.189, 12. 24-25 Cf. supra p. 177,6. 26 ἀναμένην 27 Leg. παραλούεσθαι? 28 εὑρήση ἔχει 31 ξενητεύση 32 33 μεθέξη

she will not grieve; she will not raise brothers born later; she will be subject to bodily ailments and as she advances in age she will encounter mockery; she will be thrifty, patriotic, hot-tempered, argumentative, eloquent, fond of her husband; but if she takes a husband before twelve years of age, she will benefit in body and will be freed from many children, but later she will hear the reproaches and abuse of men and will be grieved, she will be the wife of one man and then become the wife of another, she will grieve over her own husband, she will suffer in her knees and feet, she will have a critical period at 3 years, 5, 5, 9, 17, 27, 35, 45. Having passed through these critical periods she will live 180 years. When she is ill, let her take a scraping from a small bow and lily and sulfur and frankincense [f. 154], mixed with cedar oil let her anoint herself and she will not be in danger. She will have a mark on her shoulders or thighs.

Sign 10 of Capricorn.

15One born in the time of the sign of Capricorn will be ill in his third year and will disturb his father's household. He will be under the yoke of devout men, will spend some time among them and will be left behind by men who are far away. The first woman he is betrothed to, he will not take her, but will live with another; and the majority of those born under Capricorn fall into disease and bitter illness, and will be sick for a year and six months, so that as he walks he will be startled, turning around and looking behind him and seeing no one; he will suffer dizziness and numbness of the hands; let him wear an amulet with God's name, and with it evergreen wild celery, crowfoot, peony, amolia, aposistron, and let him fear nothing. Let him guard against running, wrestling, climbing to heights, and let him not rashly approach a river or untimely water. He will be prudent, prosperous, and talkative. When he has nothing, he will find; and when he has, he will lose; let him refrain from standing as surety, otherwise he will incur loss; let him be passionate, self-reliant, 30 changeable, fickle, faint-hearted, fond of the arts, teaching himself everything; he will travel abroad and face danger, and will have hidden illness and suffering. He will be humane and fond of women, and will partake of sacred mysteries until the age of 45; he will have a climacteric in the 3rd year, in the 7th, 11th, 19th, 21st, 27th

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1 οὐκ ἐλύπηἐπιθρεπεση5 feel14,15 goat's horn bis 12 men are at risk
16 disturbance 17 perforation
18 is assumed γυναίκαν 22 ώραν αὐτὸ 23 αναρχιασμός.
ncf. p.189, 12. 24-25 Cf. supra p. 177,6. 26 ἀναμένην 27 Leg.
paraluesthai 28 ευρήση ἔχει 31 ξενητεύση 32 33 μεθέξη

λς', με', νγ', ξς'. Τοὺς κλιμακτῆρα τούτους διελθὼν ζήσει ἔτη οθ'. Σημεῖον σχῇ ἐπὶ τῶν γονάτων [f.154v] ἢ τοῦ αἰδοίου. Βλεπέτω βροντὴν καὶ ἀστραπήν, εἰς δένδρον μὴ καταφύγῃ, ἀλλ' εἰς οἰκίαν. Ὅταν ἀῤῥωστῇ, λαβέτω ἐξ αἰγὸς κέρατος ἀπόξυσμα καὶ τρίχας
5 ἀπὸ τοῦ μετώπου καὶ τῆς οὐρᾶς καύσας, μίξας θεῖον καὶ λίβανον ἀλειφέσθω.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Αἰγοκέρωτος ἔσται καλοειδής, ἄνδριος, ἀνδροψέκτρια, μυστηρίων ἰδίων ἢ ἀλλοτρίων φύλαξ, ἱερῶν μεθέξει, διὰ τὸ εἶναι τοιοῦτον τὸ ζῴδιον, ἔσται φιλόγαμος
10 καὶ παρά τινων ἀχαριστίας ἀκούσει, οἰκονομική, φιλόφιλος, φιλόμουσος, εὐφυής, εὔπορος, φιλόστοργος· πονέσει γόνατα, πόδας καὶ χεῖρας, σκοτώματα σχῇ τῆς κεφαλῆς καὶ ναρκισμὸν τῶν χειρῶν. Φορήτω φυλακτήριον Θεοῦ ὄνομα, ἀφροσέλινον ἀειθαλές, πευκέδανον, παιωνίαν, ἀμολίαν καὶ ἀποσίστριον καὶ μηδὲν πτοείσθω.
15 Ἔσται ὀλιγόψυχος, φιλάνθρωπος καὶ Θεῷ ἀποδιδοῦσα, ἀπὸ συνοχῆς πνεύματος κίνδυνον σχῇ καὶ εἰς ἴδιον ἄνδρα λυπηθήσεται, κλιμακτῆρα σχῇ εἰς τὰ ε' ἔτη, ζ', ια', ιθ', λε', με', νγ', ξς'. Τοὺς κλιμακτηρᾶς τούτους διελθοῦσα ζήσει ἔτη οθ'. Ὅταν ἀῤῥωστῇ, λαβέτω ἐξ αἰγὸς καθὼς ἐν τῷ ἀῤῥένι ἐγράψαμεν.

20 Ζῳδίου ια' τοῦ Ὑδροχόου.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τοῦ Ὑδροχόου τὸν πρῶτον ἐνιαυτὸν ἐὰν παρέλθῃ καὶ ἀναπληρώσῃ ἔτη ε', πολλοὺς χρόνους ζήσεται· Ἔσται ἀναλυτικός, μετὰ γυναικὸς ἀκαταστατήσει, περὶ παιδίου λυπηθήσεται, ἀπὸ ἐργαστηρίου χρήματα κτήσεται, παρα-
25 θήκην λαβὼν ἀποστερήσει, τῇ ὄψει ἔσται καλός, οὐλόκομος [f. 155], φιλόκαλος, τὴν οἰκίαν αὐτοῦ ὠφελήσει, ἰδιόπιστος, αὐστηρός, φιλόνικος, εὐαπολόγητος, βαρύθυμος, ὀργιστής. Σῦκα ξηρὰ μὴ ἐσθιέτω καὶ βόειον κρέας πολύ· εἰ δὲ ἀσθενήσει καὶ φάγῃ, διπλοῦν ἀσθενήσει, πονέσει ἧπαρ καὶ κοιλίαν, πόδας, μηροὺς καὶ ἰσχίον,
30 γεράσκων αἰτίαν ἀνοίξει, σχῇ κλιμακτῆρα εἰς τὰ ἔτη τὰ ε' καὶ θ', θυμὸν μέγαν ἕξει, ὥστε θάνατον αὐτὸν ἐγγίσαι καί τινες τῶν θεωρούντων αὐτὸν ἀπογνώσονται αὐτοῦ. Ἔσται καλός, εὐφραντικός, εὐπροαίρετος, ἕξει κτήσεις καὶ ἀποβολὰς καὶ τύχην ἀνώμαλον ἕξει, τινὰ δὲ καὶ κληρονομήσει καὶ φθονηθήσεται, σχῇ κλιμακτῆρα

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2 αἰδίου 4 αἰγοκέρατος cod., sed cf. v. 19 10 ἀκούσῃ 11 φιλώστουργος 12 ἀναρκισμόν 22 ἀναπληρώσει 25 ἀποστερήσῃ 26 ἰδιόπισμος. cf. supra p. 188, 29 29 σχίον 30 γειράσκων ἀνύξῃ 31 ἕξῃ 33 εὐπρωέρετος ἕξῃ 34 ἕξῃ

35, 45, 53, 66. Having passed through these critical years, he will live 79 years. If he has a mark on the knees [f.154] or the genitals, let him beware of thunder and lightning; let him not take refuge in a tree, but in a house. When he is ill, let him take scrapings from a goat's horn and hairs 5 from the forehead and tail, burn them, mix with sulphur and frankincense, and anoint himself.

The woman born under the sign of Capricorn will be graceful, courageous, a judge of men, a keeper of her own or others' mysteries, she will partake of sacred rites, since such is the nature of this sign; she will be fond of marriage 10 and will hear ingratitude from some, skilled in household management, fond of friends, fond of music, naturally gifted, prosperous, affectionate; she will suffer in the knees, feet, and hands, will experience dizziness of the head and numbness of the hands. Let her wear as an amulet the name of God, evergreen alexanders, sulphurwort, peony, amolia, and apositron, and let her fear nothing. 15 She will be faint-hearted, humane, and devout to God; she will face danger from constriction of breath and will grieve over her own husband; she will have critical years at 5, 7, 11, 19, 35, 45, 53, 67. Having passed through these critical years, she will live 79 years. When she is ill, let her take from a goat as we wrote in the entry for the male.

28 Sign 11 of the Aquarius.

One born under the sign of Aquarius, if they survive the first year and complete 5 years, will live many years. They will be analytical, will be unsettled with a woman, will grieve over a child, will acquire money from a workshop, will receive a deposit and misappropriate it, will be handsome in appearance, curly-haired, fond of beauty, will benefit their own household, self-reliant, austere, quarrelsome, quick to defend themselves, heavy-spirited, prone to anger. Let them not eat dried figs and much beef; but if they fall ill and eat them, they will fall doubly ill, will suffer in the liver and stomach, feet, thighs and hip. Growing old they will open a cause for complaint; should they reach a crisis at 5 and 9 years, they will have great anger, such that death will draw near to them and some of those observing them will despair of them. They will be handsome, cheerful, well-intentioned, will have acquisitions and losses and will have an irregular fortune; they will also inherit something and will be envied; should they reach a crisis

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2 goat's horn 4 goat's horn cod., sed cf. v. 19 10 listening 11 kissing 25. worker 12 anarchism 22 replenishment. cf. withdrawal 26 same n30 supra p. 188, 29, 29, 31, 33, 33 elderly n34 ex rise

εἰς τὰ γ' ἔτη καὶ ε', ζ', θ', ια', ις', κε', κη', λ', λε', μβ'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη πβ'. Ὅταν ἀῤῥωστῇ, λαβέτω κόκκους δάφνης, κριθῆς ἀγρίας, ἀσφάλτου ἰουδαικῆς, θεῖον καὶ λίβανον, μίξας σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω.

5 Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τοῦ Ὑδροχόου ἔσται τραχεῖα, εὔγλωσσος, εὐαπολόγητος, ἄλλους οὐχ ὑπολείψεται τρέφουσα καὶ ἀχαριστηθήσεται· ἔσται γνωστική, πολύκληρον βίον σχῇ, ἐπὶ τέκνοις καὶ ἀνδρὶ εὐφρανθήσεται, ταφῆς ἀγαθῆς τύχῃ, ἔσται μετέωρος, παιζογέλως, εὐμετάδοτος, ὀξεῖα, θυμώδης, ἀῤῥωστική·

10 ἡ ἀσθένεια αὐτῆς ἀπὸ κεφαλῆς καὶ τῆς κοιλίας καὶ τῶν ἔσωθεν, πονέσει ἤπαρ, πόδας καὶ χεῖρας διὰ τὸ κάθυγρον εἶναι τὸ ζῴδιον, Σῦκα ξηρὰ μὴ ἐσθιέτω μήτε βόειον κρέας πολύ. Ἔσται φιλόστοργος, ἐλεημονητική, φρόνιμος, τὴν τύχην ἀνώμαλον σχῇ καὶ παρά τινων ἀχαριστίας ἀκούσει· κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη καὶ ε', ζ',

15 θ', ια', ιζ', κε', κη', λ', λε', μβ'. Τοὺς κλιμακτῆρας τούτους διελθὼν ζήσει ἔτη πβ'. [f. 155v]. Ὅταν ἀῤῥωστῇ, λαβέτω κόκκους καθὼς ἀνωτέρω ἐγγράψαμεν.

Ζῳδίου ιβ' τῶν Ἰχθύων.

Ὁ γεννηθεὶς ἐν καιρῷ ζῳδίου τῶν Ἰχθύων ἐτῶν γ' ἀσθενήσει

20 καὶ πρὶν γενέσθαι αὐτὸν ιθ' ταράξει τὴν πατρικὴν οἰκίαν καὶ βλάψει τοὺς γονεῖς καὶ λυπήσει τοὺς ἰδίους σώματι ἢ χρήματι, ἢ ἀναγκαίῳ τινί. Ἔσται στασιαστής, ἀντίλογος, τέκνα σχῇ ἀῤῥενικὰ καὶ θηλυκὰ καὶ εἰς τὰ πρῶτα λυπηθήσεται, ὁ βίος αὐτοῦ οὐκ ἐκλείψει. Ἔσται ψιθυριστής, γοργός, ἐρωτικός, στρογγυλοκέφαλος,

25 ὑπόπυῤῥος, ὑπέρυθρος, τῇ πορείᾳ βραδύς, φρόνιμος, φιλοπότης, ὑπὸ τῶν ἀνθρώπων ἀγαπηθήσεται, διὰ πολλῶν χρημάτων πολιτευθήσεται· ὅτε ἔχῃ, ἀπολέσει, καὶ ὅτε μὴ ἔχῃ, εὑρήσει, καὶ ἰσχύσει παρὰ ἐνδόξοις ἀνδράσιν, γυναῖκα πρῶτος κατορύξει, πάθος σχῇ ἐν τοῖς σπλάγχνοις, πολλὰ ἔτη βιώσεται. Τρίγλας καὶ πράσα

30 μὴ ἐσθιέτω. Ἔσται ἐκδημητικός, ταξιάρης, πρεσβυτικός, εὔλογος. πονέσει παρίσθμια, κοιλίαν, πόδας. Φυλασσέσθω ἀπὸ ξίφους καὶ ὕψους, ὑπὲρ φίλων θήσει τὴν κεφαλὴν αὐτοῦ καὶ ἀχαριστηθήσεται, εἰς ἑτέραν γυναῖκα ψόγον ἀκούσει· κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη καὶ ε', ζ', ια', ιθ', κε', κη', λ', λε', με'. Τοὺς κλιμακτῆρας τού-

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3 κόγκους 9 μετέορος παιζόγελος 12 βόενον 14 ἀκούση 16 κόγκους 20 ταράξη 21 βλάψη 24 ἐκλήψη 25 ὑπόπυρος 27 ἔχει bis 28 κατορόξη σπλάχνοις 29 πράσσα cf. supra p. 186, 9 30 ταξιάρις Leg. ταξιάρχης, πρεσβευτικός? 31 πονέση 33 γυναίκαν ἀκούη

at the 3rd, 5th, 7th, 9th, 11th, 15th, 25th, 28th, 30th, 35th, and 42nd years. Having passed through these critical years, they will live 82 years. When they fall ill, let them take berries of laurel, wild barley, Jewish asphalt, sulfur and frankincense, mix them with cedar oil and anoint themselves.

She who is born at the time of the sign of Aquarius will be rough, well-spoken, argumentative, she will not leave others without providing for them and will be met with ingratitude; she will be discerning, may have a life of many inheritances, she will rejoice in her children and husband, may meet with a good burial, she will be fanciful, playful and laughing, generous, sharp, hot-tempered, sickly; her illness will stem from the head and the belly and the inner parts, she will suffer in her feet and hands because the sign is very moist, Let her not eat dried figs nor much beef. She will be affectionate, merciful, prudent, may have an uneven fortune and from some people will hear ingratitude; may have a critical period at years 3 and 5, 7, 15, 11, 17, 25, 28, 30, 35, 42. Having passed through these critical periods she will live 82 years. [f. 1554]. When she is ill, let her take grains as we have written above.

The 12th sign of Pisces.

He who is born at the time of the sign of Pisces will fall ill at age 3 and before reaching the age of 19 will disturb the paternal household and harm his parents and grieve his own people in body or in money, or in some necessity. He will be seditious, argumentative, may have children both male and female and will be grieved in the early ones, his livelihood will not fail. He will be a whisperer, quick, amorous, round-headed, somewhat red-haired, ruddy, slow in gait, prudent, fond of drinking, he will be loved by people, will conduct his affairs through much money; when he has it, he will lose it, and when he does not have it, he will find it, and he will be strong among distinguished men, he will be the first to bury his wife, may have an affliction in his bowels, he will live many years. Let him not eat red mullet and leeks. He will be one who travels abroad, a leader of ranks, venerable, well-spoken. He will suffer in his tonsils, belly, and feet. Let him beware of the sword and of heights, for the sake of friends he will risk his own head and will be met with ingratitude, he will hear reproach concerning another woman; may have a critical period at years 3 and 5, 7, 11, 14, 25, 28, 30, 35, 45. Having passed through these critical periods

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3 kogkous 9 meteoros paizogelos 12 bosnon 14 akousei 16 kogkous 20 taraxei 21 blapsei 24 eklepsei 25 hypopyros 27 echei bis 28 katoryxei splanchnois 29 prassa cf.supra p. 186, 9 beutikos ? 30 taxiaris Leg. taxiarches, prost 31 ponesei 33 gynaikakouei

τους διελθὼν ζήσει ἔτη πβ', αὐλὴν βασιλικὴν πατήσει, ὑπὸ φίλων πολλῶν γνωσθήσεται καὶ τοὺς ἀντιδίκους νικήσει καὶ ἐχθροὺς ἀμυνεῖται· ἔσται ὑπὸ ζυγὸν θείων ἀνθρώπων καὶ πολλὴν χώραν γυρεύσει. Σημεῖον σχῇ ἐπὶ τῆς κνήμης ἢ τῶν ποδῶν ἢ τῆς κεφαλῆς. Ὅταν ἀῤῥωστῇ, λαβέτω Ἰχθύος παραβράχια, λίβανον καὶ θεῖον μίξας σὺν ἐλαίῳ κεδρίνῳ ἀλειφέσθω.

Ἡ γεννηθεῖσα ἐν καιρῷ ζῳδίου τῶν Ἰχθύων [f. 156] *ἔσται καλή, εὐειδής, εὐόφθαλμος, τὴν οἰκίαν καὶ τοὺς γονεῖς αὐτῆς βλάψει. Ἔσται ἐπαφρόδιτος, ὁ ἀπαντήσας αὐτῇ καλῶς πράξει, ὑπὸ φαρμάκων βλαβήσεται, τίκτουσα κίνδυνον σχῇ, πνεύματα αὐτὴν λυπήσουσιν, ἀπὸ ὑστέρας πολλὰ χειμασθήσεται, πονέσει πρόσωπον, κεφαλὴν, χεῖρας, κοιλίαν καὶ πόδας, συνοικήσει ἀνδρί τινι εὐγενεῖ ἄλλην χηρεύσαντι. Ἐὰν δὲ ἄλλως συνοικήσῃ, ἵνα μηδὲ χηρεύσας ᾖ μήτε συγγενής, οὐ μὴ διαμένῃ μετ' αὐτοῦ, παιδία αὐτῇ ἔσται ἀῤῥενικὰ καὶ θηλυκὰ καὶ εἰς τὰ πρῶτα λυπηθήσεται. Παραφυλασσέσθω ἀνεμοζάλην καὶ ἄκαιρον ὥραν, ἔξω μὴ εὑρισκέσθω, εἰς ἑταίρους ἄνδρας ψόγον ἀκούσει καὶ εἰς ἴδιον λυπηθήσεται. ὁ βίος αὐτῆς οὐ μὴ διαλείψει, κλιμακτῆρα σχῇ εἰς τὰ γ' ἔτη καὶ ε', ζ', ιά', ιδ', κε', κη', λε', μβ'. Τοὺς κλιμακτῆρας τούτους διελθοῦσα ζήσει ἔτη πβ'. Σημεῖον σχῇ ἐπὶ τοῦ προσώπου ἢ ταῖς μάλαις ἢ τῶν ποδῶν. Ὅταν ἀῤῥωστῇ, λαβέτω Ἰχθύος βράγχη καὶ θεῖον καὶ λίβανον, καθὼς καὶ ἀνωτέρω ἐγράψαμεν ἐν τῷ ἀῤῥένι.*

<*Περὶ τοῦ Ἡλίου πότε δέχονται αὐτὸν τὰ ζῴδια*>

F. 156. *Μηνὶ Μαρτίῳ κά δέχεται τὸν Ἥλιον Κριός. Μηνὶ Ἀπριλίῳ κ' δέχεται τὸν Ἥλιον Ταῦρος. Μηνὶ Μαΐῳ *δέχονται τὸν Ἥλιον Δίδυμοι. Μηνὶ Ἰουνίῳ κδ' δέχεται τὸν Ἥλιον Καρκίνος. Μηνὶ Ἰουλίῳ κδ' δέχεται τὸν Ἥλιον Λέων. Μηνὶ Αὐγούστῳ κγ' δέχεται τὸν Ἥλιον Παρθένος. Μηνὶ Σεπτεμβρίῳ κβ' δέχεται τὸν Ἥλιον Ζυγός. Μηνὶ Ὀκτωβρίῳ κβ' δέχεται τὸν Ἥλιον Σκορπίος. Μηνὶ Νοεμβρίῳ κά δέχεται τὸν Ἥλιον Τοξότης. Μηνὶ Δεκεμβρίῳ κά δέχεται τὸν Ἥλιον Αἰγόκερως. Μηνὶ Ἰανουαρίῳ κ' δέχεται τὸν Ἥλιον Ὑδροχόος. Μηνὶ Φεβρουαρίῳ ιθ' δέχονται τὸν Ἥλιον Ἰχθύες.*

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3 *ἀμίνεται* *θεῖον* 5 *παραβράχεια* 8 *βλάψῃ* 9 *πράξῃ*
13 *εἰ* 14 *συγγενῆς* *δηαμήνη* 17 *ἀκούσῃ*
1 8 *διαλήψει* 21 *βράχῃ*

having passed through them, he will live for 131 years, he will tread the royal court, he will be known by many friends and will overcome his adversaries and ward off his enemies; he will be under the yoke of holy men and will travel through much land. He shall have a mark on his shin or his feet or his head. When he falls ill, let him take the side-fins of a Fish, mix frankincense and sulfur with cedar oil and anoint himself.

The woman born under the sign of Pisces [f. 156] will be beautiful, fair of face, one-eyed, and will bring harm to her household and her parents. She will be charming; whoever encounters her will fare well. She will be harmed by poisons; in giving birth she will face danger; spirits will afflict her; she will suffer greatly from the womb; she will have pain in her face, head, hands, belly, and feet. She will dwell with a man of noble birth who has previously been widowed. But if she dwells with another who has neither been widowed nor is a kinsman, she will not remain with him. She will have children, both male and female, and will grieve in the early years. She should beware of stormy winds and untimely hours; let her not be found outdoors; she will hear reproach concerning male companions and will grieve on account of her own affairs. Her livelihood will not cease; she will have critical periods at the 3rd year, and the 5th, 7th, 11th, 14th, 25th, 28th, 35th, and 42nd. Having passed through these critical periods, she will live for 82 years. She shall have a mark on her face, or her cheeks, or her feet. When she falls ill, let her take the gills of a Fish and sulfur and frankincense, as we have written above for the male.

< On the Sun, when the zodiac signs receive it >

25 F. 156. On the 21st of the month of March, Aries receives the Sun. On the 20th of the month of April, Taurus receives the Sun. In the month of May, Gemini receives the Sun. On the 24th of the month of June, Cancer receives the Sun. On the 24th of the month of July, Leo receives the Sun. On the 23rd of the month of August, Virgo receives the Sun. On the 22nd of the month of September, 30 Libra receives the Sun. On the 22nd of the month of October, Scorpio receives the Sun. On the 21st of the month of November, Sagittarius receives the Sun. On the 21st of the month of December, Capricorn receives the Sun. On the 20th of the month of January, Aquarius receives the Sun. On the 24th of the month of February, Pisces receive the Sun.

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3 is amenable theionn14 5 sidewalls 8 damagen17 The action
13 el relative public domain hearing
1 8 take out 21 rocks

De fugitivis et de peregrinatione.

Tria capitula inedita, duo prima de rebus deperditis et de fugitivis ex libro apotelesmatico Palchi, cap. 25 et 26 (= cod. Flor. 11, f. 218v sqq.: cod. Rom. 2, f.104), tertium de peregrinatione, videlicet Hephaestionis Thebani (= cod. Par. 47, f. 126; cf. cod. Venet. 6, f. 181), hic edimus.

De astrologo Palcho vide Fr. Cumont, *Revue de l'Instruction publique en Belgique*, t. XL, 1897, p. 2 sqq., *Cat. astr.* I, p. 94; V, I, p. 171 ss, V, III, p. 125; VI, p. 63 ss.; VIII,I, p.182 ss. 248 ss.; XI, I, p. 232, 270.

F. 157. *Περὶ τόπου οὗ ὀφείλει εὑρεθῆναι τὸ ἀπολλύμενον ἢ ὁ κλέπτης.*

Ἐὰν ἐν τῷ <τοῦ> Κρόνου ζῳδίῳ ὁ κύριος τῆς ἡμέρας ἢ τῆς ὥρας εὑρεθῇ, ἐν ὄρεσιν καὶ ὑψηλοῖς τόποις ἢ εἰς γῆν ἀποκεκρυμμένον ἢ εἰς τοῖχον, ἔνθα ἄσπερμοί εἰσιν ὡς καὶ ὁ Κρόνος (1). *ἐὰν δὲ ἐν τῷ τοῦ Ἄρεος, ἔνθα πηγαὶ καὶ φρέατα· ἐὰν δὲ τοῦ Διὸς τῇ ε' [ἡμέρᾳ], ἐν νήσοις ἢ ἀμπέλοις· ἐν δὲ τοῖς τῆς Σελήνης, ἐν ποταμοῖς ἢ πλησίον ὑδάτων· ἐν δὲ <τοῖς> τοῦ Ἡλίου, ἐν σπηλαίοις ἢ λαμπροῖς τόποις· ἐν δὲ τοῖς τῆς Ἀφροδίτης, ἔνθα καρποί· ἐν δὲ τοῖς τοῦ Ἑρμοῦ, ἐν πόλει.*

Περὶ τῶν δραπετευόντων

Ὁ ὡροσκόπος ἐστὶν ὁ δραπετεύων καὶ ὁ χρόνος τῆς εὑρέσεως αὐτοῦ, τὸ μεσουράνημα ἡ αἰτία τῆς ἀποφυγῆς καὶ ὁ δεσπότης τῶν ποινῶν, τὸ δυτικὸν τὸ ἀποτέλεσμα τοῦ δραπετεύσαντος·

Codicem **M**(osquensem) descripsi; **A**(ngelicum) contulit Cumont.
1-2 *Περὶ τοῦ ποῦ εὑρεθήσεται τὸ ἀπολόμενον* A 1 *ὀφείλει* M *τω* M 2 *ἢ ὁ κλέπτης* omis M 3 *τῷ* omis. A *τοῦ* suppl. 4 *ψιλοῖς* A *ἢ A* : *καὶ* M 5 *τύχον* M *Κρόνος* A : *τοῦ Κρόνου* M *ἐν τῷ τοῦ Ἄρεος* M : *Διὸς* cet. omiss. M 8 *πλησίων* M *ἐν* M : *ἐὰν* A *τοῖς* suppl. 9 *ἐν δε τῇ Ἀφροδήτῃ* M 10 *ἐν δὲ ἑρμῇ* L 11 *τοῦ δραπετεύοντος* M 12 *ὅρος ἐστὶν τοῦ δραπετεύοντος ὁ χρόνος* M 13 *τοῦ μεσουρανήματος καὶ* M

(1) Saturnus *ἄσπερμος* dicitur quia secundum astrologos senex est frigidus et inde *ἀσπέρμους* facit, cf. *Mélanges Bidez*, 1934, t. 1, p. 149, n. 14.

On runaways and on travel abroad.

Three unpublished chapters, the first two on lost things and on runaways from the astrological book of Palchus, chapters 25 and 26 (= cod. Flor. 11, f. 218 sqq. : cod. Rom. 2, f. 104), the third on travel abroad, namely that of Hephaestion of Thebes (= cod. Par. 47, f. 126; cf. cod. Venet. 6, f. 181), are here edited.

On the astrologer Palchus see Fr. Cumont, Revue de l'Instruction publique en Belgique, t. XL, 1897, p. 2 sqq., Cat. astr. 1, p. 94; V, 1, p. 171 ss, V, III, p. 125; VI, p. 63 ss.; VIII, I, p. 182 ss. 248 ss.; XI, I, p. 232, 270,

F. 157. On the place where the lost item or the thief is to be found.

If the lord of the day or the hour is found in the zodiac sign of Saturn, it is hidden in mountains and high places, or buried in the ground, or in a wall, where there are no seeds, as is the nature of Saturn (1). If in that of Mars, where there are springs and wells; if in that of Jupiter on the 5th [day], on islands or in vineyards; in those of the Moon, in rivers or near waters; in those of the Sun, in caves or bright places; in those of Venus, where there are fruits; in those of Mercury, in a city.

On Fugitives

The horoscope is the fugitive and the time of his discovery; the midheaven is the cause of the flight and the lord of punishments; the western angle is the outcome of the fugitive.

Codex Mosquensis) I have described; Angelicus) Cumont collated.
1–2 On where the lost thing will be found A 1 ὀφείλει M τω M{ τῷ omis. A του suppl.
2 ἢ ὁ κλέπτης omis. M { τῷ omis. A του suppl.
4 ψιλοῖς Λ * A : καὶ M 5 τύχον M Κρόνος A : του Κρόνου M ἐν τῷ τοῦ Ἄρεος M : Διός cet. omiss. M 8 πλησίων M ἐν M : ἐὰν A to suppl. O in dé Aphrodite Mn11 of the 10 while the escaping M 12 mountain is fugitive Mercury is the time M 13 of the midheaven and M

(1) Saturn is called ἄσπερμος because according to astrologers he is an old man, cold, and hence makes things ἀσπέσμους, cf. Mélanges Bidez, 1934, 1. 1, p. 149, n. 14.

τὸ ὑπύγειον εἰς ποῖον κλίμα ὑπάγει ἢ ποῦ μέλλει ὁδεύειν.

α'. Κριοῦ ὡροσκοποῦντος ὁ δραπετεύσας εὑρεθήσεται ἐν τάχει, πρὸς ἀνατολὰς δὲ πορευθήσεται, τῷ εἴδει ἔσται εὐτύπωτος, μακροπρόσωπος, ὑπόπυῤῥος, λευκόφθαλμος, χείλη καὶ ὦτα με-
5 γάλα ἔχων, τὰ κάτω λεπτός, μέσον λεπτὸς καὶ μεστός· σημεῖον δὲ ἕξει ἐπὶ τῆς κεφαλῆς καὶ τῶν ὀφθαλμῶν.

β'. Ταύρου ὡροσκοποῦντος δυσκόλως εὑρεθήσεται, πρὸς ἀνατολὰς δὲ πορευθήσεται ἢ ἐπὶ τὴν χώραν αὐτοῦ, τῷ δὲ εἴδει ἔσται τετράγωνος, στρογγυλοπρόσωπος, ἔνσιμος, τὸ γένειον ἔγκοιλος,
10 ὦτα μεγάλα ἔχων, παχυτράχηλος, τὰ ἄνω μέρη μεστός, τὰ κάτω λεπτός, τῇ φονῇ εὐμελής, εὐπρεπής, εὐκίνητος, μεγαλόφθαλμος· σημεῖον δὲ ἕξει ἐν τῷ τραχήλῳ.

γ'. Διδύμων ὡροσκοπούντων βραδέως εἰς ὃν ἐδραπέτευσεν τόπον πορευθήσεται καὶ οὐ μενεῖ· ἔσται δὲ ὁ εἰς τὰ πρῶτα τῶν Δι-
15 δύμων ἕως μοιρῶν ιε' γλαυκόφθαλμος, στρογγυλός· σημεῖον δὲ ἢ τομὴν ἕξει ἐπὶ τῶν χειρῶν· ὁ δὲ ἐν ταῖς ἐσχάταις μοίραις ἔσται εὐπώγων [f.157v] τετράγωνος, μεγαλόφθαλμος· ἐπὶ δύσιν δὲ φεύξεται σὺν ἑταίρῳ· καθόλου δὲ τὸ ζῴδιον ποιεῖ ἀστεῖον, κόσμιον, καθάριον, εὐπρεπῆ, ἱλαρόν, εὔχρουν.

20 δ'. Καρκίνου ὡροσκοποῦντος εὑρεθήσεται εὐθέως· ἔσται δὲ μικρός, ἐρυθρός, ὑπόγλαυκος, παρένσιμος, μεγαλοκέφαλος, ἀναφαλαντίας, μικρόφθαλμος, ἀσπρόχειλος· πρὸς ἀνατολὰς δὲ φεύξεται· σημεῖον δὲ ἢ τομὴν ἕξει ἐπὶ τοῦ στήθους ἢ τῶν ποδῶν· ἐν ταῖς πρώταις δὲ μοίραις εὑρεθήσεται.

25 ε'. Λέοντος ὡροσκοποῦντος δυσκόλως εὑρεθήσεται· ἔσται δὲ μακροπρόσωπος, τοὺς ὀφθαλμοὺς ἐξέχοντας ἔχων, μελίχρους, μᾶλλον

1 ὑπάει M 2 Κριοῦ ὡροσκοποῦντος A : ἐν καιρῷ τοῦ Κριοῦ superscr. manu altera M τάχη A 3 εὔτυπος 4 μεγαλοπρόσωπος M ὑπόπυρος codd. λευκόφθαλμος omis M ἔχων τὰ ὦτα μεγάλα tranxsp M. τὰ omis. A. cf. v. 22. 5 λεπτὰ M, λεπτὸν καὶ μεστὸν M : λεπτόμεστος A 6 ἕξη M 8 δὲ omis. A 9 ἔνσιμος A : εὔσιμος M γένιον εὔκοιλος M 10 ὦτα-παχυτράχηλος omis. A μεστὸς M : μεγάλα ἔχων A 11 λεπτὸς M : λεπτὰ A εὐμηλής M 12 ἔχει M 13 ὡροσκοποῦντος M 14 μένει A : μήνει M ὁ omis. M 16 καὶ τομὴν omis. M. ἕξη M ἔσται omis. A 18 ἑτέρῳ codd. 21 παράσημος M 21-22 ἀναφαλανδέος M 22 M ἀσπρόχιλος M δὲ omis A 23 δὲ omis M 24 ἐν τῇ πρώτῃ μοίρᾳ sine εὑρεθήσεται A 25 δὲ omis M 26 ἔχων A : φέρων M μελίνχρους M. An leg. μελάνχρους cf. p. 194, v. 11

the subterranean point — to which region it goes or where it is about to travel. 1. When Aries is on the ascendant, the fugitive will be found quickly; he will travel toward the east; in appearance he will be well-proportioned, long-faced, somewhat reddish, with light-colored eyes, having large lips and ears, slender in the lower parts, slender and full in the middle; he will have a mark on his head and eyes.

2. When Taurus is on the ascendant, he will be found with difficulty; he will travel toward the east or to his own country; in appearance he will be square-built, round-faced, snub-nosed, hollow-chinned, having large teeth, thick-necked, full in the upper parts, slender in the lower parts, melodious in voice, handsome, agile, with large eyes; he will have a mark on his neck.

3. When Gemini is on the ascendant, he will travel slowly to the place where he fled and will not stay; the one in the first degrees of Gemini up to fifteen degrees will be gray-eyed and round; he will have a mark or scar on his hands; the one in the last degrees will be well-bearded, square-built, with large eyes; he will flee toward the west with a companion; in general, this sign makes one elegant, orderly, clean, handsome, cheerful, and of good complexion.

20 4. When Cancer is on the ascendant, he will be found immediately; he will be short, ruddy, somewhat gray-eyed, slightly snub-nosed, large-headed, bald, small-eyed, with pale lips; he will flee toward the east; he will have a mark or scar on his chest or feet; he will be found in the first degrees.

25 5. When Leo is in the ascendant, he will be found with difficulty; he will be long-faced, with protruding eyes, honey-colored, rather

1 ὑπάει M 2 When Aries is in the ascendant A: ἐν καιρῷ τάχη A3 printed τοῦ Κρού superscr. by another hand M 3 printed 4 μεγαλοπρόσωπος M ὑπόπυρος codd. λευκό- φθαλμος omit. M ἔχων τὰ ὦτα μεγάλα transposed M. the omit. A. cf. v. 22. 5 λεπτά M, λεπτὸν καὶ μεστόν M : λεπτό μεστος A 6 ἕξη M 8 δὲ omit. A 9 ἔνσιμος A : εὔσιμος M 9 ἔνσιμος A : εὔσιμος M γένιον εὔκοιλος M 10 ὦτα-παχυτράχηλος omit. A full M: having great things A 11 λεπτός M : λεπτά A εὐ honey M 12 has M 13 horoscoping M 14 remains A: seeks M 6 omis. M shall be omis. A 16 and section omis. M. shall have M 21-22 bald-headed M 18 another codd. 21 distinguished M 23 but omis M 22 M white-lipped M but omis A 24 in in the first degree without shall be found A 25 but omis M 26 having A: bearing M honey-complexioned M. Or read. dark-complexioned cf. p. 194, n. 11

πολλὰ τρώγων, ἰσχυρός, καθάριος, μεγαλόστηθος, τὰ κάτω λεπτὰ ἔχων αἰσχρόστομος · φεύξεται δὲ πρὸς ἀνατολὰς ἀπὸ τῶν ιε' μοιρῶν, ἐν δὲ ταῖς ἐρχομέναις μοίραις εὑρεθήσεται · ἔσται μακροπρόσωπος, πυῤῥός, μεγαλόφωνος, ἀναφάλαντος, γλαυκός, μεγαλό-
5 χειλος, στερεός, πανοῦργος · φεύξεται δὲ πρὸς δυσμὰς ἢ βοῤῥᾶν.

ζ'. Παρθένου ὡροσκοπούσης εὑρεθήσεται βράδιον · ἔσται δὲ εὔμετρος, μελανόφθαλμος, ὦτα στρογγυλὰ ἔχων, ὡραῖος, ἀστεῖος, τρυφερός, ἥσυχος, εὔσημος, ἐνδήμιος, ἱλαρός · πρὸς ἀνατολὰς δὲ χρωρήσει· σημεῖον δὲ ἕξει ἐπὶ τῆς κοιλίας ἢ τῶν αἰδοίων.

10 ζ'. Ζυγοῦ ὡροσκοποῦντος δύο φεύξονται, ἐν τάχει δὲ αὐτομάτως ἐλεύσονται · ἔσονται δὲ ὁ εἷς μελάγχρους, εὐπώγων, εὐμεγέθης, περίεργος, ἐρωτικός, πρὸς μεσημβρίαν δὲ πορεύσεται. . . . . .

η'. Σκορπίου ὡροσκοποῦντος βραδέως εὑρεθήσεται · ἔσται δὲ τοῖς ὀφθαλμοῖς ἐπίσιμος, αἰσχρός, σαπροπώγων, [f. 158] δόλιος,
15 ἀντίτυπος, ἀλλοτρίων ἐπιθυμητής · σημεῖον δὲ ἕξει ἐπὶ τοῦ αἰδοίου καὶ φεύξεται πρὸς Λίβα.

θ'. Τοξότου ὡροσκοποῦντος βραδέως εὑρεθήσεται · ἔσται δὲ ἀστεῖος, εὐπρεπής, μελίχρους, στόμα στρογγυλὸν ἔχων, ὀξύῤῥινος, γνάθους κοίλας ἔχων, λεπτός · σημεῖον ἕξει ἐπὶ τῶν χειρῶν ἢ ἐπὶ
20 τῶν ὀφθαλμῶν · πορευθήσεται δὲ πρὸς ἄρκτον.

ι'. Αἰγοκέρωτος ὡροσκοποῦντος ἐν τάχει εὑρεθήσεται · ἔσται δὲ λεπτός, σατυροειδής, μακροπρόσωπος, ὡραῖος · σημεῖον δὲ ἕξει ἐπὶ τῶν γονάτων ἢ τῶν μηρῶν.

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1 καθαρός A 2 εὐχρώστομος M 2-3 ἀπὸ τὰς ιε| μοῖρας A : omis. M 3 εὑρεθήσεται omis. A Post εὑρεθήσεται ἢ A ἔσται omis. A 4 πυρός M ἀναφαλανδέος| M cf. supra v. 6 ραδέως εὑρισθήσεται A 7 μεγαλόφθαλμος M 8 ἐνδύμιος M 9 καὶ σημεῖον omisso δὲ M ἕξη M ἀιδίων M 10 δύο φεύξονται omis. A δὲ omis. A 11 ἐλεύσεται A δὲ δύο A μεγαλόχρους M 12 περίεργος ἐρωτικός omis. M πρὸ M πορεύσεται A πορευθήσονται M. Post πορεύσεται versus fere totus vacat in A. Exspectatur ὁ ἕτερος... 14 ἐπίσινος M ἐσχρὸς M εὔχρος M Legendum σατυροπώγων ? cf. v. 22 15 ἀντίτιπος A ἕξη M ἀιδίου M 16 λίβαν A 17 εὑρεθύσεται βραδέως transp. M 18 στόμα στρογγυλὸν ἔχων A : στόματο ἴστρογγυλὸς A 18-19 ὀξύρρινος γνάθους κοῖλας ἔχων A : ὀξυρίγναθος πρόκοιλος M 19 χειρῶν M : μηρῶν A ἐπὶ (alter.) omisit A 20 πορεύσεται A ἄρκτους A 21 αἰγόκερος M ἐν τάχει A : ταχὺ M 22 λεπτὸς A : λευτακηνὸς M : An λεπτόκνημος ? σαπροειδής M 23 ἢ τῶν μηρῶν omis. A.

having many wrinkles, strong, clean, broad-chested, with thin lower parts, foul-mouthed; he will flee toward the east from the 15th degrees, and in the coming degrees he will be found; he will be long-faced, ruddy, loud-voiced, bald, blue-eyed, large-lipped, solid, cunning; he will flee toward the west or the north. 5. When Virgo is in the ascendant, he will be found slowly; he will be well-proportioned, dark-eyed, having round ears, fair, elegant, delicate, calm, well-marked, native, cheerful; he will move toward the east; and he will have a mark on the belly or the genitals. 6. When Libra is in the ascendant, two will flee, but quickly they will return of their own accord; and the one will be dark-complexioned, well-bearded, of good stature, curious, amorous, and will travel toward the south... . . .

8. When Scorpio is in the ascendant, he will be found slowly; he will be conspicuous to the eyes, ugly, with a foul beard, [f. 158] deceitful, stubborn, desirous of others' possessions; he will have a mark on his genitals and will flee toward the southwest.

9. When Sagittarius is in the ascendant, he will be found slowly; he will be charming, comely, honey-complexioned, with a round mouth, sharp-nosed, with hollow cheeks, slender; he will have a mark on his hands or on his eyes; he will travel toward the north.

10. When Capricorn is in the ascendant, he will be found quickly; he will be slender, satyr-like, long-faced, fair; he will have a mark on his knees or his thighs.

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1 καθαρός A 2 euchromatic Mn3 2-3 of the μοίρας A: omis. M is found omis. An4 pyros menPost is found EL ἔσται omis. A Mnradeos anafalandeos]n M cf. supra v. is located A megalonn9 φθαλμος M 8 garment M and a sign omisso but in Mn10 ἕξη M Aedios M two omnis are missing. There δὲ omis. A 11 leaves A are two A great χρους M 12 strange erotic omis. M forward M move sits A marched M. Pont marched versus fere totus it is vacant in A. It is expected that ὁ ἕτερος... 11 ἐπίσινος M dark Euchros M Read σατυροπώγων? cf. v. 22 Mn15 Six Aediu M antitypen16 liban A17 found18 Moves slowly transp. Mnomato mouth round ἔχον A: in round ἀnὸxyrignathos 18-19 sturgeon belly jaw ἔχον A:n19 hands proconcave Mnomisit A M : thighs A ἠπὶ (alter.) 20 moves A archtus A 21 capricorn M ἐν τάχει A : quickly M 22 leptos A : leutakinos M: An leptokon23 ἢ of nnimos saproidis M the thighs omis. A.

ια'. Ὑδροχόου ὡροσκοποῦντος εὑρεθήσεται βραδέως· ἔσται δὲ ἐν τῇ πρώτῃ ἡλικίᾳ προπώγων, ὡραῖος, εὐμεγέθης· σημεῖον δὲ ἕξει ἐπὶ τῶν ὀφρύων ἢ τῶν ῥινῶν.

ιβ'. Ἰχθύων ὡροσκοπούντων εὑρεθήσεται βραδέως· δύο δὲ ἔσονται τὰ πρὸς ἑσπέραν φεύγοντες κακοπώγωνες, πυῤῥοί, μακροπρόσωποι· σημεῖα δὲ ἕξουσιν ἐπὶ τῶν ποδῶν ἢ τοῦ στήθους.

F. 158. *Περὶ ἀποδημίας*
Σελήνης διαπορευομένης τὰ ιβ' ζῴδια.

α'. Σελήνης οὔσης ἐν Κριῷ ὅδευε· ἐπανέλθῃς γὰρ ταχέως καὶ ὧν βούλῃ ἐπιτεύξει.

β'. Ἐν Ταύρῳ ὁμοίως.

γ'. Ἐν Διδύμοις συμφέρει ἀποδημεῖν· ἐπανήξουσιν γὰρ εὐπράξαντες κἄντε βραδύνωσιν.

δ'. Ἐν Καρκίνῳ οἱ ἐξιόντες πολὺν χρόνον ἐπὶ ξένης ποιήσαντες μετὰ ζημίας ἐπανήξουσιν· ὁ δὲ ἐπὶ ξένης ἔρχεται καλῶς.

ε'. Ἐν Λέοντι τῇ α' ἡμέρᾳ μὴ ὅδευε μακρὰν ἀποδημίαν· μεγάλα γὰρ ἀτοπήματα ἀπὸ κακούργων καὶ μόλις διασωθήσῃ, δευτέρᾳ δὲ ἀνεκτότερον, ἀλλὰ ματαίως ἡ ἀποδημία.

ς'. Ἐν Παρθένῳ ὁδεύων ἐπὶ πολὺ ἔσῃ ἐπὶ ξένης καὶ εὐνοήσεις τοῖς ἐκεῖσε οὖσιν τόπον ἐκ τόπου ἀλλάσσων· οἱ δὲ ἀποδημοῦντες [f. 158v] σῶοι πρὸς τοὺς οἰκείους ἐλεύσονται.

ζ'. Ἐν Ζυγῷ οὔτε καλὰ οὔτε κακὰ καὶ ἡ ἀποδημία κινδύνου χωρὶς καὶ τοῦ κέρδους.

η'. Ἐν Σκορπίῳ ἡ ἀποδημία ἐπικερδὴς καλῶς.

θ'. Ἐν Τοξότῃ ἀποδημῶν τῆς προκειμένης ὁδοῦ μακρότερον πορεύσει· ὁ ἐπὶ ξένης ταχέως ἐπανέλθῃ μετ' ἀφροσύνης.

ι'. Ἐν Αἰγοκέρωτι ἡ ἀποδημία μακρὰ καὶ ἄπρακτος καὶ σκυθρωπή· ὁ δὲ ἐπανιὼν ταχέως καὶ ἀβλαβῶς.

ια'. Ἐν Ὑδροχόῳ τὴν α' ἡμέραν πάρε του, τῇ δευτέρᾳ ὅδευε· ἐπικερδής σοι γίνεται.

ιβ'. Ἐν Ἰχθύσι ἐπὶ στρατείαν ἢ πόλεμον ὅδευε.

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1 εὑρεθήσεται omis. A. ἔστι A 3 ῥινῶν M : κνημῶν A 4 εὑρεθήσεται omis. A 4-5 ἔσονται δὲ δύο transp. M. 5 τὰ delendum ? κακοπωγωνοι A 5-6 πυροκακροπρόσωπος sic A 6 τοῦ omis. M 10 βούλει ἐπιτεύξει 13 βραδύνουσιν 15 καλός 17 διασωθήσει 18 μάτεως 19 ἔσει εὐνοήσει 24 ἐπίκερδός σοι καλός 27 αἰγοκέρωτ 29 ὑδρωχώου πάρε του vix sanum. 30 γνήεται.

11. When Aquarius is ascending, he will be found slowly; he will be in early youth beardless, handsome, and tall; he will have a mark on his eyebrows or nose.

12. When Pisces is ascending, he will be found slowly; there will be two of them fleeing toward the west, with ugly beards, red-haired, and long-faced; they will have marks on their feet or chest.

F. 158. Concerning travels abroad
of the Moon as it passes through the 12 signs

1. When the Moon is in Aries, travel; for you will return quickly and achieve what you desire.

2. In Taurus, likewise.

3. In Gemini it is beneficial to travel abroad; for they will return having fared well, even if they are delayed.

4. In Cancer, those who depart will spend a long time in foreign lands and return with loss; but the one who goes abroad fares well.

5. In Leo, do not travel far on the first day; for great troubles will come from evildoers and you will barely be saved; the second day is more tolerable, but the journey will be in vain.

6. Traveling under Virgo, you will spend much time abroad and will be well-disposed toward the people there, moving from place to place; and those who are traveling away from home will return safely to their own.

7. Under Libra, neither good nor bad, and the journey is without danger and without gain.

8. Under Scorpio, the journey is profitably good.

9. Traveling under Sagittarius, you will go farther than the road set before you; let the one abroad return quickly, but with foolishness.

10. Under Capricorn, the journey is long, fruitless, and gloomy; but the one returning does so quickly and without harm.

11. Under Aquarius, let the first day pass you by, then travel on the second; it turns out to be profitable for you.

12. Under Pisces, travel for military service or war.

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1 εὑρεθήσεται omitted in A. ἔστι A 3 ῥινῶν M : κνημών A
4 is found omis. A 4-5 there are two transp. M. 5 τὰνdelendum evil-doers A 5-6 fire-evil face sic An6 of omis. M 10 wants to achieve 13 evenings

15 and
los 17 save 18 19 eh
understand 24 profitable to you mateosnkalos ἔσειν27 aegorot
29 water space Take the vix sanum from him. 30 is born.

F. 159. *Ζῳδιακόν.* (1)

Μὴν Ἰανουάριος ἔχει ἡμέρας λα' · α' ὁ Ἀετὸς σὺν τῷ Στεφάνῳ δύνειν ἄρχεται, β' ὁ Ἥλιος πηδᾷ, τὸ δὲ μέσον τοῦ ἄστρου καὶ ὁ Στέφανος δύονται, γ' τὸ λοιπὸν τοῦ ἄστρου δύεται, δ' Δελφὶς ἐπι-
5 *τέλλει, νότος πολύς. ε', Λέων ἀνατέλλει καὶ Ἄρκτος Ἑσπέριος δύνει, ς' Δίδυμοι ἀνατέλλουσι, ζ' Λύρα ἐπιτέλλει, η' Δελφὶς Ἑσπέριος δύνει, ι' ια' Τοξότης, ιβ' ιγ' Αἰγόκερως, ιδ' ιε' Ὑδροχόος, ις' ιζ' Ἰχθῦς, ιη' ιθ' Κριός, κ' κα' Ταῦρος. κβ' κγ' Δίδυμος, κδ' κε' Καρκίνος, κς' κζ' Λέων, κη' κθ' Παρθένος, λ' λα' Ζυγός.*

10 *Μὴν Φεβρουάριος ἔχει ἡμέρας κη' · α' β' Σκορπίος, γ' δ' Τοξότης, ε' ς' Αἰγόκερως, ζ' η' Ὑδροχόος, θ' ι' Ἰχθῦς, ια' ιβ' Κριός, ιγ' ιδ' Ταῦρος, ιε' ις' Δίδυμοι, ιζ' ιη' Καρκίνος, ιθ' κ' Λέων, κα' κβ' Παρθένος, κγ' κδ' Ζυγός, κε' κς' Σκορπίος, κζ' κη' Τοξότης.*

Μὴν Μάρτιος ἔχει ἡμέρας λα' · α' β' Αἰγόκερως, γ' δ' Ὑδροχόος,
15 *ε' ς' Ἰχθῦς, ζ' η' Κρίος, θ' ι' Ταῦρος, ια' ιβ' Δίδυμοι, ιγ' ιδ' Καρκίνος, ιε' ις' Λέων, ιζ' ιη' Παρθένος, ιθ' κ' Ζυγός, κα' κβ' Σκορπίος, κγ' κδ' Ταῦρος, κε', κς' Δίδυμοι,* [f. 159v] *κζ' κη' Καρκίνος, κθ' λ' Λέων, λ' λα' Παρθένος.*

Μὴν Ἀπρίλιος ἔχει ἡμέρας λ' · α' β' Ζυγός, γ' δ' Σκορπίος,
20 *ε' ς' Τοξότης, ζ' η' Αἰγόκερως, θ' ι' Ὑδροχόος, ια' ιβ' Ἰχθύες, ιγ' ιδ' Κριός, ιε' ις' Ταῦρος, ιζ' ιη' Δίδυμοι, ιθ' κ' Καρκίνος, κα' κβ' Λέων, κγ' κδ' Παρθένος, κε' κς' Ζυγός, κζ' κη' Σκορπίος, κθ' λ' Τοξότης,*

Μὴν Μαῖος ἔχει ἡμέρας λα' · α' β' Αἰγόκερως, γ' δ' Ὑδροχόος,
25 *ε' ς' Ἰχθῦς, ζ' η' Κριός, θ' ι' Ταῦρος, ια' ιβ' Δίδυμοι, ιγ' ιδ' Καρκίνος, ιε' ις' Λέων, ιζ' ιη' Παρθένος, ιθ' κ' Ζυγός, κα' κβ' Σκροπίος, κγ' κδ' Τοξότης, κε' κς' Αἰγόκερως, κζ' κη' Ὑδροχόος κθ' λ' Ἰχθῦς, λ' λα' Κριός.*

Μὴν Ἰούνιος ἔχει ἡμέρας λ' · α' β' Ταῦρος, γ' δ' Δίδυμοι, ε' ς'
30 *Καρκίνος, ζ' η' Τοξότης, θ' ι' Αἰγόκερως, ια' ιβ' Ὑδροχόος, ιγ' ιδ' Ἰχθῦς, ιε' ις' Κριός, ιζ' ιη' Ταῦρος, ιθ' κ' Δίδυμοι, κα' κβ'*

3, 4 Lege *Καρκίνου* 29, 31 *δίδυμος*

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(1) Cf. Cod. Par. 61, f. 42v sqq. ; *Catal.* VIII, 3, p. 19 sqq. et XI, 2 p. 168 sqq.

F. 159. Zodiac. (1)

The month of January has 31 days: on the 1st the Eagle together with the Crown begins to set, on the 2nd the Sun leaps, and the middle of the star and the Crown set, on the 3rd the remainder of the star sets, on the 4th the Dolphin rises, much south wind. On the 5th, Leo rises and the Evening Bear sets, on the 6th Gemini rises, on the 7th Lyra rises, on the 8th the Evening Dolphin sets, on the 10th and 11th Sagittarius, on the 12th and 13th Capricorn, on the 14th and 15th Aquarius, on the 16th and 17th Pisces, on the 18th and 19th Aries, on the 20th and 21st Taurus, on the 22nd and 23rd Gemini, on the 24th and 25th Cancer, on the 26th and 27th Leo, on the 28th and 29th Virgo, on the 30th and 31st Libra.

The month of February has 28 days: on the 1st and 2nd Scorpio, on the 3rd and 4th Sagittarius, on the 5th and 6th Capricorn, on the 7th and 8th Aquarius, on the 9th and 10th Pisces, on the 11th and 12th Aries, on the 13th and 14th Taurus, on the 15th and 16th Gemini, on the 17th and 18th Cancer, on the 19th and 20th Leo, on the 21st and 22nd Virgo, on the 23rd and 24th Libra, on the 25th and 26th Scorpio, on the 27th and 28th Sagittarius.

The month of March has 31 days: on the 1st and 2nd Capricorn, on the 3rd and 4th Aquarius, on the 5th and 6th Pisces, on the 7th and 8th Aries, on the 9th and 10th Taurus, on the 11th and 12th Gemini, on the 13th and 14th Cancer, on the 15th and 16th Leo, on the 17th and 18th Virgo, on the 19th and 20th Libra, on the 21st and 22nd Scorpio, on the 23rd and 24th Taurus, on the 25th and 26th Gemini, [f. 159a] on the 27th and 28th Cancer, on the 29th and 30th Leo, on the 30th and 31st Virgo.

The month of April has 30 days: on the 1st and 2nd Libra, on the 3rd and 4th Scorpio, on the 5th and 6th Sagittarius, on the 7th and 8th Capricorn, on the 9th and 10th Aquarius, on the 11th and 12th Pisces, on the 13th and 14th Aries, on the 15th and 16th Taurus, on the 17th and 18th Gemini, on the 19th and 20th Cancer, on the 21st and 22nd Leo, on the 23rd and 24th Virgo, on the 25th and 26th Libra, on the 27th and 28th Scorpio, on the 29th and 30th Sagittarius.

Month of May has 31 days: 1st 2nd Capricorn, 3rd 4th Aquarius, 25 5th 6th Pisces, 7th 8th Aries, 9th 10th Taurus, 11th 12th Gemini, 13th 14th Cancer, 15th 16th Leo, 17th 18th Virgo, 19th 20th Libra, 21st 22nd Scorpio, 23rd 24th Sagittarius, 25th 26th Capricorn, 27th 28th Aquarius 29th 30th Pisces, 30th 31st Aries.

Month of June has 30 days: 1st 2nd Taurus, 3rd 4th Gemini, 5th 6th 30 Cancer, 7th 8th Sagittarius, 9th 10th Capricorn, 11th 12th Aquarius, 13th 14th Pisces, 15th 16th Aries, 17th 18th Taurus, 19th 20th Gemini, 21st and

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3, 4 Read Cancer 29, 31 Gemini

(1) Cf. Cod. Par. 61, f. 42 np. ᵛ sqq. ; Catal. VIII, 3, p. 19 sqq. and X1, 2 168 sqq.

Καρκίνος, κγ' κδ' Λέων, κε' κς' Παρθένος, κζ' κη' Ζυγός, κθ' λ' Σκορπίος.

Μὴν Ἰούλιος ἔχει ἡμέρας λα' · α' β' Τοξότης, γ' δ' Αἰγόκερως, ε' ς' Ὑδροχόος, ζ' η' Ἰχθῦς, θ' ι' Κριός, ια' ιβ' Ταῦρος, ιγ' ιδ'
5 *Δίδυμοι, ιε' ις' Καρκίνος, ιζ' ιη' Λέων, ιθ' κ' Παρθένος, κα' κβ' Ζυγός, κγ' κδ' Σκορπίος, κε' κς' Τοξότης, κζ' κη' Αἰγόκερως, κθ' λ' Ὑδροχόος, λα'...*

Μὴν Αὔγουστος ἔχει ἡμέρας λα' · α' β' Ἰχθῦς ,γ' δ' Κριός, ε' ς' Ταῦρος, ζ' η' Δίδυμοι, θ' ι' Καρκίνος , ια' ιβ' Λέων, ιγ' ιδ'
10 *Παρθένος, ιε' ιζ' Ζυγός, ιζ' ιη' Σκορπίος, ιθ' κ' Τοξότης, κα' κβ' Αἰγόκερως, κγ' κδ' Ὑδροχόος, κε' κς' Ἰχθῦς, κζ' κη' Κριός, κθ' λ' Ταῦρος, λα'.*

Μὴν Σεπτέμβριος ἔχει ἡμέρας λ'·α' β' <Δίδυμοι>,γ' δ' <Καρκίνος>,ε' ς' Λέων, ζ' η' Παρθένος, θ' ι' Ζυγός, ια' ιβ' Σκορπίος
15 *ιγ' ιδ' Τοξότης, ιε' ιζ' Αἰγόκερως, ιζ' ιη' Ὑδροχόος, ιθ' κ' Ἰχθῦς* [f.160], *κα' κβ' Κριός, κγ' κδ' Ταῦρος, κε' κς' Δίδυμοι, κζ' κη' Σκορπίος, κθ' λ' Λέων.*

Μὴν Ὀκτώβριος ἔχει ἡμέρας λα'· α' β' Παρθένος γ' δ' Ζυγός, ε' ς' Σκορπίος, ζ' η' Τοξότης, θ' ι' Αἰγόκερως, ια' ιβ' Ὑδροχόος,
20 *ιγ' ιδ' Ἰχθῦς, ιε' ις' Κριός, ιζ' ιη' Ταῦρος, ιθ' κ' Καρκίνος, κα' κβ' Λέων,κγ' κδ' Παρθένος,κε' κς' Ζυγός, κζ' κη' Σκορπίος, κθ' λ' Τοξότης, λ' λα' Αἰγόκερως.*

Μὴν Νοέμβριος ἔχει ἡμέρας λ'· α' β' γ' Ὑδροχόος, δ' ε' Ἰχθῦς, ς' ζ' Κριός, η' θ' Ταῦρος, ι' ια' Δίδυμοι, ιβ' ιγ' Καρκίνος,
25 *ιδ' ιε Λέων, ις' ιζ' Παρθένος, ιη' ιθ' Ζυγός, κ' κα' Σκορπίος, κβ' κγ' Τοξότης, κδ' κε' Αἰγόκερως, κς' κζ' Ὑδροχόος, κη' κθ' Ἰχθύες, λ' Κριός.*

Μὴν Δεκέμβριος ἔχει ἡμέρας λα'· α' β' γ' Ταῦρος, δ' ε' Δίδυμοι, ς' ζ' Καρκίνος, η' θ' Λέων, ι' ια' Παρθένος, ιβ' ιγ' Ζυγός, ιδ' ιε'
30 *Σκορπίος, ις' ιζ' Τοξότης, ιη' ιθ' Αἰγόκερως, κ' κα' Ὑδροχόος, κβ' κγ' Ἰχθῦς, κδ' κε' Κριός, κς' κζ' Ταῦρος, κη' κθ' Δίδυμοι, λ' λα' Καρκίνος.*

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5 *δίδυμος* 7 et 12 nomen signorum deest. Legendum *κθ' λ' λα*? Cf. *Cat.* VIII, 3, p. 194 svv. 15 et 20. 13 *Δίδυμοι Καρκίνος* suppl. 17 *Σκορπίος*] lege *Καρκίνος*

Cancer, 23rd 24th Leo, 25th 26th Virgo, 27th 28th Libra, 29th 30th Scorpio.

Month of July has 31 days: 1st 2nd Sagittarius, 3rd 4th Capricorn, 5th 6th Aquarius, 7th 8th Pisces, 9th 10th Aries, 11th 12th Taurus, 13th 14th 5 Gemini, 15th 16th Cancer, 17th 18th Leo, 19th 20th Virgo, 21st 22nd Libra, 23rd 24th Scorpio, 25th 26th Sagittarius, 27th 28th Capricorn, 29th 30th Aquarius, 31st...

Month of August has 31 days: 1st 2nd Pisces, 3rd 4th Aries, 5th 6th Taurus, 7th 8th Gemini, 9th 10th Cancer, 11th 12th Leo, 13th 14th 10 Virgo, 15th 16th Libra, 17th 18th Scorpio, 19th 20th Sagittarius, 21st 22nd Capricorn, 23rd 24th Aquarius, 25th 26th Pisces, 27th 28th Aries, 29th 30th Taurus, 31st.

The month of September has 30 days: 1st 2nd <Gemini>, 3rd 4th <Cancer>, 5th 6th Virgo, 7th 8th Virgo, 9th 10th Libra, 11th 12th Scorpio, 15 13th 14th Sagittarius, 15th 16th Capricorn, 17th 18th Aquarius, 19th 20th Pisces [1.160], 21st 22nd Aries, 23rd 24th Taurus, 25th 26th Gemini, 27th 28th Scorpio, 29th 30th Leo.

The month of October has 31 days: 1st 2nd Virgo, 3rd 4th Libra, 5th 6th Scorpio, 7th 8th Sagittarius, 9th 10th Capricorn, 11th 12th Aquarius, 20 13th 14th Pisces, 15th 16th Aries, 17th 18th Taurus, 19th 20th Cancer, 21st 22nd Leo, 23rd 24th Virgo, 25th 26th Libra, 27th 28th Scorpio, 29th 30th Sagittarius, 30th 31st Capricorn.

The month of November has 30 days: 1st 2nd 3rd Aquarius, 4th 5th Pisces, 6th 7th Aries, 8th 9th Taurus, 10th 11th Gemini, 12th 13th Cancer, 25 14th 15th Leo, 16th 17th Virgo, 18th 19th Libra, 20th 21st Scorpio, 22nd 23rd Sagittarius, 24th 25th Capricorn, 26th 27th Aquarius, 28th 29th Pisces, 30th Aries.

The month of December has 31 days: 1st 2nd 3rd Taurus, 4th 5th Gemini, 6th 7th Cancer, 8th 9th Leo, 10th 11th Virgo, 12th 13th Libra, 14th 15th 30 Scorpio, 16th 17th Sagittarius, 18th 19th Capricorn, 20th 21st Aquarius, 22nd 23rd Pisces, 24th 25th Aries, 26th 27th Taurus, 28th 29th Gemini, 30th 31st Cancer.

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5 gemini 7 and 12 the name of the sign is missing. Place- 13 - 4l
while x8' 1' la Cf. Cat. VIII, 3, p. 194 15 and 20
Gemini Cancer suppl. 17 Scorpio] lege Cancer

Aenigma astrologicum.

In codicibus astrologicis Graecis aenigmata raro invenimus, multa autem in populo suspicamur vulgata esse, quod astrologia slavica his aenigmatibus uberrima et ipsa ex fontibus Graecis orta nobis testatur. In hoc textu *ναός* tempus est, *στύλος* annus, *πόλεις ιβ'* duodecim menses, *δοκοὶ τριάκοντα* triginta dies, *γυναῖκες ιβ'* duodecim horae.

F. 160v. *Ἔστι ναὸς καὶ στύλος ἐν τῷ ναῷ ἔχων πόλεις ιβ', ἑκάστη πόλις ἑτέρας μὲν τριάκοντα δοκούς, ταύταις περιτρέχουσι γυναῖκες καθ' ἑκάστην δοκὸν ιβ'.*

De inventione thesauri.

F. 160v. *Ἰδὼν ἐφ' ἑνὶ λάρνακι ἀσύμφωνα στοιχεῖα ἑπτά· α, β, δ, ο, ε, θ, χ. α - ἀποβὰς, β - βήματα, δ - τέσσαρα, ο - ὀρύξας, ε - εὑρήσεις, θ - θησαυρόν, χ - χρυσίου. Τὸ γὰρ α λέγει ἀπόδος, β - βασιλεῖ, δ - Διονύσῳ, ο - δν εὕρες, ε - ἐνθάδε, θ - θησαυρόν, χ - χρυσίου. Οὐχὶ σοί, μοὶ χαρίζῃς τὸ χρυσίον, ἄλλο καταθέμενος· ἄκουε γὰρ συνετῶς· α - ἀνελόμενοι, β - βαδίσαντες, δ - διελέσθαι, ο - δν εὕρηται, ε - ἐνθάδε, θ - θησαυρόν, χ - χρυσίου.*

De horis bonis et malis. (1)

F. 161v. *Ἡμέρα α'.*
Ἡλίου ὥρα α' εἰς πάντα καλή.
Ἀφροδίτης ὥρα β' κακὴ κακίστη.
Ἑρμοῦ ὥρα γ' μετὰ πίστεως χρῶ.
Σελήνης ὥρα δ' κοινή.
Κρόνου ὥρα ε' πραγματεύου· καλή.
Διὸς ὥρα ς' εἰς πάντα ἐπιτευκτική.
Ἄρεως ὥρα ζ' μηδὲν ποιοῦ ὅλως.
Ἡλίου ὥρα η' εἰς πάντα κακίστη.
Ἀφροδίτης, ὥρα θ' ἐπικίνδυνος.

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2 δοκοις 3 καθέκαστον

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(1) Cf. cod. Ital. 19, f. 313v; cod. Harleianum 5596, f. 45 sqq., A. Delatte, *Anecdota. Athen.*, I, 438 sqq.

An Astrological Riddle.

In the Greek astrological codices we rarely find riddles, but we suspect that many were widely circulated among the people, as Slavic astrology — itself derived from Greek sources — testifies to us, being very rich in such riddles. In this text, ναός means time, στύλος means year, πόλεις ιβ' means twelve months, δοκοί τριάκοντα means thirty days, γυναίκες ιβ' means twelve hours.

F. 160. There is a temple, and in the temple a pillar having 12 cities; each city has thirty beams of its own, and around each beam run 12 women.

On the Discovery of a Treasure.

F. 160. Having seen on a single chest seven discordant letters: α, β, δ, ο, ε, θ, χ. α – having stepped off, β – steps, δ – four, ο – having dug, ε – you will find, θ – a treasure, χ – of gold. For the α says: give back, β – to the king, δ – to Dionysus, ο – which you found, ε – here, θ – the treasure, χ – of gold. Not to you; do you give me the gold as a gift, having deposited another? For listen carefully: α – having taken up, β – having walked, δ – to divide, ο – which has been found, ε – here, θ – the treasure, χ – of gold.

On Lucky and Unlucky Hours. (1)

F. 161. The H day Hour 1.
Hour 1 of the Sun: good in all things.
Hour 2 of Venus: bad, very bad.
Hour 3 of Mercury: use with confidence.
15 Hour 4 of the Moon: ordinary.
Saturn's hour 5th — deal with it; good.
Jupiter's hour 6th — successful in all things.
Mars's hour 7th — do nothing whatsoever.
Sun's hour 8th — worst for all things.
20 Venus's hour 9th — dangerous.

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2 dochois 3 in detail / for each one

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(1) Cf. cod. Ital. 19, f. 313; cod. Frarleianum 5596, f. 15 sqq., A. Delatte, Anecdota. Athen., I, 438 sqq.

Ἑρμοῦ ὥρα ι' καλὴ μετὰ πίστεως.
Σελήνης ὥρα ια' εἰς πάντα κακίστη.
Κρόνου ὥρα ιβ' ἐπικερδής τε καὶ ἄτακτος.
Ἡμέρα δευτέρα.
Σελήνης ὥρα α' τοῦ καμάτου.
Κρόνου ὥρα β' εἰς πάντα καλή.
Διὸς ὥρα γ' εἰς πάντα εὐπρεπίστη.
Ἄρεως ὥρα δ' εἰς πάντα ἐμπαίζει.
Ἡλίου ὥρα ε' ὑγιὴς καὶ καλλίστη.
Ἀφροδίτης ὥρα ς' ἐπικίνδυνος · μὴ χρῶ.
Ἑρμοῦ ὥρα ζ' ἀγαθή · χρῶ ὡσὰν θέλῃς.
Σελήνης ὥρα η' · χρῶ, ἐπιπρέπει γάρ.
Κρόνου ὥρα θ' εἰς πάντα ἀγαθή.
Διὸς ὥρα ι' εὔτακτος εἰς πάντα.
Ἄρεως ὥρα ια' ἀγαθή.
Ἡλίου ὥρα ιβ' καλλίστη.
<Ἡμέρα γ' καλλίστη.>
Ἄρεως ὥρα α' εἰς πάντα γοργή.
Ἡλίου ὥρα β' ὁμοίως.
Ἀφροδίτης ὥρα γ' πραγματευτική.
Ἑρμοῦ ὥρα δ' εἰς πάντα καλή.
Σελήνης ὥρα ε' τυχῆς ἐπικίνδυνος.
Κρόνου ὥρα ς' · πραγματεύου, ἐπιτευκτική.
Διὸς ὥρα ζ' κακὴ καὶ δύσκολος.
Ἄρεως ὥρα η' εὔχρηστος καὶ ἀγαθή.
Ἡλίου ὥρα θ' κοινὸν καὶ ἐπιπρεπές.
Ἀφροδίτης ὥρα ι' ὁμοίως.
Ἑρμοῦ ὥρα ια' εἰς πάντα καλή.
Σελήνης ὥρα ιβ' κακίστη.
Ἡμέρα δ'.
Ἑρμοῦ ὥρα α' καλὴ εἰς πάντα.
Σελήνης ὥρα β' ὁμοίως.
Κρόνου ὥρα γ' μηδὲν ποιοῦ.
Διὸς ὥρα δ' καλλίστη.
Ἄρεως ὥρα ε' εὐτυχής, κέλευε.
Ἡλίου ὥρα ς' ἐπιζήμιος καὶ δύσκολος.
Ἀφροδίτης ὥρα ζ' μετὰ καλῆς... Textus abrumpitur.

3 ἐπίκερδός τε 9 ὑγιός 12 ἐπιτρέπει, cf. v. 28 16 καλλιστος
23 ἐπιτευτική 26 ἐπιτρεπές 36 ἐπίζιμος.

Mercury's hour 10th — good, with trust.

Moon's hour 11th — worst for all things.

Saturn's hour 12th — profitable yet disorderly.

Second day.

Moon's hour 1st — of toil.

Saturn's hour 2nd — good for all things.

Jupiter's hour 3rd — most fitting for all things.

Mars's hour 4th — mocks in all things.

Sun's hour 5th — healthy and most fair.

Venus's hour 6th — dangerous; do not use it.

Mercury's hour 7th — good; use it as you wish.

Moon's hour 8th — use it, for it is befitting.

Saturn's hour 9th — good for all things.

Jupiter's hour 10th — well-ordered in all things.

Mars's hour 11th — good.

Sun's hour 12th — most fair.

Third day — most fair.

Mars's hour 1st — swift in all things.

Sun's hour 2nd — likewise.

Venus hour 3rd: suitable for business.

Mercury hour 4th: good for all things.

Moon hour 5th: dangerous for fortune.

Saturn hour 6th: engage in business, successful.

Jupiter hour 7th: bad and difficult.

Mars hour 8th: useful and good.

Sun hour 9th: common and fitting.

Venus hour 10th: likewise.

Mercury hour 11th: good for all things.

Moon hour 12th: worst.

Day 4.

Hour 1 of Mercury: good for everything.

Hour 2 of the Moon: likewise.

Hour 3 of Saturn: do nothing.

Hour 4 of Jupiter: most favorable.

Hour 5 of Mars: fortunate; give orders.

Hour 6 of the Sun: harmful and difficult.

Hour 7 of Venus: with good... Text breaks off.

3 profitable and O healthy 12 permits, cf. v. 28

16 fine

23 achieving/conducive to success

26 permissible/allowable

36 reprobate.

EXCERPTA EX CODICE 26
(Mus. Hist. Mosqu. 468).

F. 124v. Ἐκ τοῦ Ἁρποκρατίωνος τοῦ Ἀλεξανδρέως.

<Περὶ ἐχίνου θαλασσίου καὶ εὐανθίου.>

Ἐχίνου δὲ θαλασσίου τὸ μεσόμφαλον ἐὰν λειώσας δώσεις τοῖς ἐπιληψίᾳ ἐνοχλουμένοις, παραυτίκα παύεται ἡ ἐπιληψία· δίδου δὲ μετὰ μέλιτος πλειστάκις.

Εἰς δὲ τὸν εὐάνθιον λίθον, ὃν ἔφαμεν πάγχρυσον, γλύφεται ἡ Ἀφροδίτη τὰς τρίχας καὶ τοὺς πλοκάμους τῆς κεφαλῆς ἀναδεδεμένους ἔχουσα καὶ ὑποβάλλεται ἡ ῥίζα τῆς βοτάνης καὶ ἀηδόνος γλῶσσα, καὶ κατακλείονται· τοῦτο δ φορῶν πᾶσιν ἀνθρώποις φιλητὸς ἔσται καὶ γνωστὸς καὶ ἡδυλαλὸς καὶ μόνος ἀνθρώποις αἰδέσιμος, ἀλλὰ θηρίοις φοβερὸς καὶ δαίμοσι· πᾶν γὰρ θηρίον φεύξεται ἀπ' αὐτοῦ.

F. 125. <Περὶ ἔποπος>

Ἔποψ δέ ἐστι ζῷον ἐν ἀέρι πετόμενον ἑπτάχροον, βασίλειον, ἔχον λόφον μήκους δακτύλων β' ἁπλούμενόν τε καὶ συστελλόμενον, ἔστι δὲ τοῦτο τετράχροον, ταῖς δ' ὥραις τοῦ χρόνου ἀναλογοῦν· οὗτος καλεῖται παρά τισι κούκουφος καὶ ποῦπος, ἔστι δὲ φυσικὴ δύναμις τοῦ ζῴου τούτου θαυμαστὴ λίαν· εἰ γάρ τις ἀνατεμὼν τοῦτον ζῶντα καὶ λαβὼν τὴν αὐτοῦ καρδίαν ἔτι σπαίρουσαν καὶ ζῶσαν καταπίῃ ἀντίκρυ τοῦ Ἡλίου ἱστάμενος, ὥρας α' ἀρχομένης ἢ β' καὶ ἡμέρας ζ', ἤγουν σαββάτου, Σελήνης ἀνατολικῆς οὔσης, ἐπιπίῃ δὲ καὶ γάλα βοὸς μελαίνης μετὰ ὀλίγου μέλιτος τοῦ ἐκ τοῦ ῥηθησομένου συνθήματος, ταῦτα δὲ πάντα ποιήσῃ τάχιστα καὶ

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4 *εχίνος* *δώσεις* *Coer.* *δῷ* cod. *μεσοφαλ* 7 *ἔφημεν* 9 *βοτάνης*] scil. *εὐζώμου* *ἀηδόνου* 15 *ἑπτὰ χρόνον* cod. corr. ex *Coer.* *ἑπτάχρωμον* 18 *οὔτως* cod., corr. ex *Coer.* *κουκούφας* *Coer.* 23 *ποιήσει* cod.

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(1) Cf. *Cocranidas* ed. Ruelle (*Les Lapidaires grecs*, 1898), pp. 17 5; 20, 10; 265 § 6. quae tamen interdum ab his differunt.

EXTRACTS FROM CODE 26n
(Mus. HIST. Mosqu. 468).

F. 124v. From Harpocration of Alexandria.

< On the sea urchin and the euanthion >

If you grind the navel-piece of a sea urchin and give it
5 to those troubled by epilepsy, the epilepsy ceases immediately;
give it with honey as many times as possible.
On the euanthion stone, which we called all-golden, Aphrodite is engraved
with the hairs and the braided locks of her head bound up,
and the root of the plant and a nightingale's
10 tongue are placed beneath it, and they are sealed in; the one who wears this will be beloved
by all people and well-known and sweet-spoken and alone held
in reverence by people, but fearsome to wild beasts and demons; for every wild beast
will flee from him.

F. 125. < About hoopoe >

15 The hoopoe is a creature that flies through the air, seven-colored, regal,
having a crest of two fingers' length that opens and closes,
and it is four-colored, corresponding to the seasons of the year;
this is called by some a cuckoo and a poupas, and the natural
power of this creature is most wondrous; for if someone cuts
20 it open alive and takes its heart still quivering and
alive and swallows it while standing directly facing the Sun, at the beginning of the 1st
or 2nd hour and on the 7th day, that is, of the weeks, with the Moon being in the east,
and also drinks milk of a black cow with a little honey from
the formula to be mentioned, and does all these things quickly and

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4 hedgehog you will give Coer. let him give cod. mesophal 7 we said
9 herb] namely, arugula of the nightingale 15 seven years
cod. corr. from Coer. seven-colored 18 thus cod., corr. from Coer.
cuckoo Coer. 23 cod.

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(1) Cf. Cocranidas ed. Ruelle (Les Lapidaires grecs, 1898), pp. 17
5; 20, 10; 265 § 6. which however sometimes differ from these.

ἀναθεωρῶν, ἵνα ἡ καρδία ὑγιὴς οὖσα καταποθῇ, ἔσται γινώσκων πάντα τά τε ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ εἴ τις κατὰ ψυχὴν ἔχοι τι καὶ ὅσα κατὰ τὰ κλίματα τῆς γῆς καὶ τὰς πόλεις γίνεται καὶ τὰ μέλλοντα ἅπασιν ἀνθρώποις. Ἔστι δὲ τὸ ἐκ μέλιτος σύν-
5 θημα τοιοῦτον· μέλιτος κοτύλην α', μάγνητος λειοτάτου ‹β' καὶ ἠρυγγίου βοτάνης καρδίας ἑπτά· ταῦτα λειώσας μίγνυε τὸ μέλι, ἔχε δὲ καὶ ἕτερον μαγνήτην εἰς ὃν τὸ ὄρνεον τοῦτο γλύφεται, ὃν δεῖ ἐν τῷ μέλιτος συνθήματι ἐμβρέχεσθαι· ὅταν δὲ θέλῃς προγινώσκειν περὶ οὗ ἂν βουληθῇς, πάρε τὸν γεγλυμμένον μαγνήτην καὶ
10 φόρει ἐν τῷ τραχήλῳ καὶ προγνώσεις πάντα περὶ ὧν θέλῃς. Ἐὰν δὲ καὶ ἑτέραν καρδίαν ἢ ἧπαρ ἐμβάλῃς τοῦ ἔποπος ἐν τῷ συνθήματι λειώσας πολλά, κρείττων ἔσῃ καὶ ἔτι μνημονικώτερος, ἵνα δὲ μὴ φθειριάσῃς τὸ σῶμά σου τοῦτο ποιήσαντος (εἴωθεν γὰρ ἐξανθεῖν πλῆθος φθειρῶν)· δέον ἀλείφεσθαι πρῶτον τῷ χρίσματι
15 τούτῳ· ἐλαίου κοτύλην α', σταφίδος ἀγρίας λειοτάτης β'· τοῦτο λειώσας καλῶς καὶ ἑνώσας ἔχε ἀποκείμενον ἕτοιμον· ὅταν οὖν χρίσῃς, ἄλειφε τοῦτο κοιταζόμενος.

<Περὶ ὑαίνης.>

F. 187. Ὕαινα ζῷόν ἐστι τετράπουν, πάνυ ἄγριον· ταύτην
20 ἐὰν θύσῃς Σελήνης ληγούσης ἐν Παρθένῳ καὶ ἐκ τοῦ πνεύμονος αὐτῆς ξηράνας δῷς ἐν πότῳ σεληνιαζομένοις, θεραπεύσεις.

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1 καταποθεῖ 4 τὸ] τοῦ 10 προγνώσεις 12 ἔσει 15 ἐλαίου Coer.: ἐξ αὐτοῦ cod. 20 ἐὰν θύσῃς Coer.: ἐν θήσῃς cod. 20 πνεύμονος Coer.: πνεύματος cod. 21 δὸς ἐν πότῳ

contemplating, so that the heart, being healthy, may be absorbed, he will come to know all things both in heaven and on earth, and whatever anyone might hold in his soul, and all that occurs according to the regions of the earth and the cities, and the things that are to come for all people. The honey compound is as follows: 1 cotyle of honey, 2 drachmas of very finely ground magnet, and seven hearts of the eryngo plant; having ground these, mix in the honey, and keep also another magnet on which this bird is engraved, which must be soaked in the honey compound; and whenever you wish to foreknow concerning whatever you desire, take the engraved magnet and wear it around your neck, and you will foreknow all things concerning whatever you wish. And if you also cast another heart or liver of the hoopoe into the compound after grinding it thoroughly, you will be more powerful and still more retentive of memory; but lest you infest your body with lice after doing this (for it is customary for a multitude of lice to break out), it is necessary first to anoint yourself with this ointment: 1 cotyle of oil, 2 drachmas of very finely ground wild stavesacre; having ground this well and mixed it together, keep it stored and ready; whenever therefore you anoint, apply this while going to bed.

< Concerning daínēs. >

F. 187. The kaina is a four-footed animal, very wild; if you sacrifice it when the Moon is waning in Virgo and, having dried its lung, give it in a drink to those suffering from epilepsy, you will cure them.

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1 katapotheí 4 tò toû 10 prognőseis 12 ési
15 elaíou Coer.: ex autoû cod. 20 eàn thýsēs Coer. : en thểsēs cod. 20 pneúmonos Coer. : pneúmatos cod. 21 dós
in drinking

EXCERPTUM EX CODICE 31
(Musaei Hist. Mosqu. nº 220).

Versus astrologici.

F. 13 *Σφαιροτροχοκατάγυρε,*
κύκλε, οὐρανίων κλίμες,
ἀψιδοκαμαρόκτιστε,
καὶ ἑπτασφαιραζόμενε,
5 *καὶ νεφοκυκλογύριστε,*
καὶ νεφοεντειλεγμένε,
καὶ δρομογοργοκίνητε,
καὶ κυκλογυρισμένε,
πυρονεφοψηφόδοτε,
10 *κοκκινομαυριασμένε,*
καὶ λαζουροχρωμάτιστε
καὶ βολιβογροσφαίρ(ετε),
ἐξασπρονεφοπλούτιστε
καὶ ἀστεριστορισμένε,
15 *καὶ φυσιοδρακόμορφε,*
καὶ ἀστραποβροντισμένε.

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2 Leg. *κλίμαξ γροσφοσφαίρετε?* 6 Lege *ἐντυλινμένε?* 12 an *βολο-*

EXCERPT FROM CODE 31n
(MUSEUM HIST. Mosqu. nº 220).

Astrological verses.

F. 13 O sphere-wheel-rotator,
O circle, inclination of heavenly bodies,
O vault-arch-builder,
and O you who are seven-sphered,
5 and O you who are cloud-circle-whirled,
and O you who are cloud-enveloped,
and O you who are swiftly-running-moved,
and O you who are circle-turned,
O you who grant fire-water-tokens,
10 O you who are crimson-darkened,
and O you who are azure-colored
and O you who are bolt-wailing-sphered,
O you who are enriched with whitened cloud
and O you who are star-adorned,
15 and O you who are nature-dragon-formed,
and O you who are lightning-thunder-struck

2 Leg. scale offer 6 Lege cloth en 12 an ten-

Astrologica Rossica.

Ad calcem huius libri notanda est etiam astrologia Rossica. Testimonia nova de astrologia Graeca in codicibus Rossicis sine dubio latent, cum translatores nostri ex integris fontibus astrologiam Graecam haurirent. Vestigia Rhetorii in quodam tractatu slavico de kalendis, nonis et idibus *ἀγαθῇ τύχῃ* Prof. V. N. Beneševič invenit (vide W. Beneschewitsch, *Spuren der Werke des Aegypters Rhetorios, des Livius Andronicus und des Ovidius in altslavischer Uebersetzung*, in *Byzant. Zeitschr.*, 1925, vol XXV, p. 310-312). Hic autem voluimus tantum affinitatem astrologiae Rossicae cum divinatione Graeca demonstrare ; ideo exempli causa fragmentum brontologii slavici saec. xiv ex cod. Bibl. Acad. Scientiarum 13.3.17 cum interpretatione Graeca edituri sumus.

[*Μὴν Ἰούλιος*]

...Аще ли же въ нощи будет гром или млъніа въ аравистѣи земли жито много будет и съвѣщаніе бранем в еѳиѡпѣх ини же языцы междоу собою ратъ сътворятъ даже и до вѫвилонѣ, тогдо западни языци изнемогыше разболятся и погыбнут и ѡставшеи от чл҃къ тѣх побѣду сътворят до еѳиѡпа и мятежь будет въсточным и западным станных паче.

...*Ἐὰν δὲ ἐν νυκτὶ βροντήσῃ ἢ ἀστραπὴ γένηται, ἐν τῇ Ἀραβίᾳ σίτου πλῆθος ἔσται, καὶ πόλεμον ἐν τῇ Αἰθιοπίᾳ σημαίνει, ἄλλα δὲ ἔθνη πρὸς ἄλληλα πολεμήσουσι μέχρι καὶ τῆς Βαβυλῶνος, δυτικὰ δὲ ἔθνη ἀῤῥωστήσουσι καὶ φθαρθήσονται, οἱ δὲ ἀπολειφθέντες τούτων ἀνθρώπων νικήσουσι μέχρι τῆς Αἰθιοπίας, καὶ ἀκαταστασία ἔσται ἐν ταῖς δυτικαῖς καὶ ἀνατολικαῖς χώραις πολλή.*

Аще ли же будет тряс земли въ дни, варварстѣи земли подвижение будет и поганым чл҃кѡм погыбѣль и князие их погыбнут и мужем начальныци их и мужіе, въстанет языкъ на языкъ съ ярѡстію и тогда и жита ѡскудѣетъ.

Ἐὰν δὲ ἐν ἡμέρᾳ σεισμὸς γένηται, βαρβαρικῆς χώρας κίνησις ἔσται καὶ πονηρῶν ἀνθρώπων θάνατος, καὶ ἄρχοντες αὐτῶν βλαβήσονται καὶ στρατηγοὶ αὐτῶν καὶ στρατιῶται, καὶ ἐπαναστήσεται ἔθνος ἐπὶ ἔθνος μένει πολλῷ, τότε καὶ σίτου φθορά.

Аще ли же въ нощи земли тряс будет, великѡ зло сътво-

Ἐὰν δὲ ἐν νυκτὶ σεισμὸς γένηται, μέγα κακὸν γενήσεται

Astrology Rossica.

At the end of this book, Russian astrology must also be noted. New testimonies concerning Greek astrology doubtless lie hidden in Russian manuscripts, since our translators drew Greek astrology from complete sources. Prof. V. N. Beneševič found traces of Rhetorius in a certain Slavic treatise on calends, nones, and ides, ἀγαθῇ τύχῃ (see W. Beneschewitsch, Spuren der Werke des Aegypters Rhetorius, des Livius Andronicus und des Ovidius in altslavischer Uebersetzung, in Byzant. Zeitschr., 1925, vol. XXV, p. 310–312). Here, however, we wished only to demonstrate the affinity of Russian astrology with Greek divination; therefore, by way of example, we shall publish a fragment of a Slavic brontologion of the 14th century from cod. Bibl. Acad. Scientiarum 13.3.17, together with its Greek interpretation.

[Month of July]

... And if at night there shall be thunder or lightning in the Arabian land, thunder or lightning in the Arabian land, much shall come to pass — declaration of wars in the upper regions

... between themselves ... will quarrel ... so that some will fall ill and perish, and the rest will be ruined and destroyed — those who survived from those battles will gain victory ... and there will be ...

to the eastern and western stations

more.

But if at night there is thunder or lightning, there will be an abundance of grain in Arabia, and it signifies war in Ethiopia; other nations will make war upon one another as far as Babylon; the western nations will fall sick and perish, and those of these people who survive will conquer as far as Ethiopia; and there will be great instability in the western and eastern lands.

But if there is an earthquake during the day, there will be a stirring of the barbarian land and of the pagans, and the leaders of men and the men themselves — nation shall rise against nation with fury, and then grain will also diminish.

But if an earthquake occurs during the day, there will be a stirring of the barbarian land and the death of wicked men, and their rulers will be harmed, as will their generals and soldiers, and nation will rise up against nation with great fury; then also a destruction of grain.

But if an earthquake occurs at night, great evil will be done—

But if an earthquake occurs at night, great evil will come to pass—

рится въ градѣ потом будет варваръскыи языкъ въстанет, болѣре же их велици смѣрятся и прѣселятся от мѣста того и измѣнивъшеи си мѣсто злѣ погыбнут и, дъжд съпролѣтія оудръжится съвръшающу же ся лѣту будуть дъждеве велици зѣло и жита многаа будеть, паче же познаа и прязи мнозіи будуть и млад звѣръ погыбнет.

ἐν πόλει ταύτῃ, ἔπειτα βάρβαροι ἐπαναστήσονται, μεγιστᾶνες δὲ αὐτῶν ἡττηθήσονται καὶ ἀποδημήσουσι ἀπὸ τῆς χώρας ταύτης καὶ ἀποδημήσαντες κακῶς θανατωθήσονται, καὶ ὑετὸς ἐν ἀρχῇ θέρους γενήσεται, θέρους δὲ τελειουμένου ὄμβροι πολλοὶ καὶ σίτου πλῆθος ἔσται· μᾶλλον δὲ γίνωσκε, ὅτι πολέμοι πολλοὶ ἔσονται καὶ γέννημα θηρίων φθαρθήσεται.

—it will be done in the city; then the barbarian nation will rise up, but the greater among them will be humbled, and after that the earth will tremble frequently, but Romania will be strengthened.

When the year is completed, there will be very great rains and much grain; and especially late crops and much flax there will be, and they will be even more prosperous.

in this city, then barbarians shall rise up, and their nobles shall be defeated and shall depart from this land, and having departed they shall die a wretched death, and rain shall come at the beginning of summer, and as summer draws to its end there shall be much rain and an abundance of grain; but know above all that there shall be many wars and the offspring of wild beasts shall be destroyed.

De codice Latino Acad. XX Ab-III1.

In hoc astrologorum Graecorum Catalogo codicem.Acad.XX Ab-III astrologicum latinum varios tractatus ex Arabico translatos continentem describere et opuscula inedita edere non inutile fore speramus : revera astrologia Arabica, ex Graecis fontibus derivata, cum Orientis Graeci tum Occidentis latini astrologiam denuo excitavit et aluit. Auctores Arabici, quos cod.Ac. praebet, saec.IX-XI floruerunt : Alfargani = Alfagranus codicis (circa 883), Abū-el-Chasan Thabit ben Qorra = patris Asem Thebit filius Chore (826-901), Gergis philosophus (saec. XI), Alqabisi = Alcabizius (877), Sachl ben Bišr = Zaclis et Cehen Bembris Israelita (c. 820), Mašalla Meseallah (770-873), Ishac ben Suleiman = Ysaac filius Salomonis (circa 950), Abū-Ma'šar = Albumasar (806-885). — Interpretes autem latini saec. XI-XII vivebant : Constantinus Africanus (1080-85), Gerardus Cremonensis (c. 1187) et Ioannes Hispalensis (c. 1150). Ideo in cod. Ac. XX Ab-III1 duae aetates astrologiae, cum Arabicae tum latinae, praebentur. Praeterea ad astrologiam saec. XVIII nos revocat nomen possessoris ipsius, Academiae Rossicae sodalis, G. W. Kraft senior, qui apud aequales temporum illorum et physicae et astrologiae peritissimus habebatur.

Exstat epithalamium in honorem L. Euleri mathematici celeberrimi, ubi hi versus germanici leguntur :

Ihr könnt von unserm wackern Krafft,
Dem hoch berühmten Freund der Sternen,
Was diese Zeit für Einfluss schafft,
Nach meinem Wunsch, erkennen lernen.

(Vide Pekarskj, *Historia Academiae scientiarum* (russ.), t. I, 1870, p. 461).

In epistula, ut videtur, ad Müllerum (22-II 1738) rationes divinandi historicas, astrologicas, meteorologicas ipse Kraft easdem fere profert : *Ihre hochedelgeb. haben mich mit dem Parallel der Historie und Astrologie, welches von einem Nahmen bekräfftigt worden ist, der mir weit fremder als Asimuth und Almucantart klinget, sehr erfreuet. Es ist mir unter dessen ein neues Parallel eingefallen, die Historici sind auch denen Meteorologis ähnlich.*

Cod. Ac. XX Ab-III — Membraneus, cm. 30 × 21, ff. 253, saec. XIII et XIV in Hispania tribus manibus exaratus : 1) ff. 2-77, 2) ff. 78-140 3) ff.142-252 (manus vetustior). In ff.47, 140,140v-141, 141v,253 notulae praecipue medicae saec.XV incuntis: f. 47 <supplementum ad

From the Latin Codex Acad. XX Ab-III1.

In this Catalogue of Greek Astrologers we hope it will not be without value to describe the codex Acad. XX Ab-III, a Latin astrological manuscript containing various treatises translated from Arabic, and to publish its unedited short works: indeed, Arabic astrology, derived from Greek sources, once again stimulated and nourished both the astrology of the Greek East and the Latin West. The Arabic authors provided by cod. Ac. flourished in the 9th–11th centuries: Alfargani = Alfagranus of the codex (c. 883), Abu-al-Hasan Thabit ben Qorra, father, and Asem Thebit, son of Chore (826–901), Gergis the philosopher (11th century), Alqabisi = Alcabizius (877), Sahl ben Bishr = Zachlis and Cehen Bembris Israelita (c. 820), Mašalla Meseallah (770–873), Ishaq ben Sulayman Ysaac filius Salomonis (c. 950), Abū-Maʿshar = Albumasar (806–885). The Latin translators, however, lived in the 11th–12th centuries: Constantinus Africanus (1080–85), Gerardus Cremonensis (c. 1187), and Joannes Hispalensis (c. 1150). Thus in cod. Ac. XX Ab-III two ages of astrology are represented, both Arabic and Latin. Furthermore, the name of its owner himself, a fellow of the Russian Academy, G. W.Kraft senior, who was regarded among the contemporaries of his time as most expert in both natural philosophy and astrology.

There exists an epithalamium in honor of L. Euler, the most celebrated mathematician, where these German verses are read:

You can learn from our worthy Krafft,
The highly renowned friend of the stars,
What influence this time brings forth,
According to my wish, come to understand.

(See Pekarskj, Historia Academiae scientiarum (russ.), t. I, 1870, p. 461).

In a letter, it appears, to Müller (22-II 1738), Kraft himself puts forward nearly the same historical, astrological, and meteorological methods of divination: Your most noble excellency has greatly delighted me with the parallel between history and astrology, which has been confirmed by a name that sounds far more foreign to me than Azimuth and Almucantarat. In the meantime, a new parallel has occurred to me: historians are also similar to meteorologists.

Cod. Ac. XX Ab-III Membraceus, cm. 30 × 21, ff. 253, saec. XIII et XIV in Hispania tribus manibus exaratus; 1) ff. 2-77, 2) ff. 78-140 3) ff.142-252 (manus vetustior). In ff.47, 140,140v-141, 141°,253 notulae praecipue medicae saec.xv incuntis: f. 47 <supplementum ad

tractatum de cognitione urinae>, f. 140. Inc. : Notandum est de morbo et de signo signante morbum, f. 141^v. Inc. : Aquam purgantem subductione sic facies, f. 253. Inc. : Hic incipiamus tibi describere tytulos omnium librorum astronomie et primo libri quem edidit quidam qui vocatur Menrach Sysas (l. Nemroth gigas : Cf. *Cat.* V, 1, p. 86 n. 2 ; Charles Haskins, *Nimrod the astronomer* in *Romanic Review*, V, 1914, p. 205 ss.).

In folio primo et vacuo notulam manu XVI saec. legimus : « Gelenus (l. Galenus) in libro de spermate : pater Alexandri Magni per suam mathematicam et astronomicam rationem praecavit se ne cognosceret uxorem suam Olimpiadem nisi talibus horis in quibus ex operatione planetarum et signorum figuram traheres Alexandri et non a parentibus ».

F. 2-12. Incipit liber de aggregationibus scientie stellarum ex principiis celestium motuum, quem Ametus filius Ameti compilavit qui dictus est Alfagranus, 30 continens capitula (Cap. 1, incipit : Numerus mensium anni Arabum et aliorum omnium est 12 menses. Arabum vero menses sunt : Almuharan — Cap. 30, des. : Iam ergo declaravimus de eclipsibus solis et lune quod sufficit intelligenti et in hac arte valenti. Expletus est liber Ameti Alfagrani). —Textus a Gerardo Cremonensi translatus, edita est paraphrasis tantum huius versionis (Francofurti 1590). Vide F. Wüstenfeld, *Die Uebersetzungen Arabischer Werke in das Lateinische seit dem XI. Jahrhundert*, p. 63. Cf. etiam *Cat. astr.* V, 1, p. 89, n. 2

F. 12^v-18. Tractatus quattuor. 1) Circulus ecentricus dicitur vel egresse cuspidis vel egredientis centri secundum situm equationis quod medium mundi existit. —Opusculum videlicet Thabit ben Qorra. (1) 2) f. 15^v. De latitudine planetarum (Latitudo planete dicitur distantia autem maioris quantitatis). 3) f. 16^v. Stelle erratice que planete dicuntur sunt 7 — ut capricornus, aquarius et pisscis. — Hic inveniuntur praeterea sex versus astrologici, initium : Est tua Saturne domus eglocerontis et urne. 4) F. 17. Capitulum in scientia quantitatis longitudinis capitis arietis et libre ab equatore diei in omni hora (Dum

(1) De Tâbit ben Qorra Abû'l Hassan el Harrani vide H. Suter, *Die Mathematiker und Astronomen der Araber*, Lipsiae, 1900, p. 31, n° 66. Cf. supra *Cat. astr.* V, 1, p. 88, n. 4 ; 89, n. 3, 91, n. 2.

treatise on the knowledge of urine>, f. 140. Inc.: It should be noted about the disease and about the sign of the disease, f. 141. Inc.: You will do this by subduing the purifying water, f. 253. Inc.: Here let us begin to describe for you the titles of all the books on astronomy and the first book that he published was called Menrach Sysas (1. Nemroth the Giant: Cf. Cat. V, n1, p. 86 n. 2; Charles Haskins, Nimrod the astronomer in RomanicnReview, V, 1914, p. 205 ff.).

On the first and blank folio we read a note in a sixteenth-century hand: "Gelenus (read: Galenus) in his book on semen: the father of Alexander the Great, through his mathematical and astronomical reasoning, took precautions so that he would not lie with his wife Olympias except at such hours in which, from the operation of the planets and signs, you would draw forth the figure of Alexander and not from the parents."

Ff. 2–12. Here begins the book on the compendium of the science of the stars from the principles of celestial motions, which Ametus son of Ametus, who is called Alfraganus, compiled, containing 30 chapters (Chapter 1 begins: The number of months of the year of the Arabs and of all others is 12 months. The months of the Arabs are indeed: Almuharan. Chapter 30 ends: We have now therefore explained concerning the eclipses of the sun and moon what is sufficient for one who understands and is skilled in this art. The book of Ametus Alfraganus is completed). — The text translated by Gerard of Cremona; only a paraphrase of this version has been published (Frankfurt, 1590). See F. Wüstenfeld, Die Uebersetzungen Arabischer Werke in das Lateinische seit dem XI. Jahrhundert, p. 63. Cf. also Cat. astr. V, 1, p. 89, n. 2. Ff. 12–18. Four treatises. 1) The eccentric circle is called either that of the eccentric apogee or of the eccentric center, according to the position of the equation which exists at the middle of the world. — A short work, namely of Thabit ben Qorra. (1) 2) f. 15v. On the latitude of the planets (The latitude of a planet is defined as the distance, however, of the greater quantity). 3) f. 16. The wandering stars which are called planets are 7 — — such as Capricorn, Aquarius, and Pisces. Here there are also found six astrological verses, beginning: Est tua Saturne domus eglocerontis et urne. 4) F. 17. A chapter on the science of the quantity of the longitude of the head of Aries and of Libra from the equator of the day at every hour (While

(1) On Thābit ibn Qurra Abū'l-Ḥasan al-Ḥarrānī see H. Suter, Die Mathematiker und Astronomen der Araber, Leipzig, 1900, p. 31, n° 66. Cf. supra Cat. astr. V, 1, p. 88, n. 4; 89, n. 3, 91, n. 2.

voluimus scire quanitatem longitudinis capitis — — intersecat equidialem circulum).

F. 19-21v. Tractatus patris Asem Thebit filii Chore in motu accessionis et recessionis (Imaginabor speram equatoris diei qui oppositioni erunt retrogradi. Expletus est liber Thebit filii Chore de his que indigent expositione antequam legatur Almagestus). — Textus a Gerardo Crem. translatus, in tribus Augustae Vindelic. editiones a. 1480, 1509 et 1518 invenitur. Vide Wüstenfeld, op. cit. S. 65. et *Cat. astr.* V, 1, p. 88, n. 2.

F. 21v-24. Incipit liber Gergis philosophi de astronomie discipline peritia (Omnipotens deus posuit — subtus lineam solis vel subtus lineam lune. Expletus liber Gergis philosophi). — Vide Steinschneider, *Die Europäischen Uebersetzungen aus dem Arabischen bis Mitte des* 17. *Jahrhundert*, (Sitzungsberichte d. philos.-histor. Kl. K. Akademie der Wissenschaften, Wien 1905 (1906), Bd. 151, Abh. I, S. 23-24) et Lynn Thorndike, *A History of Magic and Experimental Science*, t. II, New-York, 1923, p. 718-719. Opusculum Gergis philosophi ineditum invenitur in codd. Par. lat. 7332, Sorb. 980, *Catal. Mss. Angl.* II, p. II, NN 753, 6575, Amplon. Qu. 372, Mar. Magd. Oxf. 182², Ashmol. 393. — Cf. infra, p. 216 sqq.

F. 25-35v Dividitur orbis signorum in 12 partes incipit stella Superbus [*sic*] oriri et accidit cum ea aqua. Explicit quod abreviatum est de libro introductorio Ptholomaei ad librum suum vocatum Almagesti). — Vide Steinschneider, *Die Europäischen Uebersetzungen* (Sitzungsberichte 1904. (1905), Bd. 149, Abh. IV), p. 19 et Wustenfeld, op. cit., p. 64. Textus a Gerardo Cremonensi translatus, editiones ignotae. Cf. cod. Digby 168.

F. 36-36v. Tabulae astrologicae.

F. 37-47. Incipit introductorius Alcabizi ad iudicia astrorum (Prol. : Postulata a domino prolixitate vite — circuli signorum essentiali vel accidentali. Incipit : Nithac id est circulus signorum dividitur in 12 partes — Perfectus est introductorius Abdilaziz, id est servus gloriosi scilicet Dei, qui dicitur Alcabicius, ad magisterium iudiciorum astrorum cum laude dei et eius adiutorio. Interpretatus a Iohanne Hyspalensi). — Vide Wüstenfeld, *op. cit.* S. 30.

we wished to know the quantity of the longitude of the head — — intersects the equinoctial circle).

F. 19-21. Treatise of father Asem Thebit son of Chore on the motion of accession and recession (I shall imagine the sphere of the equator of the day which will be retrograde at opposition. Completed is the book of Thebit son of Chore on those things which require explanation before the Almagest is read). The text translated by Gerard of Cremona is found in three Augsburg editions of the years 1480, 1509, and 1518. See Wüstenfeld, op. cit. p. 65. and Cat. astr. V, 1, p. 88, n. 2.

F. 21-24. Here begins the book of Gergis the philosopher on the expertise of astronomical discipline (The Almighty God placed beneath the line of the sun or beneath the line of the moon. Completed is the book of Gergis the philosopher). — See Steinschneider, Die Europäischen Übersetzungen aus dem Arabischen bis Mitte des 17. Jahrhundert, (Sitzungsberichte d. philos.-histor. Kl. K. Akademie der Wissenschaften, Vienna 1905 (1906), vol. 151, Abh. I, pp. 23-24) and Lynn Thorndike, A History of Magic and Experimental Science, vol. II, New York, 1923, pp. 718- 719. The unedited opusculum of Gergis the philosopher is found in the codd. Par. lat. 7332, Sorb. 980, Catal. Mss. Angl. II, p. II, NN 753, 6575, Amplon. Qu. 372, Mar. Magd. Oxf. 1822, Ashmol. 393. — Cf. infra, p. 216 sqq.

F. 25-35 The circle of signs is divided into 12 parts, the star begins to rise proudly [sic] and water accompanies it. Here ends what has been abridged from the introductory book of Ptolemy to his book called the Almagest). See Steinschneider, Die Europäischen Uebersetzungen (Sitzungsberichte 1904. (1905), Bd. 149, Abh. IV), p. 19 and Wustenfeld, op. cit., p. 64. Text translated by Gerard of Cremona, editions unknown. Cf. cod. Digby 168.

F. 36-36. Tables astrological.

F. 37-47. Here begins the introduction of Alcabitius to the judgments of the stars (Prol. Requested by the lord with prolixity of life - the essential or accidental circle of signs. Begins: Nithac, that is, the circle of signs is divided into 12 parts. The introduction of Abdilaziz, that is, servant of the glorious, namely God, who is called Alcabitius, to the mastery of the judgments of the stars, with the praise of God and His assistance, is completed. Translated by John of Seville). — See Wüstenfeld, op. cit. p. 30.

Editiones : Venet. 1485, Paris. 1521 et Coloniae 1560. Cf. Suter *op. cit.*, p. 60 § 132 ; *Cat. astr.* V, 1, p. 92 n. 1.

F. 48-69v. Zaelis astrologi peritissimi incipit liber iudiciorum (Scito quod signa sunt 12. Et ex eis 6 masculina et 6 feminina — et non errabis in depositione regis, si deus voluerit. Finit liber Cehen Bembirs Israelite in scientia iudiciorum astrorum cum perfectione universi liber). — Vide Steinschneider, *Die hebräischen Uebersetzungngen des Mittelalters*, 1893, p. 603-5. Editiones Venet. a. 1493 et a. 1519. cf. Suter, *op. cit.*, p. 15 § 26 et *Cat. astr.* V, 1, p. 92, n. 1.

F. 70-75v. Incipit liber Messehallah de receptione interpretatus a Ioanne Yspalensii ex arabico in latinum (Invenit quidam vir ex sapientibus librum — ideoque iungebatur ad hoc nutu dei. Finit liber Messehallah). — Vide Wüstenfeld, op. cit. p. 34-35. Editiones : Venet. a. 1494 et a. 1519. cf. *Cat. astr.* V, 1, p. 96, n. 1.

F. 76-77. In nomine domini incipit epistola Messehallah (Incipit epistola Messchallah in rebus eclipsis lune — Perfectus est liber Messhallah translatus a Ioanne Yspalensi in Bavia ex arabico in latinum sub laude dei et eius auxilio).— Vide Wüstenfeld, op. cit., p. 34, Editiones Venet.a. 1493 et 1519. cf *Cat. astr.* V, 1 p. 93, n. 2.

F. 77v. <Divinationes Pythagoricae>. Si aliquis scire voluerit quis de duobus contentionem habentibus vicerit—stella Saturni habet 24, vel 22, vel 26.— Cf. *Comptes Rendus de l'Académie des Sciences*, Leningrad, 1930, p. 112-113 et supra cod. 4, f. 118 ; 27, f. 78.

F. 78-93. Ysaac filii Salomonis de cognitione urine (A latinis quod libris nullum auctorem invenire potui — urina spumosa in superficie sua sicut uvea dolorem renum significat. Expletus urinarum liber). — Textus a Constantino Africano translatus. Vide Wüstenfeld, op. cit. p. 17. Editio Lugd. 1515.

F. 93v. Tabula astrologica.

F. 94-118. <Liber diaetarum universalium. In f. 94 tabula argumenti (Quod imprimis coegit antiquos disputare de naturis ciborum studium fuit — sicut amigdale ventribus strictis ante cibum sunt sumenda. Mollibus opus. Deo gratias reffero). — Eiusdem Constantini versio. Vide Wüstenfeld ibidem.

F. 119-140. <Liber diaetarum particularium>. Complevimus in

Editions Venice 1485, Paris 1521 and Cologne 1560. Cf. Suter op. cit., p. 60 § 132; Cal. astr. V, 1, p. 92 n. 1. F. 48-69. Here begins the book of judgments of Zahel, the most skilled astrologer (Know that the signs are 12. And of them 6 are masculine and 6 feminine, and you will not err in the deposition of a king, if God wills. Here ends the book of Cehen Bembirs the Israelite on the science of the judgments of the stars, with the completion of the entire book). See Steinschneider, Die hebräischen Uebersetzungnsen des Mittelalters, 1893, p. 603-5. Editions Venice 1493 and 1519. cf. Suter, op. cit., p. 15 § 26 and Cat. astr. V, 1, p.92, n. 1. F. 70-75. Here begins the book of Messahala on the reception of inter-

translated by John of Seville from Arabic into Latin (A certain wise man found a book - and therefore it was joined to this by the will of God. Here ends the book of Messehallah). ---See Wüstenfeld, op. cit. p. 34-35. Editions: Venice, 1494 and 1519. cf. Cat. astr. V, 1, p. 96, n. 1.

F. 76-77. In the name of the Lord begins the epistle of Messehallah (Here begins the epistle of Messehallah on the matters of lunar eclipse - The book of Messhallah is completed, the book of Messhallah translated by John of Seville in Bavaria from Arabic into Latin, with the praise of God and His help). - See Wüstenfeld, op. cit., p. 34, Editions Venice, 1493 and 1519. cf. Cat. astr. V, 1 p. 93, n. 2.

F. 77v. <Pythagorean Divinations>. If anyone wishes to know which of two persons engaged in a dispute has prevailed, the star of Saturn has 24, or 22, or 26. — Cf. Comptes Rendus de l'Académie des Sciences, Leningrad, 1930, p. 112-113 and above cod. 4, f. 118; 27, f. 78.

F. 78-93. Isaac son of Solomon on the knowledge of urine (Among the Latin books I was unable to find any author; foamy urine on its surface like grape-skin indicates pain of the kidneys. The book of urines is completed). Text translated by Constantine the African. See Wüstenfeld, op. cit. p. 17. Edition Lyons, 1515.

F. 93v. Astrological table.

F. 94-118. <Liber diaetarum universalium. On f. 94 a table of the argument (What above all compelled the ancients to dispute about the natures of foods of foods was the study, just as almonds for constipated stomachs are to be taken before a meal. For loose ones, relief. I give thanks to God). - A version of the same by Constantine. See Wüstenfeld, ibid.

F. 119-140. <Liber diaetarum particularium>. We have completed in

libro primo universales significationes et lapides in renibus creant. Deo gratias). Eiusdem Constantini versio. Vide Wüstenfeld ibidem.

F. 140^v-141. <Notula magica>. Benedicte deus filii providenda est medicina.

F. 142-152^v. Liber Ptholomaei expositus Abugafaro in quo sunt 100 verba (Dixit Ptholomeus: iam premisi libros in quibus temptavi — quantum ad artificiale opus quod intelligo). — Ioannis Hispalensis versio. Vide Wüstenfeld l. c., Editiones a. 1488, 1493 et 1519. Cf. *Cat. astr.*, V, 1, p. 97 n. 4.

F. 152^v-154^v. Epistola Messeallah in pluviis et ventis (Dixit Mesellah: inspice planetas — cito pluet. Sequuntur (f. 154-154^v) interrogationes astrologicae). — Opusculum inditum. Versio videtur esse Ioannis Hispalensis. Vide Steinschneider, *Die Europäischen Uebersetzungen*, (Sitzungsberichte, 1904 (1905), vol. 149, pars IV), p. 13. Codd. Paris. 7316 bis, 10251. — Cf. infra, p. 210 sqq.

F. 155-173. Albumasar. Liber quadrifariam partitus, De meditationibus cordis (Liber I: Hic liber maioris in astronomia comenti ad mensuram applicationum quod alibi planius exequamur. Interim de alio, liber II [f.160]: Superioris voluminis tractatus de consili [*sic*] qucrentis et cogitatione concipienda — causam rei celi medio, finem terre cardini [f. 168]. Alius tractatus de absconditis secundum alios qui valet ad ducem inveniendum. Omnis indicanda res — de possessione et de ceteris inspice). — Collectanea astrologica inedita paraphrases opusculorum Abū-Ma'šar, Mašallah, Aleaman discipuli Mašallah et aliorum auctorum Arabum continentia. Errore, ut videtur, M. Steinschneider (*Die Europäischen Uebersetzungen*, Sitzungsberichte 1904 (1905), vol. 149, pars IV, p.34) hunc tractatum cum *Introductione*, ed. Venet 1489, 1495 et 1506 confundit. Codd. Laud. lat. 594 (Coxe, *Catal. codd. mss. Bodl.* t. II, fasc. I, 1858, p. 424) et Amplon. 363.

F. 173-180^v. Incipit liber qui vocatur Ptholomaeus (Signorum alia sunt masculini generis ne respiciat eum Mars, sed respiciat Venus eum et dominus mundi). — Hic tractatus nominatur etiam: Liber ad Heristhonem: Vide Steinschneider, *Die Europäischen Uebersetzungen* (Sitzungs-

Book One: Universal Significations and stones in they produce [disorders] in the kidneys. Thanks be to God). Of the same Constantine translation. See Wüstenfeld ibid.

F. 140v–141. <Magical Note>. Blessed God of the Son to be provided is medicine.

F. 142–152. The Book of Ptolemy expounded by Abū Gafar, in which there are 100 sayings (Ptolemy said: I have already prefaced with books in which I attempted as much as concerns the practical work which I understand). [redacted] translation of John of Seville. See Wüstenfeld 1. c., Editions of 1488, 1493, and 1519. Cf. *Cat. astr.*, V, 1, p. 97 n. 4.

F. 152-154. Epistle of Māshāʾallāh on Rains and Winds (Māshāʾallāh said: observe the planets; it will rain soon. Followed (f. 154-154) by astrological questions). [redacted] An unpublished short work. The translation appears to be by John of Seville. See Steinschneider, Die Europäischen Uebersetzungen (Sitzungsberichte, 1904 (1905), vol. 149, part IV), p. 13. Codices Paris. 7316 bis, 10251. Cf. below, p. 210 sqq.

F. 155-173. Albumasar. A Book Divided into Four Parts, On the Meditations of the Heart (Book I: This book of the greater commentary on astronomy, toward the measure of applications, which we shall expound more plainly elsewhere. Meanwhile concerning another matter, Book II [f. 160]: A treatise of the preceding volume on the counsel [sic] of the inquirer and the conception of the thought concerning the cause of a matter through the medium of the heavens, the end toward the cardinal point of the earth [f. 168]. Another treatise on hidden matters according to others, which is useful for finding a leader. Observe every matter to be indicated concerning possession and other things). Unpublished astrological miscellanea containing paraphrases of short works by Abū Maʿshar, Māshāʾallāh, Aleaman the disciple of Māshāʾallāh, and other Arabic authors. M. Steinschneider (Die Europäischen Uebersetzungen, Sitzungsberichte 1904 (1905), vol. 149, part IV, p. 34) apparently errs in confusing this treatise with the Introductorium, ed. Venice 1489, 1495, and 1506. Codices Laud. lat. 594 (Coxe, Catal. codd. mss. Bodl. t. II, fasc. I, 1858, p. 424) and Amplon. 363. F. 173-180. Here begins the book called Ptolemy (Of the signs, some are of masculine gender — may Mars regard it, but may Venus and the lord of the world regard it).This treatise is also called: Book to Heristhonem: See Steinschneider, Die Europäischen Uebersetzungen (Sitzungs-

berichte 1905 (1906), vol. 151, pars I), p. 45. Editio Venet. 1509. Cf. *Catal. astr.* V, 1, p. 92 n. 4.

F. 180v-252. Incipit liber introductorius in magisterio scientie iudiciorum astrorum de edictione Albumasar et interpres huius est Iohannes Yspalensis qui hunc transtulit de arabico in latinum (Laus deo qui creavit celum — pars cognatorum accipit in die a domino 3e domus). — Vide Wüstenfeld, op. cit., p. 29. Editiones Augustae Vindel. 1489 et Venet. 1515. Cf. *Catal. astr.*V, 1, p.91, n.4 ; p.155.

F. 252v-253. <De sententiis Ptolomaei excerptum>. Quidam princeps nomine Albugafe in libro suo — qui sunt in celo conscripsit etc.

Epistola Mašallah in pluviis et ventis (1).

Auctor Epistolae in pluviis et ventis Maš-Allah-al-Misri, qui apud Al-Mansur chalifam et successorem eius vivebat (cf. Suter, *Die Mathematiker und Astronomen der Araber*, 1900, p. 5, n° 8), plurimum ad scientias Arabum promovendas contulit. Opuscula autem Masallae praecipue in translationibus graecis et latinis conservantur. Secundum librum viri doctissimi Wüstenfeld sex tractatus enumerari possunt: 1) *Epistola in rebus eclipsis solis et lunae*, 2) *De receptione planetarum*, 3) *De electionibus*, 4) *De interrogationibus*, 5) *De compositione et usu astrolabii*, 6) *De orbe*. Sed litterarum hereditas Masallae nunc ab eruditis anquiritur et multiplicatur : quaedam nova ut « Septem Cavium paraphrasis» in cod.Ac.XX Ab.-III$_1$ latent.

Ex tribus formis tractatuum meteorologicorum medio aevo notorum : 1) paraphrasis Aristotelis, 2) prognostica popularia, 3) meteorologia astrologica, tertiae formae Epistola in pluviis convenit. In editionibus duo tractatus meteorologici Arabum : Alkindus, *De pluviis, imbribus et ventis et aeris mutatione* (Venet. 1507 et Paris. 1540) et Gaphar, *De imbribus* (edit. ibidem) noti sunt. Nomina interpretum : Drogonem (Hugonem Sanctaliensem), codd. Paris. 7316bis et 10251) et Ioannem Hispalensem libri mss. in lucem proferunt. *Epistolam in pluviis* Steinschneider eandem putabat esse atque Alkindi tractatum. Hoc opusculum vero cum Alkindi tractatu edito non congruit, interpres Epistulae autem Ioannes Hispalensis, non Drogon, est, veluti modus elocutionis, minutum signi (momentum signi), guerra etc., et ipsa extrema pars codicis saec. XIII exarata,ubi Epistola legitur,testantur. Ad calcem tractatus tria opuscula aliena : 1) Si volueris reperire dies et puncta lune, 3) Si interrogatus fueris, ut aliquis cum aliqua cubuerit, 3) De statu persone adiuncta sunt.

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(1) Paraphrasin huius Epistolae vide apud Georgium Levi della Vida, *Appunti di storia litteraria araba* (= *Rivista degli studi Orientali*, vol. XIV (1933), p. 270-281 : *Un opusculo astrologico Mašallah*).

report 1905 (1906), vol. 151, part 1), p. 45. Edition Venet. 1509. Cf. Catal. astr. V. 1, p. 92 n. 4.

F. 180-252. Here begins the introductory book on the mastery of the science of astrological judgments, from the edition of Albumasar, whose translator is Johannes Hispalensis, who rendered it from Arabic into Latin (Praise to God who created the heavens; the portion of kindred receives on the day from the lord of the 3rd house). See Wüstenfeld, op. cit., p. 29. Editions: Augusta Vindelicorum 1489 and Venice 1515. Cf. Catal. astr. V, 1, p. 91, n. 4%; p. 155. F. 252-253. An excerpt from the maxims of Ptolemy. A certain prince by the name of Abū Gafar wrote in his book concerning those things which are in the heavens, etc.

Epistle of Māshāʾallāh on Rains and Winds ([1]).

The author of the Epistle on Rains and Winds, Māshāʾallāh al-Miṣrī, who lived at the court of the Caliph al-Manṣūr and his successor (cf. Suter, Die Mathematiker und Astronomen der Araber, 1900, p. 5, nº 8), contributed greatly to the advancement of the sciences among the Arabs. The minor works of Māshāʾallāh are preserved chiefly in Greek and Latin translations. According to the learned Wüstenfeld, six treatises may be enumerated: 1) Epistle on the Matters of Solar and Lunar Eclipses, 2) On the Reception of the Planets, 3) On Elections, 4) On Interrogations, 5) On the Composition and Use of the Astrolabe, 6) On the Sphere. Yet the literary legacy of Māshāʾallāh is now being investigated and expanded by scholars: certain new works, such as the "Paraphrase of the Seven Chapters," lie hidden in cod. Ac. XX Ab.-III. Among the three forms of meteorological treatises known in the Middle Ages — 1) paraphrase of Aristotle, 2) popular prognostica, 3) astrological meteorology — the Epistle on Rains belongs to the third form. In printed editions, two meteorological treatises by Arab authors are known: Alkindus, De pluviis, imbribus et ventis et aeris mutatione (Venice 1507 and Paris 1540) and Gaphar, De imbribus (edited in the same volumes). The names of the translators — Drogon (Hugo Sanctaliensis), codd.Paris. 7316bis and 10251 — and John of Seville are brought to light by manuscript copies of the book. Steinschneider believed the Epistle on Rains to be identical with the treatise of Alkindus. This opuscule, however, does not agree with the published treatise of Alkindus; moreover, the translator of the Epistle is John of Seville, not Drogon, as is attested by the style of expression, the term minutum signi (momentum signi), guerra, etc., and by the final portion of the codex itself, written in the thirteenth century, where the Epistle is found. Appended at the end of the treatise are three extraneous opuscules: 1) Si volucris reperire dies et puncta lune, 2) Si interrogatus fueris, ut aliquis cum aliqua cubuerit, 3) De statu persone.

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(1) For a paraphrase of this Epistle, see Georgius Levi della Vida, Appunti di storia litteraria araba (= Rivista degli studi Orientali, vol. XIV (1933), pp. 270–281: Un opusculo astrologico di Māshāllāh).

Dixit Mesellach: Inspice planetas inferiores et partes suorum caelorum et scias, quod caelum Lunae extenditur usque ad caelum Saturni et ab eo accipit Luna et assignat multum de roribus et grandinibus et Luna recipit vaporem terrae. Quando ergo continuabitur a caelo Saturni usque ad caelum Lunae et fuerit Luna descendens et Saturnus stans, erit signum pluviarum durantium paulatim, et accidit cum nubes obviant sibi in aere pars parti adinvicem. Si autem fuerit Saturnus descendens et Luna ascendens et fuerit porta caelorum aperta unius ad aliud, illud est significatio pluviarum in illa hora, praecipue si fuerit Saturnus in Cancro et Luna in Capricorno et concordaverint caudae, aut fuerit cauda in Aquario et descendit unum eorum et aliud ascendit et addiderit Luna in incessu, annus ille erit valde pluviosus et aquosus. Si autem fuerit Luna cum hac narratione in Venere et occidentalis et descendenti, Venus significat multitudinem ventorum et rorum et durationem eorum. Et si fuerit Saturnus retrogradus et Luna minus incedens, minuetur in numero suo et cauda in Aquario, significat obscuritatum multitudinem et paucitatem pluviarum et constrictionem frigoris et nives et multiplicabuntur, usque quo accederat, nives usque ad 6 diaetas vel plus, et scias, quod Luna ligatur in caelo Saturno. Cum ergo fuerit Saturnus in Cancro et Luna in Capricorno vel Piscibus vel Scorpione, significatio est aquarum, et in Libra, quae est exaltatio Saturni, et Aquario, domo Saturni, significantur durationes pluviae et multitudines nivis. Et si fuerit Saturnus in Aquario, Luna vero etiam in Leone sibi opposito et unum eorum ascendens et aliud descendens, significat copiam aquarum, et quantumcumque procedet Luna usque ad Leonem descendens et descendent ad ripam aquae fontium quae sunt in Aquario, et hoc significat pluvias. Et si ambo fuerint ascendentia, erunt venti fortes et calidi cum obscuritate et fient pluviae, donec descendant, post erunt venti et cessabuntur pluviae. Et quando fuerit Saturnus in alio loco ab isto, scilicet quod sit in Ariete vel Tauro, vel Geminis, nec erit in signis in quibus confortatur natura sua, non erunt pluviae. Et

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1 suo *prima manu*. Suorum expl. tertia manu. 3 asignat cod. 13 addiderit scil. in lumine. 15 descendenti scil. in Venere. 17 minuens secunda manu. 20 Accederat-accesserat scil. ascenderat Saturnus. 23 Libra cod., scripsi in Libra. 24 Aquario domus cod., Aquarius domus ex corr., secunda manu. 26-27 unum — aliud cod., unus — alius secunda manu.

Māshāllāh said: Observe the inferior planets and the portions of their heavens, and know that the heaven of the Moon extends all the way to the heaven of Saturn, and from it the Moon receives and distributes a great deal of dews and hailstorms, and the Moon receives the vapor of the earth. When, therefore, a conjunction occurs from the heaven of Saturn to the heaven of the Moon, and the Moon is descending and Saturn is stationary, this will be a sign of rains that fall gradually, and it occurs when clouds meet one another in the air, part against part. But if Saturn is descending and the Moon is ascending, and the gate of the heavens stands open from one to the other, that is a sign of rains in that hour — especially if Saturn is in Cancer and the Moon is in Capricorn and the Tail is in agreement with them, or if the Tail is in Aquarius and one of them descends while the other ascends and the Moon increases in her course — that year will be very rainy and wet. But if the Moon in this configuration is with Venus, and Venus is western and descending, Venus signifies an abundance of winds and dews and their long duration.And if Saturn is retrograde and the Moon is moving more slowly, it will diminish in its number, and the Tail in Aquarius signifies a multitude of overcast skies and a scarcity of rains, a tightening of cold and snow, and these will increase — as far as they will extend — snows up to 6 days' journey or more. And know that the Moon is bound in the heaven to Saturn. When, therefore, Saturn is in Cancer and the Moon is in Capricorn, or Pisces, or Scorpio, the indication is of waters; and in Libra, which is the exaltation of Saturn, and in Aquarius, the house of Saturn, long-lasting rains and abundant snowfall are signified. And if Saturn is in Aquarius and the Moon likewise in Leo, its opposite sign, and one of them is ascending and the other descending, it signifies an abundance of waters; and insofar as the Moon continues toward Leo descending, they descend to the banks of the water-springs that are in Aquarius, and this signifies rains. And if both are ascending, there will be strong and hot winds with overcast skies, and rains will occur until they descend; thereafter there will be winds and the rains will cease.And when Saturn is in another place than this — that is to say, in Aries, or Taurus, or Gemini — and is not in the signs in which its nature is strengthened, there will be no rains. And

1 in his own hand at first. The end of his works in the third hand.

3 cod. assigns. 13 he will have added, namely in the light. 15 descending, namely in Venus. 17 diminishing, in the second hand. 20 Accederat–accesserat, namely Saturn had ascended. 23 Libra cod., I wrote in Libra. 24 Aquario domus cod., Aquarius domus ex corr., second hand. 26-27 unum aliud cod., unus alius second hand.

scias, quod loca sunt in quibus coagulantur pluviae, sicut in A r m e n i a, in locis elevatis in clymate 7° ab introitu Solis in 19 gradibus Scorpionis usque ad introitum eius in 19 gradibus Tauri, et hoc, quod calor Solis non infortiatur in clymate tertio et calefiet illa obscuritas in aere et quiescet in aere, sed cum fuerit Sol in 19, infortiabitur. Gradu Tauri usque ad 19 gradum Scorpionis multiplicabitur pluvia in villis meridionalibus † et qui sunt a parte meridiei et villae quae sunt prope lineam aequatoris diei sunt nigrorum et Zingi et Oaden et villae meridionales et villae quae sunt prope aequatorem diei in clymate primo, et etiam inspiciunt in illo a primo minuto Arietis et Librae in radice significationis † et ubi sunt planetae pluviarum ab introitu Solis in 10 gradibus, post aequabuntur, et si fuerit Venus cum Sole et coniungetur Luna et si quidam planetae de horis Lunae, est significatio in pluvia, et tum fortior significatio est Lunae quod haec habet humoritatem, et quicumque planetae in 19 gradu Tauri, est significatio in pluvia, et non sicut significatio Lunae quod est opposita caelo Saturni. Cum ergo volueris scire illud, inspice introitum Solis minuto Arietis vel 19 gradibus Scorpionis, et si fuerint planetae domini suorum caelorum et inspiciunt eam et adiuvat eos Luna, significat illud multitudinem pluviarum. Si vero non inspexerit Luna domino caeli sui liquamenti nec planetae, et minuens erit in incessu suo, significat tunc pluvias, et similiter Luna significat ut Saturnus cum fuerit sub radiis Solis vel in suo opposito. Significat enim tunc de pluviis quod in his duabus horis recipit et deicit in loco. Et inspice tunc locum Saturni et Lunae. Si ergo fuerint ut dixi, et vis scire horam pluviae in illo anno, vide: cum fuerit Sol in Aquario et vertit Luna cum eo, significat paucitatem pluviae, similiter si verterit Venus cum Sole in illo signo, et similiter Mercurius, et si coniunxerint, non cessabit pluvia in illo anno, donec removebuntur a Sole Venus et Mercurius. Si igitur fuerit Sol in Aquario, domo scilicet Saturni, et Luna in Leone,

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2 septimo expl. tertia manu. 4 scil. scias quod. 5 sed] et cod. 6 numerus deest 9 Cf. Oasis. 7-12 et qui sunt significationis, — glossam suspicor esse marginalem. 14 est de horis lune quicumque si quidam planete cod.; quidam planete scil. pluviarum, de horis in horis. 15 pluvia cod., scripsi in pluvia. 17 et cod. 18 scire expl. tertia manu. 25 hiis cod. 30 post Mercurius: Venus scilicet et Mercurius; glossa. 31 deinde? d' cod.

Know that there are places where rains gather, as in Armenia, in elevated locations in the 7th climate, from the Sun's entry into the 19th degree of Scorpio until its entry into the 19th degree of Taurus; and this is because the heat of the Sun does not intensify in the third climate, and that darkness in the air will warm and settle in the air, but when the Sun is at the 19th degree, it will intensify. From the degree of Taurus up to the 19th degree of Scorpio, rain will multiply in the southern villages † and those which are on the southern side, and the villages which are near the equinoctial line belong to the Blacks and the Zanj and Oadens and the southern villages, and the villages which are near the day's equator in the first climate also look upon it from the first minute of Aries and Libra at the root of signification † and where the planets of rains are from the Sun's entry into the 10th degree; afterwards they will be equalized, and if Venus is with the Sun and the Moon conjoins, and if certain planets are of the hours of the Moon, this is a signification of rain, and then the stronger signification is that of the Moon, because it possesses moisture; and whatever planets are in the 19th degree of Taurus, this is a signification of rain, yet not like the signification of the Moon, which is opposite to the sky of Saturn.When therefore you wish to know this, examine the Sun's entry at the minute of Aries or the 19th degree of Scorpio; and if the planets are lords of their own heavens and aspect it, and the Moon assists them, this signifies an abundance of rains. But if the Moon does not aspect the lord of the heaven of its humor, nor the planets, and it is waning in its course, this signifies: rains at that time; and likewise the Moon signifies as Saturn does when it is under the rays of the Sun or in its opposition. For it then signifies regarding rains what it receives in these two hours

and casts it upon the place. Then examine the position of Saturn and the Moon. If they are as I have described, and you wish to know the hour of rain in that year, observe: when the Sun is in Aquarius and the Moon turns with it, this signifies a scarcity of rain; likewise if Venus turns with the Sun in that sign, and likewise Mercury; and if they conjoin, the rain will not cease in that year until Venus and Mercury separate from the Sun. If therefore the Sun is in Aquarius — that is, the house of Saturn — and the Moon is in Leo,

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2 seventh part, explained by a third hand. 4 scil. know that. 5 sed] et cod. 6 number missing 9 Cf. Oasis. 7–12 and those which are of signification, — I suspect this is a marginal gloss. 14 this concerns the hours of the moon; whosoever if certain planets cod.; certain planets, namely of rains, concerning hours in hours. 15 pluvia cod., I wrote in pluvia. 17 et cod. 18 scire, explained by a third hand. 25 hiis cod. 30 after Mercurius: Venus namely and Mercury; gloss. 31 then? d' cod. then? d' cod.

scilicet domo Solis, significat multas pluvias et in illa hora. Et si fuerit Venus et Mercurius cum Sole, significat multas pluvias. Et si fuerit Sol in Piscibus vel in Ariete et Luna in Cancro vel in Libra, vel in Virgine, significat pluviam; quoad primam partem signi-
5 ficat et Sagittarius puro vapore qui est in eo. Et si Mars Solem inspexerit aut Lunam, aut Venerem, aut Mercurium, aut unum duorum vel varium, significat multas pluvias, praecipue cum se aspexerint 4° vel opposito aspectu, quod tunc significat magna timorosa, ut fulgetrum, tonitruum et huius modi. Et si furit Mars retrogra-
10 dus, erit illa timorosa pluvia. Et si Luna fuerit in Tauro, Mars in Scorpione, vel Luna in Scorpione et Mars in Tauro, qui est exaltatio Lunae, et Sol in Aquario vel in Piscibus, vel in Ariete, significat multas pluvias et fulgura et fulgetra. Et si Mars fuerit in Piscibus et Luna in Sagittario et Sol in Piscibus, significat pluviam et
15 fulgura. Et si fuerit Sol in Scorpione vel in Sagittario et Luna in Scorpione vel Sagittario, vel Piscibus et Mars in Geminis vel in Virgine, vel in Tauro, significat motum fulgetrorum et pluviarum et non multum, et continuitas fulgetri Sole in Ariete, quoniam est domus Martis. Cum autem aspexerit Lunam aut fuerit in Piscibus,
20 quod signum est exaltatio Veneris, et Sol in Scorpione, domo Martis, aut Sol in Libra, domo Veneris, erunt venti frigidi et Sole exeunte in Capricorno vel Aquario, domibus Saturni. Nota etiam, quod caelum Iovis et Mercurii colligantur similiter Veneris et Martis. Superiores enim planetae non habent vim in se ipsis et per se, nec
25 similiter inferiores, nisi a superioribus. Cum ergo Mercurius Iovem aspexerit in revolutione annorum quam rettuli et fuerit unus eorum cadens et alius ascendens et cadens aspexerit ascendentem, significat in illo anno multitudinem ventorum, quoniam caelum Iovis est multiplicator ventorum et Mercurius significat de ventis. Cum
30 etiam fuerit Luna in Tauro et Mercurius aspexerit eam ab Aquario vel a Piscibus et fuerit Mercurius in radice revolutionis receptus a Iove, significat ventos. Et si fuerit Mercurius in Aquario, Luna in Leone aut Mercurius in Piscibus et Luna in Sagittario aut in Virgine, aut Luna cum Iove, aut Mercurius isto signo, significat
35 ventos. Cum erit Iuppiter in exaltatione sua et Mercurius in Ariete aut in Piscibus et aspexerit Iovem et continuabitur cum eo, tunc

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1 s. (= scilicet) secunda manu. 14 Sagitta cod. 22 no cod.
23 similiter simlliter (bis) cod. 36 continuabit cod.

namely the house of the Sun, signifies abundant rains and so in that hour. And if Venus and Mercury are with the Sun, it signifies abundant rains. And if the Sun is in Pisces or in Aries and the Moon is in Cancer or in Libra, or in Virgo, it signifies rain; as for the first part, Sagittarius also signifies it through the pure vapor that is within it. And if Mars aspects the Sun, or the Moon, or Venus, or Mercury, or one of two or a varied combination, it signifies abundant rains — especially when they aspect each other by a quartile or opposite aspect, which then signifies great and fearful phenomena, such as lightning, thunder, and the like. And if Mars is retrograde, that rain will be fearful. And if the Moon is in Taurus and Mars in Scorpio, or the Moon in Scorpio and Mars in Taurus — which is the exaltation of the Moon — and the Sun is in Aquarius, or in Pisces, or in Aries, it signifies abundant rains, lightning, and thunderbolts. And if Mars is in Pisces, and the Moon in Sagittarius and the Sun in Pisces, it signifies rain and lightning.And if the Sun is in Scorpio or in Sagittarius and the Moon in Scorpio or Sagittarius, or Pisces, and Mars in Gemini or in Virgo, or in Taurus, it signifies a stirring of lightning and rains, though not in great quantity; and the continuance of lightning occurs with the Sun in Aries, since that is the house of Mars. When moreover it aspects the Moon or is in Pisces — which sign is the exaltation of Venus — and the Sun is in Scorpio, the house of Mars, or the Sun in Libra, the house of Venus, there will be cold winds; and when the Sun departs into Capricorn or Aquarius, the houses of Saturn. Note also that the heaven of Jupiter and Mercury are joined together, as likewise are those of Venus and Mars. For the superior planets have no power in themselves and by themselves, nor likewise do the inferior planets, except through the superior ones. When therefore Mercury aspects Jupiter in the revolution of the years which I have described, and one of them is cadent and the other ascending, and the cadent one aspects the ascending one, this signifies in that year an abundance of winds, since the heaven of Jupiter is a multiplier of winds and Mercury signifies winds. When moreover the Moon is in Taurus and Mercury aspects her from Aquarius or from Pisces, and Mercury at the root of the revolution is received by Jupiter, it signifies winds. And if Mercury is in Aquarius and the Moon in Leo, or Mercury in Pisces and the Moon in Sagittarius or in Virgo, or the Moon with Jupiter, or Mercury in that sign, it signifies winds. When Jupiter is in his exaltation and Mercury is in Aries or in Pisces and aspects Jupiter and draws into conjunction with him, then

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1 S. [illegible] namely) second hand.
23 similarly similarly (twice) cod.

14 Sagitta cod. 22 no cod.
36 continuabitur cod.

significantur venti. Et si Mercurius in Scorpione, Iuppiter in Tauro aut Leone et continuabitur Luna cum Mercurio ab Aquario vel a Piscibus, aut Tauro, aut Leone, significantur venti. Et si fuerit Mercurius in Scorpione et Iuppiter in Tauro vel in Sagittario et continuabitur ei Luna a Geminis aut a Virgine, significantur venti. Et si fuerit Sol in Scorpione aut Sagittario, aut Aquario, aut Libra, aut Piscibus, aut Ariete et Mercurius sub radiis Solis, significantur venti multi. Et si aspexerit eum Venus, erunt pluviae. Et si Mars aspexerit eum, erunt fulgetra et fulgura. Et si Luna transierit per eum, erit pluvia. Et inspice de Mercurio ut dixi. Caelum autem Martis et Veneris colliguntur adinvicem. Et inspice in revolutione anni ad Lunam et Venerem de oppositione sua aut in hora aspectus qui significant quod erit et non completum erit in illa hora. Sed si fuerit a Scorpione, non durabit pluvia, cum Venus erit in Tauro aut in Aquario, et aspexerit Luna eam a Scorpione et Mercurius cum Luna, erunt pluviae cum fulgetris et tonitruis et erunt grandines et fortes. Si aspexerit Saturnus Lunam, erunt grandines laedentes messes et interficientes volucres, et si fuerit Luna in revolutione in Scorpione aut in Sagittario, aut in Aquario, aut in Piscibus. Si fuerit Mars Lunam aspiciens ab opposito, infra quod non sit in Scorpione, significat diminutionem praedicti. Et si fuerit a Scorpione, non faciet dampnum propter vaporem qui est in Scorpione. Et quando Venus fuerit in Scorpione aut in Sagittario, aut in Tauro, significat pluvias. Retrogradatio Veneris in Scorpione aut Capricorno, aut Aquario significat pluvias multas. Et quando recesserit Luna in fundamento quaestionis a planeta superiori et applicaverit planetae inferiori vel aequo, significabit pluvias. Cum vero Mars erit cadens et Venus ascendens meridionalis, significat pluviam, cum aspexerit eum Luna a Leone aut Virgine. Cum Venus fuerit sub radiis et aspexerit eam Luna a Piscibus Venere exeunte in Tauro vel inspexerit eam in Ariete Luna et in Libra, significat multam pluviam in illo tempore. Et si absciderit Mars aspectum suum, minuet ex illa pluvia. Cum fuerit Luna et Venus in revolutione et Mercurius in Piscibus, significantur pluviae. Et si Luna vel Venus erunt in Aquario, erunt pluviae. Si autem fuerint in Ariete aut in Tauro, significatur diminutio pluviae. Luna etiam in revolutione opposita Soli aut Saturno, aut Veneri signi-

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17 forte cod. cf. p. 216 v. 1. 31 et in om. cod.

winds are indicated. And if Mercury is in Scorpio, Jupiter in Taurus or Leo, and the Moon continues from Aquarius or from Pisces, or Taurus, or Leo in conjunction with Mercury, winds are indicated. And if Mercury is in Scorpio and Jupiter in Taurus or in Sagittarius, and the Moon continues from Gemini or from Virgo in conjunction with it, winds are indicated. And if the Sun is in Scorpio or Sagittarius, or Aquarius, or Libra, or Pisces, or Aries, and Mercury is under the rays of the Sun, many winds are indicated. And if Venus aspects it, there will be rains. And if Mars aspects it, there will be lightning and thunderbolts. And if the Moon passes through it, there will be rain. And observe Mercury as I have said. The sky of Mars and Venus are gathered together. And observe in the revolution of the year the Moon and Venus regarding their opposition or in the hour of the aspect which signifies what will be, and it will not be completed in that hour. But if it is from Scorpio, the rain will not last, when Venus is in Taurus or in Aquarius, and the Moon aspects it from Scorpio and Mercury is with the Moon, there will be rains with lightning and thunder and there will be strong hailstorms.If Saturn aspects the Moon, there will be hailstorms injuring the harvests and killing the birds, and if the Moon is in the revolution in Scorpio or in Sagittarius, or in Aquarius, or in Pisces. If Mars is aspecting the Moon from opposition, within which it is not in Scorpio, it signifies a diminution of the aforesaid. And if it is from Scorpio, it will cause no harm on account of the vapor that is in Scorpio. And when Venus is in Scorpio or in Sagittarius, or in Taurus, it signifies rains. The retrogradation of Venus in Scorpio or Capricorn, or Aquarius signifies many rains. And when the Moon recedes in the foundation of the question from a superior planet and applies to an inferior or equal planet, it will signify rains. But when Mars is cadent and Venus is ascending and southern, it signifies rain, when the Moon aspects it from Leo or Virgo. When Venus is under the rays and the Moon aspects it from Pisces, with Venus departing in Taurus, or the Moon aspects it in Aries and in Libra, it signifies much rain at that time. And if Mars cuts off its aspect, it will diminish that rain. When the Moon and Venus are in the revolution and Mercury is in Pisces, rains are indicated.And if the Moon or Venus are in Aquarius, there will be rains. But if they are in Aries or in Taurus, a diminution of rain is indicated. The Moon also in the revolution opposed to the Sun or Saturn, or Venus, signi-

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17 forte cod. cf. p. 216 v. 1. 31 and in om. code

ficat corruptionem acris et pluviae a rore. Si fuerint Luna et dominus suae domus addentes, erit corruptio ex multo rore, si Deus voluerit.

Quando intraverit Sol primum minutum Scorpionis, accipe ascendentem. Si fuerit signum aquosum et Luna etiam sit in aquoso et Venus similiter, erit principium minuti 20^1 gradus pluviosum et finis hyemis humectans. Si fuerit Venus occidentalis debilis et Luna et ascendens in aquosis signis, erit similiter principium et finis humidus. Hodie quod Venus sub radiis est, sicut mulier sub viro, facit descendere aquas. Si fuerit Venus orientalis a Sole, erit principium siccum. Si vero non fuerit ascendens ex aquosis, nec Luna fuerit in aquoso, erit principium hyemis pluviosum et postremum siccum. Et si ascendens fuerit ignitus et dominus suus in aquoso, tunc erit tempus temperatum nec cum multa, nec cum pauca pluvia et inclinabitur aliquantulum ad humiditates et fulgetra. Et si fuerit ascendens ignitus et eius dominus ignitus in signo, significabuntur durationes pluviarum in illo anno. Et si fuerit ascendens igneus et dominus suus in signo ventoso, erunt paucae pluviae et multi venti in illo anno. Et si fuerit dominus horae humidus et roridus, erit annus bonus. Et si fuerit siccus, corrumpet annum. Et si fuerit ascendens signum terreum et suus dominus in signo aquoso, erit annus bonus multis pluviis et roribus. Et si dominus horae in signo igneo et prope dominus in anlguo, erit in illo anno siccitas magna. Et si furit ascendens aquosum et dominus suus in signo ventoso, erunt in anno illo multi rores et venti et nebulae. Et si fuerit ascendens igneus et suus dominus in signo aquoso, erit illa quarta illius anni multum humida cum pauca pluvia vel multiplicabitur serenitas et minuetur pluvia. Et si fuerit ascendens ventosus et dominus suus in signo terreo, significat multos ventos, paucos rores. Similiter quando Sol coniungetur in ascendente cum aliquo trium superiorum et aliquis eorum sit in 4^a domo, significantur pluviae in prima quarta mensis vel anni, similiter si fuerit in 7^a, erit in media quarta anni, similiter si in 10^a, erit ros in tribus quartis mensis vel anni, similiter si in 4^a, erit illud in fine anni, similiter in suo opposito et in suo quadrato praecipue in hyeme festinat Sagittario aut Venere. Accipe recte significationem suam et concede in pluviis et affluentiis aquarum. Et similiter si fuerit

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9 Leg. erunt - humida? 18 igneum cod 26 igneum 29 ventosum cod. 34 4a sic

signifies corruption of the air and rain from dew. If the Moon and the lord of its house are found to be increasing, the corruption will arise from an abundance of dew, if God wills it.

When the Sun enters the first minute of Scorpio, take the ascendant. If it is a watery sign and the Moon is also in a watery sign and Venus likewise, the beginning of the 20th degree of the minute will be rainy and the end of winter will be moist. If Venus is western and weak and the Moon and ascendant are in watery signs, the beginning and end will similarly be humid. Today, since Venus is under the rays of the Sun, as a woman under a man, it causes waters to descend. If Venus is eastern from the Sun, the beginning will be dry. But if the ascendant is not among the watery signs, nor is the Moon in a watery sign, the beginning of winter will be rainy and the latter part dry. And if the ascendant is fiery and its lord is in a watery sign, the season will be temperate, with neither much nor little rain, and will incline somewhat toward moisture and lightning. And if the ascendant is fiery and its lord is in a fiery sign, prolonged rains will be indicated for that year. And if the ascendant is fiery and its lord is in an airy sign, there will be little rain and many winds in that year. And if the lord of the hour is humid and dewy, the year will be good. And if it is dry, it will corrupt the year.And if the ascendant is an earthy sign and its lord is in a watery sign, the year will be good with much rain and dew. And if the lord of the hour is in a fiery sign and the lord is near an angle, there will be great drought in that year. And if the ascendant is watery and its lord is in an airy sign, there will be in that year much dew and winds and fog. And if the ascendant is fiery and its lord is in a watery sign, that quarter of the year will be very humid with little rain, or serenity will increase and rain will diminish. And if the ascendant is airy and its lord is in an earthy sign, it signifies many winds and little dew. Likewise, when the Sun conjoins in the ascendant with any of the three superior planets and any one of them is in the 1st house, rains are indicated in the first quarter of the month or year; similarly if it is in the 7th, it will be in the middle quarter of the year; similarly if in the 10th, there will be dew in three quarters of the month or year; similarly if in the 4th, that will occur at the end of the year; similarly in its opposition and in its square, especially in winter it hastens toward Sagittarius or Venus. Take rightly its signification and grant it in rains and abundances of waters. And likewise if it is

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9 Read: erunt - humida? 18 igneum cod 26 igneum 29 windy cod. 31 4a sic

in aestate, significat grandinem et fortem, hoc est cum fuerit coniunctio aut oppositio in signis terreis aut aquosis, hoc enim significat multitudinem pluviae affluentiae. Si autem fuerit in signis igneis, significabit bella, guerras, captivitates, caedes, incendia, 5 ignes et extirpationes vegetabilium. Si fuerit coniunctio sua in signo ventorum et quadrabit aliquis eorum aliquod signum terreum, significatio est ventorum et rugitus eorum et significat corruptionem fructuum et multitudinem tempestatum. Si vis scire horam, scito quando applicaverit Sol ad locum pluviae, qui est in quadrato, 10 et elongabitur, haec significatio quando Luna in ascendente vel opposito fuerit. Si dixerit quis ubi erit haec amplius, inspice coniunctionem planetarum. Si erit in ascendente, a parte orientis, si in medio caeli, a meridie, si in 7ª, in occidente, si in 4ª, in septentrione, super hoc funda et invenies Deo volente.

15 Quando fuerit siccitas grandis et forte, si scire volueris quando pluet super faciem terrae, videbitur ubi sit caput Serpentis aut stella quae dicitur Azaphora. Quando fuerit una istarum in casa quae dicitur aquatica, computa ipsam Lunam. Quando descendet in casa aquea, cito pluet.

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6 quadrabid. cod. 15 Leg. fortis

Gergis Philosophus. Liber de astronomiae disciplinae peritia.

« Georgius philosophus Antiochenus, incola Aegypti, ab eruditis viris patriae suae didicisse et in Aegyptum migrasse et ibi medicus fuisse dicitur. Eum in Aegypto Abu-s-Salt Umeia al-Magribi vidit » (Ibn-al-Kifti, ed. Lippert, p. 157). Vivebat itaque Gergis philosophus saec. XI. In mss. latinis ille variis modis nominatur : Gergis, Girgis, Jergis, Zergis, Jargus (Hyargus, Largus), Georgius. Archetypus Arabicus operis eius periit et duodecim tantum lineae ex heredio Gergis litterario ad nos pervenerunt. Duo tractatus astrologici huius auctoris ex mss. noti sunt : 1) *De significatione septem planetarum in XII domibus* (Codd. Par lat. 7332 ; Sorb. 980 ; *Catal. Mss. Angl.* II, p. II n. 6575 ; Amplon. Qu. 372, Ashmole 393), 2) *De mansionibus lunae* (codd. Mar. Magd. Oxf. 182^{b} ; *Catal. Mss. Angl.*, II, p. II, n. 753) : qui cum Libro de astronomiae disciplinae peritia non congruunt. Praeterea in compilatione alchemica et in tractatu Alberti Magni, *De mineralibus* III, 14, Gergis philosophus commemoratur, tandem Lynn Thorndike (*l. c.*) duo opuscula nova eiusdem Gergis

in summer, it signifies hail and a strong one, that is, when there is a conjunction or opposition in earth or water signs, for this signifies an abundance of rainfall. But if it occurs in fire signs, it will signify wars, conflicts, captivities, slaughters, fires, and the destruction of vegetation. If its conjunction occurs in an air sign and one of them forms a square with some earth sign, the signification is of winds and their roaring, and it signifies the corruption of fruits and a multitude of storms. If you wish to know the hour, know when the Sun applies to the place of rain, which is in the square, and will separate; this signification applies when the Moon is in the ascendant or its opposite. If someone asks where this will be most intense, examine the conjunction of the planets. If it is in the ascendant, it is from the east; if in the midheaven, from the south; if in the 7th, in the west; if in the 4th, in the north. Build upon this and you will find it, God willing.

15 When there is a great and severe drought, if you wish to know when it will rain upon the face of the earth, observe where the Head of the Serpent is, or the star called Azaphora. When one of these is in the house called aquatic, reckon the Moon itself. When it descends into a water house, rain will soon fall.

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6 quadrabid. cod. 15 Read: fortis

Gergis Philosophus. A Book on the Mastery of the Discipline of Astronomy.

*Georgius philosophus Antiochenus, a resident of Egypt, is said to have learned from the learned men of his homeland, migrated to Egypt, and practiced medicine there. Abu-l-Salt Umayya al-Maghribi encountered him in Egypt (Ibn al-Qifti, ed. Lippert, p. 157). Gergis philosophus therefore lived in the 11th century. In Latin manuscripts he is referred to by various names: Gergis, Girgis, Jergis, Zergis, Jargus (Hyargus, Largus), Georgius. The Arabic archetype of his work has perished, and only twelve lines from Gergis's literary legacy have come down to us. Two astrological treatises by this author are known from manuscripts: 1) On the Signification of the Seven Planets in the Twelve Houses (Codd. Par. lat. 7332; Sorb. 980; Catal. Mss. Angl. II, p. 11 n. 6575; Amplon. Qu. 372, Ashmole 393), 2) On the Lunar Mansions (codd. Mar. Magd. Oxf. 182ª; Catal. Mss. Angl., II, p. ñ, n. 753): these do not correspond with the Book on the Mastery of the Discipline of Astronomy. Furthermore, Gergis philosophus is mentioned in an alchemical compilation and in the treatise of Albertus Magnus, De mineralibus III, 14; and finally Lynn Thorndike (l. c.) cites two new short works of the same Gergis.

profert : Girgith, *Theorica de arte magica* (cod. Amplon. Qu. 354) et *Documenta Girgith filie Circes* (*Medieval Catalogue of St. Augustin's*, Canterbury, 1545).

Librum de astronomiae disciplinae peritia a Gerardo Cremonensi translatum esse veri simile est.

Omnipotens Deus posuit naturas creaturarum et motus atque incessus earum in terra vinctis septem planetis discurrentibus secundum motus incessusque eorum in duodecim signis, et omnes creaturae pendent ex eis, quemadmodum ferrum pendet ex lapide 5 magnetis, et moventur in terra secundum quantitatem motionum planetarum in duodecim signis. Quicumque igitur voluerit habere notitiam huius tam ingentis atque praestantis scientiae, studeat ad hoc pertingere per agitationem partium eorum in duodecim signis per numerum ordinatum, in quo nullus error erit neque men- 10 dacium, deinde habeat notitiam earundem partium in praedictis signis. Sunt autem quinque partes, quarum prima dicitur domus, secunda regnum, tertia — terminus, quarta — triplex, quinta — figura vel facies.

De prima parte. Prima pars scilicet domus sic divi- 15 ditur : Leo est domus Solis, Cancer domus Lunae, Aries et Scorpio domus Martis, Taurus et Libra domus Veneris, Gemini et Virgo domus Mercurii, Sagittarius et Pisces domus Iovis, Capricornus et Aquarius domus Saturni.

De secunda parte. Pars secunda ideo dicitur regnum 20 quod Sol regnat in 18 gradu Arietis, Luna in 3 gradu Tauri, item caput Draconis in 3 gradu Geminorum, cauda vero in 3 gradu Sagittarii, Iuppiter regnat in 15 gradu Cancri, Mars in 28 gradu Capricorni, Saturnus in 21 gradu Librae, Venus in 27 gradu Piscium, Mercurius in 15 gradu Virginis. Sciendum est autem, quod omnes 25 planetae cadunt in oppositis regnorum suorum.

De tertia parte. Pars tertia ideo dicitur terminus quod omne signum dividitur in 5 partes secundum naturas planetarum. Quae divisio talis est : ex signo Arietis Iuppiter primum accipit 6 gradus, Venus alios 6, Mercurius 8, Mars 5, Saturnus 5 ; ex Tauro 30 Venus 8, Mercurius 6, Iuppiter 8, Mercurius 5, Mars 3 ; ex Geminis Mercurius 6, Iuppiter 6, Venus 5, Mars 7, Saturnus 6 ; ex Cancro Mars 7, Venus 6, Mercurius 6, Iuppiter 7, Saturnus 4 ; ex Leone Iuppiter 6, Venus 5, Saturnus 7, Mercurius 6, Mars 6 ; ex

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2 eorum cod. 30 Lege Saturnus

cites Girgith, Theorica de arte magica (cod. Amplon. Qu. 354) and Documenta Girgith fille Circes (Medieval Catalogue of St. Augustin's, Canterbury, 1545).

It is likely that the book on the discipline of astronomy was translated by Gerard of Cremona.

Almighty God has placed the natures of created things, and their motions and courses upon the earth, bound by the seven planets moving according to their motions and courses through the twelve signs, and all created things depend upon them, just as iron depends upon the lodestone, and they are moved upon the earth according to the measure of the movements of the planets through the twelve signs. Whoever therefore wishes to attain knowledge of this so great and excellent a science, let him strive to arrive at it through the examination of their parts in the twelve signs by an ordered number, in which there shall be no error nor falsehood; then let him have knowledge of the same parts in the aforesaid signs. Now there are five parts, of which the first is called the house, the second the domain, the third the term,

the fourth — triplicity,

fifth figure or face.

On the first part. The first part, namely the house, is divided as follows: Leo is the house of the Sun, Cancer the house of the Moon, Aries and Scorpio the house of Mars, Taurus and Libra the house of Venus, Gemini and Virgo the house of Mercury, Sagittarius and Pisces the house of Jupiter, Capricorn and Aquarius the house of Saturn.

On the Second Part. The second part is called "regnum" (domain/exaltation degree) because the Sun reigns at the 18th degree of Aries, the Moon at the 3rd degree of Taurus, likewise the Head of the Dragon (Caput Draconis) at the 3rd degree of Gemini, and the Tail (Cauda Draconis) at the 3rd degree of Sagittarius, Jupiter reigns at the 15th degree of Cancer, Mars at the 28th degree of Capricorn, Saturn at the 21st degree of Libra, Venus at the 27th degree of Pisces, Mercury at the 15th degree of Virgo. It should be known, moreover, that all planets fall in the opposites of their own regnums (exaltation degrees).

On the Third Part. The third part is called "terminus" (term/bound) because every sign is divided into 5 parts according to the natures of the planets. This division is as follows: from Aries, Jupiter receives the first 6 degrees, Venus the next 6, Mercury 8, Mars 5, Saturn 5; from Taurus, Venus 8, Mercury 6, Jupiter 8, Mercury 5, Mars 3; from Gemini, Mercury 6, Jupiter 6, Venus 5, Mars 7, Saturn 6; from Cancer, Mars 7, Venus 6, Mercury 6, Jupiter 7, Saturn 4; from Leo, Jupiter 6, Venus 5, Saturn 7, Mercury 6, Mars 6; from

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2 of them cod. 30 Read: Saturnus

Virgine Mercurius 7, Venus 10, Iuppiter 4, Mars 7, Saturnus 2; ex Libra Saturnus 6, Mercurius 8, Iuppiter 7, Venus 7, Mars 2; ex Scorpione Mars 7, Venus 4, Mercurius 8, Iuppiter 5, Saturnus 6; ex Sagittario Iuppiter 12, Venus 5, Mercurius 4, Saturnus 5, Mars 4; ex Capricorno Mercurius 7, Iuppiter 7, Venus 8, Saturnus 4, Mars 4; ex Aquario Mercurius 7, Venus 6, Iuppiter 7, Mars 5, Saturnus 5; ex Piscibus Venus 12, Iuppiter 4, Mercurius 3, Mars 9, Saturnus 2. Ita vero accipiendo tot gradus de unoquoque signo complet 30 gradus uniuscuiusque signi.

De quarta parte. Quarta pars ob hoc dicitur triplex, quod Aries Leo, Sagittarius haec tria signa sunt ignea, masculina orientalia, diurna; rectores trinitatis eorum per diem Sol, per noctem Iuppiter, eorumque particeps Saturnus. Taurus, Virgo, Capricornus sunt terrea, feminina, meridiana, nocturna; rectores trinitatis eorum per diem Venus, per noctem Luna, eorumque particeps per diem et noctem Mars. Gemini, Libra et Aquarius sunt aerea, occidentalia, diurna, masculina; rectores trinitatis eorum per diem Saturnus, per noctem Mercurius, eorumque particeps Iuppiter. Cancer, Scorpio et Pisces sunt aquosa, feminina, septentrionalia, nocturna; rectores trinitatis eorum per diem Venus, per noctem Mars, eorumque particeps per noctem et diem Luna.

De quinta parte. Quinta pars ut praefati sumus figura et facies vocatur, ideo scilicet quod omne signum dividitur in 3 partes, quae partes dicuntur facies. Prima pars signi Arietis datur Marti, 2 Soli, 3 Veneri; prima Tauri datur Mercurio, 2 Lunae, 3 Saturno; prima pars Geminorum datur Iovi, 2 Marti, 3 Soli; prima pars Cancri datur Veneri, 2 Mercurio, 3 Lunae; prima pars Leonis datur Saturno, 2 Iovi, 3 Marti; prima pars Virginis datur Soli, 2 Veneri, 3 Mercurio; prima pars Librae datur Lunae, 2 Saturno, 3 Iovi; prima pars Scorpionis datur Marti, 2 Soli, 3 Veneri; prima pars Sagittarii datur Mercurio, 2 Lunae, 3 Saturno; prima pars Capricorni datur Iovi, 2 Marti, 3 Soli; prima pars Aquarii datur Veneri, 2 Mercurio, 3 Lunae; prima pars Piscis datur Saturno, 2 Iovi, 3 Marti. Sic divide omnia signa per septem planetas secundum successiones eorum in circulo caeli, donec venias ad novissimum quidem signi Piscis, et invenies ipsam faciem esse Martis. In unaquaque vero facie sunt 10 gradus.

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7 Pisce cod. 30 Scorpii cod. 31 pars prima cod.

Virgo, Mercury 7, Venus 10, Jupiter 4, Mars 7, Saturn 2;
from Libra, Saturn 6, Mercury 8, Jupiter 7, Venus 7, Mars 2;
from Scorpio, Mars 7, Venus 4, Mercury 8, Jupiter 5, Saturn 6;
from Sagittarius, Jupiter 12, Venus 5, Mercury 4, Saturn 5, Mars 4;
from Capricorn, Mercury 7, Jupiter 7, Venus 8, Saturn 4,
Mars 4; from Aquarius, Mercury 7, Venus 6, Jupiter 7, Mars 5, Saturn 5;
from Pisces, Venus 12, Jupiter 4, Mercury 3, Mars 9,
Saturn 2. By taking this many degrees from each sign in this manner,
one completes the full 30 degrees of each sign.

On the fourth part. The fourth part is called triple for this reason: that Aries, Leo, and Sagittarius — these three signs — are fiery, masculine, eastern, and diurnal; the rulers of their triplicity by day are the Sun, by night Jupiter, and Saturn is their participant. Taurus, Virgo, and Capricorn are earthy, feminine, southern, and nocturnal; the rulers of their triplicity by day are Venus, by night the Moon, and their participant by day and night is Mars. Gemini, Libra, and Aquarius are airy, western, diurnal, and masculine; the rulers of their triplicity by day are Saturn, by night Mercury, and their participant is Jupiter. Cancer, Scorpio, and Pisces are watery, feminine, northern, and nocturnal; the rulers of their triplicity by day are Venus, by night Mars, and their participant by night and day is the Moon.

On the fifth part. The fifth part, as we have stated above, is called figura and facies, namely because every sign is divided into 3 parts, which parts are called facies. The first part of the sign of Aries is assigned to Mars, the 2nd to the Sun, the 3rd to Venus; the first of Taurus is assigned to Mercury, the 2nd to the Moon, the 3rd to Saturn; the first part of Gemini is assigned to Jupiter, the 2nd to Mars, the 3rd to the Sun; the first part of Cancer is assigned to Venus, the 2nd to Mercury, the 3rd to the Moon; the first part of Leo is assigned to Saturn, the 2nd to Jupiter, the 3rd to Mars; the first part of Virgo is assigned to the Sun, the 2nd to Venus, the 3rd to Mercury; the first part of Libra is assigned to the Moon, the 2nd to Saturn, the 3rd to Jupiter; the first part of Scorpio is assigned to Marts, the 2nd to the Sun, the 3rd to Venus; the first part of Sagittarius is assigned to Mercury, the 2nd to the Moon, the 3rd to Saturn; the first part of Capricorn is assigned to Jupiter, the 2nd to Mars, the 3rd to the Sun; the first part of Aquarius is assigned to Venus, the 2nd to Mercury, the 3rd to the Moon; the first part of Pisces is assigned to Saturn, the 2nd to Jupiter, the 3rd to Mars. Thus divide all the signs among the seven planets according to their succession in the circle of the heavens, until you come to the very last of the sign of Pisces, and you will find that same facies to be that of Mars. In each facies, moreover, there are 10 degrees.

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7 Pisces, cod. 30 Scorpio, cod. 31 first part, cod.

De fortitudine et debilitate planetarum. Oportet te etiam scire fortitudinem atque debilitatem planetarum. Fortitudo planetarum est ut sint in domibus suis vel regnis aut terminis seu trinitatibus sive figuris et ut sint directi nec sub radiis Solis et ut sint in angulis vel in sequentibus angulorum et ut sint planetae superiores, hoc est Saturnus, Iuppiter et Mars orientales, Luna autem et Venus occidentales; Mercurius enim particeps est eorum tam in oriente, quam in occidente. Fortitudinis etiam eorum est ut sint in terminis aut in regnis aut in domibus bonorum planetarum, debilitas vero eorum est ut sint retrogradi et sub ardore Solis vel cum fuerint cum malis aut iunguntur eis, seu cum fuerint in domibus malorum aut in terminis sive in regnis eorum aut si ceciderint ab angulis vel a sequentibus angulorum.

De ascensione eorum. Scito autem, quod a capite Cancri usque ad finem Sagittarii sunt directa ad ascendendum, a capite vero Capricorni usque ad finem Geminorum sunt tortuosa. Nota praeterea, quod ex signis quaedam sunt mobilia, quaedam fixa, quaedam vero communia. Aries, Cancer, Libra, Capricornus sunt mobilia. Cum aliquid horum ingreditur Sol, mutatur tempus. Aries, cum ingressus in se fuerit Sol, mutat tempus ab hyeme scilicet in ver, dum ingressus fuerit Cancrum, mutatur tempus a vere in aestatem, in Libra mutatur aestas in autumpnum, in Capricorno mutatur autumpnus in hyemem. Fixa vero sunt Taurus, Leo, Scorpio, Aquarius. Nam cum Sol ingreditur Taurum, figitur ver; cum Leonem, aestas firmatur; cum Scorpionem, autumpni robor excerscit; cum Aquarium, hyemis asperitas acrius instat. Communia sunt Gemini, Virgo, Sagittarius, Pisces: Sole enim existente in Geminis, medium signi est veris mediumque aestatis; cum in Virgine, medium signi est aestatis mediumque autumpni; cum in Sagittario, medium signi est autumpni mediumque hyemis, cum in Piscibus, medium signi est hyemis mediumque veris.

De aspectibus suis. Scire super hoc debes, quod planetae scilicet Saturnus, Iuppiter, Mars, Venus et Mercurius habent aspectus quibus se aspicientes commiscentur, similiter etiam quando iunguntur, potest etiam fieri ut sint vincti aut quadrantes, aut absentes, aut apparentes, aut directi, aut retrogradi, aut titubantes,

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9 in domibus] in supplevi. 20 mutatur cod. 22 in Capricornum cod. 27 Sagitta cod.

On the Strength and Weakness of the Planets. You must also know the strength and weakness of the planets. The strength of the planets consists in their being in their own houses, or domiciles, or terms, or triplicities, or figures, and in their being direct and not under the rays of the Sun, and in their being in the angles or in the signs following the angles, and in the superior planets — that is, Saturn, Jupiter, and Mars — being oriental, while the Moon and Venus are occidental; for Mercury is a participant with them both in the east and in the west. Their strength also consists in their being in the terms, domiciles, or houses of the benefic planets; their weakness, however, consists in their being retrograde and under the combustion of the Sun, or when they are with malefic planets or joined to them, or when they are in the houses of the malefics, or in their terms or domiciles, or if they have fallen from the angles or from the signs following the angles.

On Their Ascension. Know, moreover, that from the beginning of Cancer to the end of Sagittarius the signs rise directly, whereas from the beginning of Capricorn to the end of Gemini they rise obliquely. Note further that among the signs some are movable, some fixed, and some common. Aries, Cancer, Libra, and Capricorn are movable. When the Sun enters any of these, the season changes: when the Sun enters Aries, the season shifts from winter to spring; when it enters Cancer, the season changes from spring to summer; in Libra, summer turns to autumn; in Capricorn, autumn turns to winter. The fixed signs are Taurus, Leo, Scorpio, and Aquarius. For when the Sun enters Taurus, spring is established; when it enters Leo, summer is consolidated; when it enters Scorpio, the vigor of autumn intensifies; when it enters Aquarius, the harshness of winter presses on more sharply. The common signs are Gemini, Virgo, Sagittarius, and Pisces: for when the Sun is in Gemini, the middle of the sign marks the midpoint of spring and the midpoint of summer; when it is in Virgo, the middle of the sign marks the midpoint of summer and the midpoint of autumn; when it is in Sagittarius, the middle of the sign marks the midpoint of autumn and the midpoint of winter; when it is in Pisces, the middle of the sign marks the midpoint of winter and the midpoint of spring.

On their aspects. You should know about this, that the planets, namely Saturn, Jupiter, Mars, Venus, and Mercury, have aspects by which those that look upon one another are united; likewise also when they are joined, it can also happen that they are bound or in square, or absent, or apparent, or direct, or retrograde, or wavering,

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9 in domibus] in supplied. 20 is changed cod. **22 in Capri-**
cod horn 27 arrow cod.

aut ferales, aut occidentales, aut orientales, aut septentrionales, aut meridiani, aut recipiunt se, aut reiciunt, aut in aptis locis sedent, aut fortes, aut debiles, aut fuerint utiles, aut noxii, aut discordes fuerint, aut profecerint, aut detrimentum perplexi fuerint, aut auxe-
5 rint, aut minuerint. Constitutae sunt autem in his omnibus diversae rationes a sapientibus. Et scito, utrum planeta sit debilis, an ascendens, an retrogradus, an ardens, aut cum malis vel impediti fuerint abinvicem, aut iunxerint se malis, aut fuerint in domibus eorum, vel terminis aut regnis aut descensionibus, id est in oppositis regnorum
10 eorum, vel cum rectoribus trinitatum ipsorum, vel in oppositis propriarum domorum seu regnorum, aut si ceciderint ab angulis, aut fuerint in oppositis domorum aut regnorum inimicorum suorum, vel si iungantur inimicis suis aut ceteris malis, aut si iungantur Soli, vel oppositi fuerint ei. Et scito, quod domus opposita domui dicitur
15 aluabil et opposita regno athoboth. Scito etiam, quod te oporteat profectum Lunae specialiter scire, quod iudicia sunt in omnibus rebus per signum ascendens, per dominum eius, per Solem, per Lunam et per dominos domorum suarum. Primum igitur impedimentum est Lunae quando concrematur a Sole, quod est corpus
20 annuntians destructionem interrogationum, nisi sit interrogatio de fugitivo vel de latrone, vel de re sepulta aut abscondita quod oportet occultari, hoc enim proprium est illi; secundo impeditur quando opponitur Soli, tertio quando iungitur malis aut perfunditur eorum radiis, quarto quando sola incedit, id est quando nulli pla-
25 netarum iungitur. Profectus est eius quando de illa augetur lumine et numero et quando est de illa quod de ceteris planetis diximus. Et scito, quod iudicia in omnibus interrogationibus tribus modis currunt: primo ut scias, pro quo ad te venit quaerens vel interrogator vel de quo interrogat, secundo ut scias causam illius
30 interrogationis, qua causa acta est, tertio ut scias qualem finem habebit et quid de ea veniet post haec; cumque hoc volueris scire, incipe primum aspicere post stellam annuntiatricem eiusdem cogitationis vel intentionis et omnis interrogationis, scilicet aspice dominum signi ascendentis et Lunam et dominum partis domus,
35 et quem horum inveneris fortiorem, ipsum habeto introductorem, id est annuntiatorem sententiae, deinde aspice dominum domus ipsius annuntiatricis cuius naturae sit, et scito, quod sit eadem inter-

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19 concremitur cod.

or feral, or occidental, or oriental, or northern, or meridional, or they receive one another, or reject one another, or sit in suitable places, or are strong, or weak, or have been useful, or harmful, or discordant, or have advanced, or have been confounded to their detriment, or have increased, or diminished. Diverse principles concerning all these matters have been established by the wise. And know whether a planet is weak, or ascending, or retrograde, or combusted, or when they are impeded by malefics among themselves, or have joined themselves to malefics, or are in their houses, or terms, or domiciles, or descensions — that is, in the opposites of their domiciles — or with the rulers of their triplicities, or in the opposites of their own houses or domiciles, or if they have fallen from the angles, or are in the opposites of the houses or domiciles of their enemies, or if they are joined to their enemies or to other malefics, or if they are joined to the Sun, or are in opposition to it. And know that the house opposite to a house is called aluabil, and the opposite of a domicile is called athoboth.Know also that you must understand especially the progression of the Moon, for judgments in all matters depend upon the ascending sign, its lord, the Sun, the Moon, and the lords of their houses. The first impediment of the Moon is when she is combusted by the Sun, which is a condition announcing the destruction of questions, unless the question concerns a fugitive, a thief, or something buried or hidden that ought to remain concealed — for this is proper to it; she is impeded a second time when she is in opposition to the Sun; a third time when she is joined to malefics or flooded by their rays; a fourth time when she travels alone, that is, when she is joined to no planet. Her advancement occurs when she increases in light and in number, and when the same applies to her as we have said of the other planets.And know that judgments in all questions proceed in three ways: first, that you know for what purpose the querent or questioner has come to you, or what he asks about; second, that you know the cause of that question, by which cause it was put forth; third, that you know what end it will have and what will come of it hereafter. And when you wish to know this, begin first by examining the planet that announces the thought, intention, or general subject of the question — that is, look to the lord of the ascending sign and to the Moon and to the lord of the house's lot, and whichever of these you find to be the strongest, take it as the significator, that is, the announcer of the judgment; then look to the lord of the house of that same significator to determine its nature, and know that the same question is thus—

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19 is crushed cod.

rogatio secundum naturam ipsius planetae et eius significationem, et domus in qua est, indicabit tibi omnia de quibus interrogaris, Quodsi volueris scire a quo sumpsit initium ipsa interrogatio, aspice stellam annuntiatricem quam praediximus, a quo planetarum sit divisa, et scito, quod fuerit omne quod transactum est de sententia secundum naturam et significationem ciusdem planetae a quo annuntiatrix separatur, si Deus voluerit. Rursum si volueris scire finem illius, scito etiam, cui planetarum eadem stella annuntiatrix iungitur, et scito, quod secundum significationem ipsius erit interrogatio in omnibus et talem finem habebit. Et ecce scribam tibi prout melius potuero breviter significationem septem planetarum et duodecim signorum, ut hoc levius intelligere quaeras, si Deus voluerit.

Exemplum. Erat ascendens signum Tauri 10 gradus cuius domina est Venus et haec erat in Cancro in trinitate sua et erat Luna, quae est domina domus Veneris, tunc in Libra non in propria domo, nec in regno, nec in trinitate sua, nec in ulla portione ex praedictis quinque planetarum partibus superius scriptis. Dominus quoque partis domus erat Saturnus et hic erat in Leone, in quo ut diximus nullam habebat portionem. Erat igitur annuntiatrix sententiae Venus, quae erat in Cancro in trinitate sua, aspiciens dominam domus suae, id est Lunam, quae erat tunc in Libra, et locus Lunae erat sextus ab ascendente et a loco annuntiatricis, id est Veneris, quartus, et ipse dicitur locus parentum. Sexta autem domus infirmitatum vocatur. Luna vero significat matres, quapropter agnovi eum interrogasse de infirmitate matris et dolore quem habebat. Cum ergo voluissem scire cuius generis infirmitatem pateretur, aspexi Lunam, a quo planetarum separaretur. Separabatur autem a Saturno. Agnovi ergo eam dolorem pati frigidum, siccum secundum naturam Saturni. Et cum voluissem scire in quo membro hoc pateretur, aspexi in quo signo erat Saturnus. Erat autem Saturnus in signo Leonis in initio eiusdem signi. Proinde agnovi eam pati hoc in summitate stomachi. Leo enim accipit de homine cor, stomachum et intestina. Rursum cum vellem scire exitum huius rei, aspexi Lunam quae significabat de hoc cui planetarum iungebatur. Iungebatur autem Veneri. Agnovi ergo eam sanandam a

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16 Post Veneris : id est Cancri in quo Venus erat cod., glossa.
21 Post trinitate : s (= scilicet) sua cod.

the question, according to the nature of the planet itself and its signification, and the house in which it is located, will reveal to you everything about which you are inquiring. But if you wish to know from what point the question itself took its beginning, look at the announcing star which we mentioned above, from which of the planets it has separated, and know that everything which has passed in judgment was according to the nature and signification of that same planet from which the announcer separates, if God wills. Again, if you wish to know the end of it, know also to which of the planets that same announcing star is joining, and know that the question will proceed in all things according to the signification of that planet and will have such an end. And behold, I shall write for you, as briefly and as well as I can, the signification of the seven planets and the twelve signs, so that you may seek to understand this more easily, if God wills.

Example. The ascendant was the sign of Taurus at 10 degrees, whose lady is Venus, and she was in Cancer in her triplicity, and the Moon, which is the lady of the house of Venus, was then in Libra — not in her own house, nor in her domicile, nor in her triplicity, nor in any portion of the aforesaid five planetary parts written above. The lord of the Part of the house was Saturn, and he was in Leo, in which, as we said, he had no portion. Therefore the announcer of the judgment was Venus, who was in Cancer in her triplicity, aspecting the lady of her house, that is the Moon, who was then in Libra; and the place of the Moon was the sixth from the ascendant, and from the place of the announcer, that is Venus, the fourth, and that place is called the place of parents. The sixth house, however, is called the house of illness. The Moon indeed signifies mothers; wherefore I knew that he had asked about the illness of his mother and the pain she was suffering. When therefore I wished to know what kind of illness she was enduring, I looked at the Moon, from which of the planets she was separating. She was separating from Saturn. I therefore knew that she was suffering a cold, dry pain according to the nature of Saturn. And when I wished to know in which member she was suffering this, I looked at the sign in which Saturn was located.Now Saturn was in the sign of Leo, at the beginning of that same sign. Therefore I knew that she was suffering this at the top of the stomach. For Leo governs the heart, stomach, and intestines of the human body. Again, when I wished to know the outcome of this matter, I looked at the Moon, which signified this matter, to see to which of the planets she was joining. She was joining Venus. I therefore knew that she would be healed from

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16 After Venus: that is, Cancer in which Venus was [according to the] codex, gloss.

21 After trinity; s (= scilicet) his codex.

bonitate Veneris. Item cum voluissem scire spatium quo sanaretur, aspexi quot gradus coniunctionis essent inter Lunam et Venerem. Erat itaque tunc Luna in Libra in 10 gradu et Venus in 15 gradu signi Cancri erantque inter utrasque 5 gradus. Dixi ergo esse sa-
5 nandam post 5 dies, assensi esse videlicet Lunam in signo mobili. Nam si esset in signo communi dicerem, quod sanaretur post 5 menses, si esset in signo fixo, dicerem post 5 annos. Et si Luna iungeretur Saturno vel Marti, dicerem quod moreretur post definitum dierum numerum, nisi Deus voluerit. Similiter aspice in omnibus
10 causis quod ad hoc deveniet omne de quo interrogaveris et secundum hoc erit et pone terminos in hoc secundum quod iussi tibi, si Deus voluerit. Nam si fuisset Venus in loco Lunae, dicerem quod interrogaret de muliebribus, et si fuisset Sol in eodem loco, dicerem quod interrogaret de patre, et si ibi fuisset Mars, dicerem quod inter-
15 rogaret de germano aut de filio vel de genero. Et si fuisset Mercurius ibi, dicerem quod interrogaret de filio fratris vel sororis. Quod si fuisset Mercurius tunc masculus, esset responsio vera; sin autem mutarem sententiam, similiter mutatur sententia in luminaribus, id est in Sole et Luna, quod Sol in die masculus est,
20 in nocte femina et Luna aeque in nocte masculus, in die femina. Et si fuisset ibi Iuppiter, dicerem quod interrogaret de filio suo. Et si fuisset ibi Saturnus, dicerem quod interrogaret de servo. Et si fuisset tunc Sol in medio caeli, dicerem quod interrogaret de rege. Et si ibi fuisset Mercurius dicerem, quod interrogaret de scrip-
25 turis vel de aliqua sapientia. Et si fuisset Sol in uno ab ascendente, dicerem quod interrogaret de aliquo quod vidit in sompniis. Et si volueris scire solutionem eiusdem sompnii, aspice a quo planetarum separatus sit Iuppiter vel quis planetarum separatur ab eo, et scito, quod secundum naturam eiusdem planetae erit sompnium. Sic
30 aspice in omnibus quae interrogantur, quoniam secundum significationem eiusdem planetae erunt, si Deus voluerit. Deinde aspici planetam qui tibi annuntiavit sententiam: si fuerit orientalis, erit aetate iuvenis ille de quo interrogaris, si de homine agitur. Si vero de alio quolibet fuerit interrogatio, erit illud recens. Et si fuerit
35 planeta occidentalis, erit homo ille vetulus, nisi annuntiatrix Luna. Haec si fuerit annuntiatrix significat in initio mensis iuventutem

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5 dies expl. secunda manu. cod., videlicet Lunae glossa. ascensi esse videlicet Lunae
8 diffinitum cod.

by the beneficence of Venus. Likewise, when I wished to know the period in which she would be healed, I examined how many degrees of conjunction there were between the Moon and Venus. At that time the Moon was in Libra at the 10th degree and Venus at the 15th degree of the sign Cancer, and there were 5 degrees between them. I therefore said that she would be healed after 5 days, since the Moon was clearly in a movable sign. For if it were in a common sign I would say that she would be healed after 5 months; if it were in a fixed sign, I would say after 5 years. And if the Moon were joined to Saturn or Mars, I would say that she would die after the determined number of days, unless God wills otherwise. Likewise, observe in all cases that everything you have inquired about will come to this conclusion, and it shall be so accordingly; and set the terms in this matter according to what I have instructed you, if God wills. For if Venus had been in the place of the Moon, I would say that the querent asks about feminine matters; and if the Sun had been in that same place, I would say that the querent asks about the father; and if Mars had been there, I would say that the querent asks about a brother, or a son, or a son-in-law. And if Mercury had been there, I would say that the querent asks about the son of a brother or sister. But if Mercury had then been masculine, the answer would be true; if not, however, I would change my judgment. Likewise the judgment changes with respect to the luminaries — that is, the Sun and the Moon — in that the Sun is masculine by day and feminine by night, and the Moon is equally masculine by night and feminine by day.

And if Jupiter had been there, I would say that the querent was asking about his son. And if Saturn had been there, I would say that the querent was asking about a servant. And if the Sun had then been in the midheaven, I would say that the querent was asking about a king. And if Mercury had been there, I would say that the querent was asking about writings or some matter of learning. And if the Sun had been in the first house from the ascendant, I would say that the querent was asking about something he had seen in dreams. And if you wish to know the interpretation of that same dream, observe from which of the planets Jupiter is separating, or which of the planets is separating from it, and know that the dream will be in accordance with the nature of that same planet. Thus examine all matters that are asked about, for they will be in accordance with the signification of that same planet, if God wills. Then examine the planet that announced the judgment to you: if it is oriental, the person about whom you are asked will be young in age, if the question concerns a person. But if the question concerns any other matter, that matter will be recent. And if the planet is occidental, that person will be old, unless the announcer is the Moon. If the Moon is the announcer, she signifies in the beginning of the month youthfulness

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5 days, completed by a second hand.
In the codex, namely a gloss on the Moon.

of the ascendant, namely of the Moon
8 defined in the codex.

et in medio mensis medietatem aetatis hominum, in fine significat senectutem. Et ecce annuntio tibi id quod promisi de significatione duodecim domorum et septem planetarum. Inspice ergo diligenter et bene considera quae dicuntur, quod pro hoc potueris leviter intro-
5 duci ad intellectum omnium interrogationum iussu Omnipotentis, cuius est sapientia et scientia, qui scit omnia ante quam fiant.

De cursu planetarum per duodecim signa et de naturis eorum et de viginti et octo mansionibus Lunae et de exaltatione et
10 humiliatione, fortitudine, debilitate septem planetarum.

<De Ariete>. Aries, quod arabice dicitur alhebx vel alhamal, est orientale signum igneae naturae, calidum, siccum, masculinum, diurnum. Oritur hora et dimidia et sexta parte horae. Occi-
15 dit duabus horis et domidia et sexta parte horae. Habet duas mansiones et tertiam mansionis videlicet corna Arietis sive Ventriculum et tertiam Pliadum. Item habet de homine caput, faciem, oculos, nares, aures, os et omnia quae sunt capitis. In hoc signo est altitudo, id est exaltatio Solis, imitas, id est humiliatio Saturni,
20 infirmaria, id est debilitas Veneris. Hic est casa, id est mansio Martis, qui arabice dicitur alahmar vel marreh, cuius est stella, et est rubea, ignea, calida et sicca. Qui praeest calori, postquam Sol die masculus nocte femina, par maioris potestatis, pessimus nisi his quorum planeta est. Est enim magister et dux proeliorum, hora eius
25 mala plerumque, nisi in fine parum : qui tunc ad bellandum primus exierit, vincet. Moratur in unoquoque signo 45 dies, id est mensem et medium, Zodiacum 540, scilicet annum unum et 175 dies, in quibus sunt 5 menses et 25 dies. Quando redit, manet in signo primo in quo revertitur 6 menses, id est medium annum, et in Tauro,
30 Leone, Scorpione, Aquario septem menses et fiunt 13 menses, id est annus et mensis. Prima hora diei Martis est et timet omnes. Significat germanos et homines pessimos, latrones dissipantes et diripientes aliena in viis et semitis, reges, comites, duces exercentes bella et habet de rebus quae fiunt per ignem, ferrum bo-
35 num, lanceas et enses et omne vitrum bonum et quod nascitur de terra, scilicet quicquid est atrum et forte et spinas et tribulos, et ex quadrupedibus porcos et lupos et omnes feras bestias, et de vestimentis omne vestimentum rubeum, et de lapidibus omnem lapidem pretiosum rufum.

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27 scil. currit.

and in the middle of the month signifies the middle of a man's life, and at the end signifies old age. And behold, I announce to you what I promised concerning the signification of the twelve houses and the seven planets. Therefore examine diligently and consider well what is said, so that through this you may be easily introduced to the understanding of all questions by the command of the Almighty, whose is wisdom and knowledge, who knows all things before they come to pass.

On the course of the planets through the twelve signs and on their natures, and on the twenty-eight mansions of the Moon, and on the exaltation and humiliation, strength, and weakness of the seven planets. planets.

<On Aries>. Aries, which in Arabic is called alhebx or alhamal, is an eastern sign of fiery nature, hot, dry, masculine, and diurnal. It rises in one and a half hours and a sixth part of an hour. It sets in two and a half hours and a sixth part of an hour. It has two mansions and a third part of a mansion, namely the Horns of Aries or the Belly, and a third part of the Pleiades. Likewise it governs in man the head, face, eyes, nostrils, ears, mouth, and all that belongs to the head. In this sign is the altitudo, that is the exaltation of the Sun, the imitas, that is the humiliation of Saturn, and the infirmaria, that is the debility of Venus. Here is the casa, that is the mansion of Mars, who in Arabic is called alahmar or marreh, whose star it is, and it is red, fiery, hot, and dry. He presides over heat, whereas the Sun is masculine by day and feminine by night, a pair of greater power — most malefic except for those whose planet he is. For he is the master and leader of battles; his hour is generally evil, except that at its end, the one who first goes forth to battle shall conquer. He remains in each sign 45 days, that is one month and a half; he traverses the Zodiac in 540 days, namely one year and 175 days, which comprise 5 months and 25 days. When he returns, he remains in the first sign to which he returns for 6 months, that is half a year, and in Taurus, Leo, Scorpio, and Aquarius for seven months, making 13 months in all, that is one year and one month. The first hour of the day of Mars belongs to him, and he is feared by all. He signifies brothers and the most wicked of men, robbers who scatter and plunder the property of others on roads and paths, kings, counts, and commanders who wage wars; and he governs things accomplished through fire, fine iron, lances and swords, and all fine glassware, and whatever grows from the earth — namely everything that is black and hard, thorns, and thistles; and among four-footed animals, pigs, wolves, and all wild beasts; and among garments, every red garment; and among stones, every precious red stone.

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27 that is, it runs.

De Scorpione. Scorpius, qui arabice dicitur alacrab, est septetrionale id est australe signum aquosae naturae, frigidum et molle, noctuale, femininum. Oritur duabus horis et tertia parte unius horae. Occidit hora et semis et sexta parte horae. Habet duas mansiones et tertiam unius mansionis, videlicet duas partes Coronae et cor Scorpionis et duas tertias Aculei. Habet de homine posteriora et anteriora, id est ilia et nates et vesicam, testiculos et veretrum. Hic est infimitas, id est descensio Lunae et Veneris. Similiter casa, id est mansio Martis. Cetera sicut in Ariete ut supra.

De Tauro et eius stella quae est Venus. Taurus, quod arabice dicitur athor, est meridianum id est africale signum terreae naturae, frigidum et siccum, noctuale, femininum. Oritur hora et dimidia et sexta parte horae. Occidit 2 horis et 3 parte horae. Habet 2 mansiones et tertiam mansionis scilicet 2 tertias Pliadum et retrogradum et 2 tertias natium Tauri. Habet de homine cervicem et guttur. In hoc signo est altitudo, id est exaltatio Lunae, infimitas, id est occasus Martis. Hic est casa, id est mansio Veneris, quae arabice dicitur azohra, cuius est stella, et est alba et aquatica. Quae est etiam frigida et humida et praeest pluviae, bona, femina, cum omnibus non impar, minoris potestatis, cuius hora bona et utilis plerumque bona prima die Veneris sua. Moratur in unoquoque signo 25 dies, Zodiaco 300, in quibus sunt 10 menses; quando redit, manet in uno signo 4 menses et 6 dies et fiunt 14 menses, id est annus et 2 menses et 6 dies praefati. Significat iucunditatem et delectationem, comestionem et bibitionem et causas mulierum, et ex metallis quae fiunt per ignem: aurum, argentum et omne ornamentum muliebre, et ex lapidibus pretiosis omnem lapidem pretiosum album et maxime eum qui in aquis invenitur vel ex aquis originem ducit, ut est crystallus, et ex piscibus vel avibus tructas et omnes quae sectantur aquas, ut sunt aves quae dicuntur Chaldaeo sermone *cathiralme*, id est aves aquarum; et ex fructibus terrae omnem fructum humidum boni odoris atque saporis et omne pigmentum et unguentum odoriferum, et ex quadrupedibus cervos, ex vestimentis sericum et graeciscum.

De Libra. Libra, quod arabice dicitur elmizen, est occidentale signum ventosae naturae, calidum et molle, aereum, diurnum, masculinum. Oritur 2 horis et dimidia et 6 parte horae. Occidit

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15 post natium lacuna. Legendum narium? Cf. De Geminis, p. 225, v. 12 29 cristallus cod.

On Scorpio. Scorpio, which in Arabic is called alacrab, is a northern — that is, southern — sign of watery nature, cold and soft, nocturnal, feminine. It rises in two hours and one third of an hour. It sets in one hour and a half and one sixth of an hour. It has two mansions and one third of a mansion, namely two parts of Corona and the heart of Scorpio and two thirds of Aculeus. It governs in the human body the posterior and anterior parts, that is, the flanks and buttocks and bladder, the testicles and the penis. This is the depression — that is, the fall — of the Moon and Venus. Likewise the house, that is, the mansion of Mars. The rest is as in Aries as above. On Taurus and its star which is Venus. Taurus, which in Arabic is called athor, is a southern — that is, African — sign of earthly nature, cold and dry, nocturnal, feminine. It rises in one hour and a half and one sixth of an hour. It sets in 2 hours and one third of an hour. It has 2 mansions and one third of a mansion, namely two thirds of the Pleiades and the Retrograde and 2 thirds of the Tail of Taurus. It governs in the human body the neck and throat. In this sign is the altitude — that is, the exaltation — of the Moon; the depression — that is, the fall — of Mars. This is the house, that is, the mansion of Venus, which in Arabic is called azohra, whose star it is, and it is white and watery.Which is also cold and moist and presides over 20 rain, benefic, feminine, not unequal to all, of lesser power, whose hour is good and useful, generally the first good hour on the day of Venus being its own. It remains in each sign for 25 days, in the Zodiac for 300, in which there are 10 months; when it returns, it stays in one sign for 4 months and 6 days and there are 14 months, that is, a year and 2 months and 6 days as aforesaid. It signi- 25 fies joy and delight, eating and drinking and the affairs of women, and among metals those produced by fire: gold, silver, and every feminine ornament, and among precious stones every white precious stone, and especially that which is found in water or draws its origin from water, such as crystal, and among fish 30 or birds: trout and all those that follow the waters, such as the birds called in the Chaldean tongue cathiralme, that is, water birds, and among the fruits of the earth every moist fruit of good fragrance and flavor, and every pigment and fragrant ointment, and among four-footed animals deer, and among garments silk and Greek cloth. 35 On Libra. Libra, which in Arabic is called elmizen, is a western sign of windy nature, hot and soft, airy, diurnal, masculine. It rises in 2 hours and a half and a sixth part of an hour. It sets

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15 post natium lacuna. Cf. Of Gemini, p. n225, v. 12 29 crystal cod.

hora et 3 parte horae, sicut Virgo. Habet 2 mansiones et tertiam mansionis videlicet Recidivum et Stateram et tertiam Coronae. Habet de homine inferiora costarum et inferiora ventris et lumbum et renes inferiores. Hic est altitudo, id est erectio Saturni, infimitas, 5 id est occasus Solis et infimitas Martis. Hic est similiter casa, id est, mansio Veneris. Cetera ut supra sicut in Tauro.

De Geminis et eius stella quae est Mercurius. Gemini, quod arabice dicitur algeuze vel atheumen, est occidentale signum ventosae naturae, calidum et molle, aerinum, 10 diurnum, masculinum. Oritur hora et deunce. Occidit 2 horis et 12 parte horae. Habet 2 mansiones et tertiam mansionis videlicet tertiam narium Tauri et salutationum, quae arcus Orionis vocatur, et bracchium Cancri. Habet de homine humeros, lacertos, bracchia, manus. In hoc signo est infimitas, id est occasus Iovis. Hic est casa, 15 id est mansio Mercurii, qui arabice dicitur alchecib, et est viridis et igneus, aerius, aquaticus, terreus, mas cum maribus, femina cum feminis, qui praeest siccitati, cuius hora a capite usque ad medium utilis. Moratur in unoquoque signo 28 dies, Zodiacum 336 dies, id est 11 menses et 6 dies; quando redit, manet in uno signo in 20 quo redit 2 menses et 4 dies et sunt 13 menses, id est annus et unus mensis, et insuper 10 dies. Hora prima die Mercurii eius est, par minoris potestatis, malus. Significat libros vel scripturam et arithmeticam et geometriam et astronomiam et omnem sapientiam et est confectae naturae. Significat vero ex rebus quae fiunt per 25 ignem: argentum quod appellatur vivum, et ex lapidibus pretiosis lapides onychinos et ex quadrupedibus asinos, lepores, et ex lupinis feris vulpes et catos agrestes, et ex vestimentis omne varium indumentum.

De Virgine. Virgo, quod arabice dicitur alahadre vel azum- 30 bule, est meridianum, id est africale signum terreae naturae, frigidum et siccum, noctuale, femininum. Oritur 2 horis et dimidia et 6 parte horae. Occidit hora et 3 parte horae. Habet 2 mansiones et tertiam mansionis videlicet tertiam Conversionis et Latrantem et Cacumen expoliatum. Habet de homine scapulas, costas et ven- 35 trem. Hic est infirmitas, id est occasus Veneris, infirmaria, id est debilitas Iovis. Hic est cassa, id est mansio similiter Mercurii. Cetera sicut in Geminis.

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3 lumbo cod. 12 Leg. stationem? 23 arismeticam cod.
26 onichinos cod.

one hour and a third part of an hour, as Virgo. It has 2 mansions and a third of a mansion, namely the Recidivum and the Statera and the third of the Crown. It governs in the human body the lower ribs and the lower abdomen and the loin and the lower kidneys. This is the exaltation, that is, the rising of Saturn, the depression, that is, the fall of the Sun and the depression of Mars. This is likewise the house, that is, the mansion of Venus. The rest as above, as in Taurus.

On Gemini and its star, which is Mercury. Gemini, which in Arabic is called algeuze or atheumen, is a western sign of airy nature, warm and soft, aerial, diurnal, masculine. It rises in one hour and eleven-twelfths. It sets in 2 hours and a twelfth part of an hour. It has 2 mansions and a third of a mansion, namely the third of the nostrils of Taurus and of the salutations, which is called the bow of Orion, and the arm of Cancer. It governs in the human body the shoulders, the upper arms, the forearms, and the hands. In this sign is the depression, that is, the fall of Jupiter. This is the house, that is, the mansion of Mercury, who in Arabic is called alchecib, and is green and fiery, aerial, aquatic, earthy, masculine among males, feminine among females, who presides over dryness, whose hour from the beginning to the middle is favorable. It remains in each sign 28 days, traversing the Zodiac in 336 days, that is, 11 months and 6 days; when it returns, it stays in the one sign to which it returns for 2 months and 4 days, and these make 13 months, that is, one year and one month, and in addition 10 days. The first hour of Wednesday belongs to it, of lesser power, malefic. It signifies books or writing and arithmetic and geometry and astronomy and all wisdom, and it is of a composite nature.It truly signifies among things produced by fire the metal called quicksilver, and among precious stones the onyx stones, and among four-footed animals donkeys and hares, and among lupine wild beasts foxes and wildcats, and among garments all variegated clothing.

On Virgo. Virgo, which in Arabic is called alahadre or azumbule, is a meridional, that is to say southern sign of earthy nature, cold and dry, nocturnal, feminine. It rises in 2 and a half hours and 6 parts of an hour. It sets in one hour and 3 parts of an hour. It has 2 mansions and a third of a mansion, namely the third of the Conversion, the Barking one, and the Stripped Summit. Of the human body it governs the shoulders, ribs, and belly. Here is the infirmity, that is the fall of Venus; the infirmary, that is the debility of Jupiter. Here likewise is the house, that is the mansion of Mercury. The rest is as in Gemini.

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3 waist cod. 12 Leg. stationemn26 onlchinos cod. 23 arismeticam cod.

De Cancro et eius stella quae est Luna. Cancer, quod arabice dicitur zaratan, est australe id est septentrionale signum aquosae naturae, frigidum et molle, noctuale, femininum. Oritur 2 horis et 12 parte horae. Occidit hora et
5 deunce. Habet 2 mansiones et tertiam mansionis, scilicet Aspersionem et Summitatem et tertiam frontis Leonis. Habet de homine pectus et inferiora cordis et iecoris et stomachi. Hic est altitudo, id est exaltatio Iovis, infimitas, id est occasus Martis, infirmaria, id est debilitas Saturni. Hic est casa, id est mansio Lunae,
10 quae arabice dicitur alchamar, cuius stella est, et est viridis coloris, aquosae naturae, frigida, mollis sicut stannum et plumbum, femina die, mas nocte, nuntia regum, bona cum bonis, mala cum adversis. Incitatur enim lites et iurgia cum malis et induit bella, dum est cum planetis bellorum. Die vero quando iungitur cum
15 Saturno vel cum Marte, est dies litium et bellorum in cuiuscumque domo sit et timet Saturnum et Martem. Prima hora diei Lunae eius est. Manet in unoquoque signo 2 noctibus et 3 parte unius noctis, id est 8 horas, Zodiacum 28 dies. Significat matres et homines nobiles, nuntios bonos, consilia prospera, mulieres nobiles,
20 dulces, desponsationes et omne mundatium et accensationes et omnium propalantes consiliorum. Habet quod est de igne, argentum et quod nascitur de terra, ut omnis herba mollis et boni saporis, et de pecudibus oves et boves, et de vestimentis omne indumentum album et pulchrum et quicquid est formosum, et
25 labores et irrigationes utiles.

De Leone et eius stella quae est Sol. Leo, quod arabice dicitur alaceth, est orientale signum igneae naturae, calidum, siccum, diurnum, mas. Oritur 2 horis et 3 parte horae. Occidit hora et semis et 6 parte horae. Habet mansiones 2
30 et tertiam mansionem videlicet 2 tertias frontis et Incudem et 2 tertias Conversionis. Habet de homine summitatem splenis et summitatem stomachi et cordis, similiter et intestinorum. Hic est infirmaria, hoc est debilitas Saturni. Hic est casa, id est mansio Solis, qui arabice dicitur axaraz, cuius est stella, et est colore mane
35 rubeus, media die candidus, vespere caeruleus et est igneus, calidus, siccus, masculus die, femina nocte, par maioris potestatis, intemperatus calore, cuius hora mala plerumque et inutilis. Prima hora

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6 frontem cod. cf. de Leone v. 30 11 stagnum cod. 30 Leonis suppl. cf. De Cancro. v. 6

On Cancer and its star, which is the Moon. Cancer, which in Arabic is called zaratan, is a southern, that is to say northern sign of watery nature, cold and soft, nocturnal, feminine. It rises in 2 hours and 12 parts of an hour. It sets in one hour and a deunx. It has 2 mansions and a third of a mansion, namely the Aspersion, the Summit, and the third of the Forehead of Leo. Of the human body it governs the chest and the lower parts of the heart, liver, and stomach. Here is the altitude, that is the exaltation of Jupiter; the infirmity, that is the fall of Mars; the infirmary, that is the debility of Saturn. Here is the house, that is the mansion of the Moon, which in Arabic is called alchamar, whose star it is; it is of green color, of watery nature, cold and soft like tin and lead, feminine by day, masculine by night, a messenger of kings, favorable among the favorable, harmful among the adverse. For it stirs up quarrels and disputes among the wicked and dons the garb of war when it is in conjunction with the war planets. Indeed by day, when it is joined with Saturn or with Mars, it is a day of quarrels and wars in whatever house it may be, and it fears Saturn and Mars. The first hour of the day of the Moon is its own. It remains in each sign for 2 nights and 3 parts of one night, that is 8 hours, and traverses the Zodiac in 28 days. It signifies mothers and noble men, favorable messengers, prosperous counsels, noble and sweet women, betrothals, and every act of purification and kindling, and the revealers of all counsels. It governs what is pertains to fire, silver, and what grows from the earth, such as every soft herb of pleasant taste; among livestock, sheep and oxen; among garments, every white and beautiful garment and whatsoever is fair and useful labors and irrigations.

On Leo and its star, which is the Sun. Leo, which in Arabic is called alaceth, is an eastern sign of fiery nature, hot, dry, diurnal, masculine. It rises in 2 hours and 3 parts of an hour. It sets in one hour and a half and 6 parts of an hour. It has 2 mansions and 30, and the third mansion, namely 2 thirds of the Forehead and the Anvil and 2 thirds of the Turning. It governs in the human body the top of the spleen and the top of the stomach and heart, and likewise the intestines. This is the infirmary, that is, the debility of Saturn. This is the house, that is, the mansion of the Sun, which in Arabic is called axaraz, whose star it is; and it is red in color in the morning, white at midday, blue in the evening; and it is fiery, hot, dry, masculine by day, feminine by night, of greater power in equal measure, intemperate in heat, whose hour is most often ill-omened and useless. The first hour

6 front cod. cf. de Leon v. 30 11 pond cod. 30 Leonisnsuppl. cf. Of Cancer. v. 6

dominici eius est potentior, est omnibus planetis malus. Moratur in unoquoque signo 30 dies, id est unum mensem 10 horas et mediam. Currit Zodiacum 365 diebus et 6 horis et in 4to anno habet 366 dies. Significat reges et parentes et scientiam caelestem super
5 Deo Omnipotente et angelis eius et regno, et habet ex rebus terrenis quae fiunt per ignem et quae non scilicet aurum, et ex lapidibus pretiosis omnem lapidem hyacinthinum rubicundum et omnem lapidem pretiosum peregrinum, id est qui difficile invenitur prae magnitudine pretii, et omne quicquid fuerit pulchrum visu,
10 et ex hominibus reges, et ex quadrupedibus equos, et omne vehiculum optimum, et ex vestimentis quicquid fuerit optimum.

De Sagittario et eius stella Iove. Sagittarius, quod arabice dicitur alchaoz, est orientale signum igneae naturae, calidum, siccum, diurnum, mas. Oritur 2 horis et 12
15 parte horae. Occidit hora et deunce. Habet 2 mansiones et tertiam unius mansionis videlicet tertiam Aculei et Commoditates et Regionem. Habet de homine femora, coxas et crura. Hic est casa, id est mansio Iovis, qui arabice dicitur almuxtari, et est caerulei coloris, terreae naturae, qui praeest ventis, masculus die, femina
20 nocte, reparatus, iucundus, non impar maioris potestatis, cuius hora optima et favet negotiatoribus et est iudex planetarum. Moratur in unoquoque signo uno anno integro, Zodiacum 12 annis in quibus sunt 4381 dies. Quando redit, manet in signo in quo revertetur 4 menses et sunt anni 12 et insuper 4 menses. Prima hora
25 diei Iovis eius est. Est vero aereum, calidum et molle. Color eius aeruleus mixtus, nec albus, nec niger. Significat homines nobiles, principes et potestates, sapientes, iudices et servos Dei et fidem bonam, simplicitatem, humilitatem, bonam famam. Habet ex rebus quae fiunt per ignem, omne stannum et plumbum, et de herbis
30 omnia propria planetae olentia et omne medicamentum et unguentum pretiosum, et ex quadrupedibus oves et cervos, et de vestimentis lanam bonam et omne pretiosum indumentum, et de lapidibus omnem lapidem caerulei coloris.

De Piscibus. Pisces, quod arabice dicitur alhoc, est australe
35 id est septentrionale signum aquosae naturae, frigidum, molle, noctuale, femininum. Oritur hora et media, occidit similiter hora

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7 iacinthinum cod. 23 1371 cod., IIII CCC LXXXI dies e corr. 31 et boni odoris expl. secunda manu.

of its dominical day is the most powerful; it is malefic toward all the planets. It remains in each sign for 30 days, that is, one month of 10 hours and a half. It traverses the Zodiac in 365 days and 6 hours, and in the 4th year it has 366 days. It signifies kings and parents and celestial knowledge concerning God Almighty and his angels and his kingdom; and among earthly things it governs those that are produced by fire and those that are not — namely gold — and among precious stones every hyacinthine red stone and every rare precious stone, that is, one which is difficult to find on account of the greatness of its value, and everything that is beautiful to behold; and among men, kings; and among four-footed beasts, horses; and every finest conveyance; and among garments, whatever is of the finest quality.

On Sagittarius and its star Jupiter. Sagittarius, which in Arabic is called alchaoz, is an eastern sign of fiery nature, hot, dry, diurnal, masculine. It rises in 2 hours and 12/15 parts of an hour. It sets in one hour and eleven-twelfths. It has 2 mansions and a third of one mansion, namely the third of Aculeus, and Commoditates and Regio. It governs in the human body the thighs, hips, and legs. This is the house, that is, the mansion of Jupiter, who in Arabic is called almuxtari, and is of cerulean color, of earthy nature, who presides over the winds, masculine by day, feminine by night, temperate, pleasant, not unequal to greater power, whose hour is most favorable and benefits merchants, and is the judge of the planets. It dwells in each sign for one full year, traversing the Zodiac in 12 years, in which there are 4381 days. When it returns, it remains in the sign to which it returns for 4 months, making 12 years and additionally 4 months. The first hour of Jupiter's day belongs to it. It is truly airy, warm, and gentle. Its color is a mixed cerulean, neither white nor black. It signifies noble men, princes and powers, the wise, judges and servants of God, and true faith, simplicity, humility, and good repute.Among things produced by fire, it governs all tin and lead, and among herbs all those fragrant plants proper to the planet and every precious medicament and ointment, and among four-footed animals sheep and deer, and among garments fine wool and every precious vestment, and among stones every stone of cerulean color.

On Pisces. Pisces, which in Arabic is called alhoc, is a southern 35 — that is, northern — sign of watery nature, cold, soft, nocturnal, feminine. It rises in an hour and a half, and sets likewise in an hour

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7 hyacinth cod. 23 1371 cod., 33 300 81 days from corr. second hand

et media. Habet 2 mansiones et tertiam mansionis scilicet tertiam Effusionis praecedentis et Effusionem subsequentem et Ventrem Piscium. Habet de homine pedes et calcaneos. Hic est altitudo, id est erectio Veneris, infimitas et infirmitas, id est debilitas Mer-
5 curii. Hic est similiter casa, id est mansio Jovis. Cetera ut in Sagittario.

De Capricorno et eius stella Saturno. Capricornus, qui arabice dicitur algedi, est meridianum et africale signum terreae naturae, frigidum, siccum, noctuale, femininum.
10 Oritur hora et deunce. Occidit 2 horis et 12 parte horae. Habet 2 mansiones et tertiam mansionis. Prima est Fortuna decollans, secunda Fortuna deglutiens et tertia pars Fortunae Fortunarum. Habet de homine genua. Hic est casa, id est mansio Saturni, qui arabice dicitur almuchatil, et nigri coloris est et est de vento et
15 frigidior omnibus planetis, mas die, femina nocte, par maioris potestatis, malus, sed bonus his quorum planeta est, hora eius asperrima et inutilis plerumque, sed in eo qui primus exierit proeliaturus non erit. Moratur in quocumque signo 30 menses, per Zodiacum 30 annis aut quibus sunt 360 menses et sunt ibi 10957 dies
20 et 12 horae. Saturnus vero est frigidus et siccus et nigri coloris et significat hereditates, servos et ancillas, senes et homines innobiles, omnem dolum et iram et tristitiam et ceteram malitiam. Habet ex rebus quae fiunt per ignem : ferrum ferruginatum et ferruginem, et habet ex lapidibus omnem lapidem nigrum sicut est adamas,
25 et ex herbis omnem herbam fatuam id est nullius saporis, et ex quadrupedibus canes venatores et omnem animantem quae sub terra habitat, et de indumentis quicquid est nigri coloris, similiter est de iumentis.

De Aquario. Aquarius, qui arabice dicitur adalu, est oc-
30 cidentale signum ventosae naturae, aereum, calidum, molle, diurnum, masculum. Oritur hora et dimidia et 6 parte horae. Occidit 2 horis et dimidia et 6 parte horae. Habet 2 mansiones et tertiam mansionis videlicet 2 tertias Fortunae Fortunarum et Fortunam tabernaculorum et 2 tertias Effusionis praecedentis. Habet de
35 homine tibias usque ad calcaneum. Hic est infirmaria Solis, id est debilitas eius, hic est similiter casa, id est mansio Saturni. Reliqua omnia ut supra in Capricorno.

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12 tertiam partem cod. 13 lenua cod. 26 Leg. qui ?

and a half. It has 2 mansions and a third part of a mansion, namely the third part of the preceding Effusion, and the subsequent Effusion, and the Belly of the Fish. It governs in the human body the feet and heels. Here is the exaltation, that is, the elevation of Venus, and the depression and infirmity, that is, the debility of Mer-
5cury. Here likewise is the house, that is, the domicile of Jupiter. The rest as in Sagittarius.

On Capricorn and its star Saturn,

Capricorn, which in Arabic is called algedi, is a southern and African sign of earthy nature, cold, dry, nocturnal, feminine.
10 It rises in an hour and eleven-twelfths. It sets in 2 hours and 12 parts of an hour. It has 2 mansions and a third part of a mansion. The first is the Fortune of the Beheaded, the second is the Fortune of the Swallower, and the third part is the Fortune of Fortunes. It governs in the human body the knees. Here is the house, that is, the domicile of Saturn, who in Arabic is called almuchatil; he is of black color, and is associated with wind and
15 is colder than all the planets, masculine by day, feminine by night, of greater power in equal measure, malefic, but beneficial to those whose planet he is; his hour is harshest and generally unfavorable, yet one who goes forth first to battle shall not be defeated. He dwells in each sign for 30 months, passing through the Zodiac in 30 years, which amounts to 360 months, comprising 10,957 days
20 and 12 hours. Saturn is cold and dry and of black color, and signifies inheritances, male and female slaves, the elderly and men of low birth, all deceit and anger and sorrow and every other form of malice.He governs among things produced by fire: wrought iron and rust; and among stones, every black stone such as the diamond;
25 and among herbs, every insipid herb, that is, one of no flavor; and among four-footed animals, hunting dogs and every creature that dwells beneath the earth; and among garments, whatever is of black color; and likewise among beasts of burden.

On Aquarius. Aquarius, which in Arabic is called adalu, is a western sign of windy nature, airy, warm, soft, diurnal, masculine. It rises in one and a half hours and a sixth part of an hour. It sets in two and a half hours and a sixth part of an hour. It has 2 mansions and a third of a mansion, namely 2 thirds of the Fortune of Fortunes and the Fortune of Tabernacles and 2 thirds of the preceding Effusion. It governs in man the shins down to the heel. This is the infirmary of the Sun, that is, the place of its weakness; likewise this is the house, that is, the mansion of Saturn. All other matters are as above in Capricorn.

12 third part cod. 13 lenna code. 26 Read: qui?

De cursu Draconis per Zodiacum. Draco moratur in unoquoque signo annum et 9 menses, totum vero Zodiacum 21 annos et in unoquoque mense habet gradum et medium et 80 partes unius gradus. Est autem longitudo eius spatio septem sig-
5 norum per singula signa retrovadens et verso ordine et habet in capite 4 stellas et in cauda 3. Super Zodiacum vero est eius cursus quod eo sublimior et supereminens. Habet itaque septem nodos in corpore suo. Caput et 3 nodi eius primi in quocumque signo evenerint est domus bonae fortunae, cuiuscumque hominis sit. Et
10 3 nodi eius cum cauda in quocumque signo evenerint est domus totius malitiae et non bonae fortunae, cuiuscumque hominis sit. Quando igitur Luna est in capite et Sol in cauda, vel Sol in capite et Luna in cauda, tunc est eclipsis id est defectus eorum, hoc enim evenit quando Luna vel est 14ª, vel 15ª, vel cum Luna est 29 dierum
15 vel quando est Luna subtus lineam Solis vel subtus lineam Lunae.

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5 Leg. inverso pro et verso ?

On the Course of the Dragon through the Zodiac. The Dragon remains in each sign for one year and 9 months, and traverses the entire Zodiac in 21 years; and in each month it covers one degree and a half and 80 parts of one degree. Its length spans seven signs, moving retrograde through each sign in reverse order, and it has 4 stars in its head and 3 in its tail. Its course is above the Zodiac, being more elevated and prominent than it. It therefore has seven nodes in its body. The head and its first 3 nodes, in whatever sign they fall, constitute the house of good fortune for any person whatsoever. And its 3 nodes together with the tail, in whatever sign they fall, constitute the house of all misfortune and not of good fortune, for any person whatsoever. When therefore the Moon is in the head and the Sun in the tail, or the Sun in the head and the Moon in the tail, then there is an eclipse, that is, a failing of them both; for this occurs when the Moon is on the 14th or 15th day, or when the Moon is 29 days old, or when the Moon is beneath the line of the Sun or beneath the line of the Mo-

however.

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5 Read inverso for et verso?

ADDENDA ET CORRIGENDA.

P. 9, v. 5 (cod. 2, f. 161ᵛ) lege *εἴπομεν* pro *εἴπομεν*, v. 9 (f. 162ᵛ) lege *ἀστέρος* pro *ἀστερος*.

P. 11, v. 17 (cod. 3, f. 15) lege *κ. τ. θ. γ. τ. π.* pro *κ. τ. δ. γ. τ. π.*

P. 14, v. 2 (cod. 3, f. 26ᵛ) lege *Ἀπρίλιος* pro *Ἀπριλιος*, v. 40 (f. 31) lege *δίσκου* pro *δισκου*.

P. 17 in titulo paginae lege 3 pro 12-34, ibid. v. 3 (cod. 3, f. 40ᵛ) lege *Ἡλίου* pro *Ἡλ ου*, v. 19 (f. 44) lege *εὕρῃς* pro *εὕρης*.

P. 18 ad f. 56ᵛ-57 «edetur in appendice» deleatur.

P. 20, v. 1 (cod. 3, f. 98) lege *Κρόνος* pro *Κρονός*.

P. 22, v. 23-24 (cod. 3, f. 108) lege *κατεργάζομαι* pro *κατεργάζομια*.

P. 23, v. 2 (cod. 3, f.110) lege *ὀφφίκια* pro *ὀφφίκ α*, v. 16 (f. 112) lege *ἕκτην* pro *ἑκτὴν*, v. 31 (f. 114) lege *φοβᾶσαι* pro *φόβασε*.

P. 25, v. 24 (cod. 4 praef.) lege *Σολομωνικὴ* pro *Σολωμονικὴ*, v. 30 (cod. 4, f. 1) lege *ζῴδιον* pro *ζώδιον*.

P. 29, v. 23 (cod. 4, f. 35) lege *οὐδεὶς* pro *οὐδεῖς*, v. 34 (f. 36ᵛ) lege *Τοῦ* pro *Ταῦ*.

P. 33, v. 6 (cod. 4, f. 103) lege *σοφωτάτου* pro *σοφωττοάν*.

P. 34, v. 21 (cod. 4, f. 124) lege *νέα*. pro *ν α*, v.28 lege *ζῴδιά* pro *ζώδια*.

P. 36, v. 3 (cod. 4, f. 131) lege *νεφρόπονον* pro *νερόπονον*, v. 38 (f. 132ᵛ) lege *Κληδιτὼρ* pro *Κληδιτ ρ*.

P. 37, v. 12 (cod. 4, f. 136ᵛ) lege *αὐγεῖ* pro *αὔγει*, v. 32 (f. 147) lege *κρεμᾷς* pro *κρεμ ς*.

P. 41, v. 3 (cod. 5, f. 18) lege *ζερβόν* pro *ζερβὸν*, v. 8 (f. 19) lege signa, pro signa, v. 18 (f. 23ᵛ) lege *τζακισθῇ* pro *τζάκησ τη*, v. 34 (f. 27) lege *ὀνύχιά* pro *ὀνυμία*, v. 36 (f. 28ᵛ) lege *χαρακτῆρας* pro *χαρακτρτῆρας*.

P. 44, v. 18-19 (cod. 5, f. 82ᵛ) lege *σφραγῖδα* pro *σφραγ δα*.

P. 45, v. 6 (cod. 5, f. 93) lege *ἁμαρτωλῷ* pro *ἁμαρτωλῳ*, v. 30 (f. 97ᵛ) lege *ἐξεύρῃς* pro *ἐξεύρ ς*.

P. 46, v. 14 (cod. 5, f. 110ᵛ) lege *ἀπέχῃς* pro *ἀπέχ ς*.

P. 47, v. 5 (cod. 5 f. 119ᵛ) lege *Ἐνταῦθά ἐστιν* pro *Ἐνταῦθα ἐστὶν*.

P. 49, v. 26 lege *ἀκίνητοί* pro *ἀκινητοί*.

P. 51, v. 15 lege 181 pro 191.

P. 55, v. 5 (cod. 10, f. 5ᵛ) lege *ἀκούῃ* pro *ἀκού*, v. 27 (f. 9ᵛ) ante *τὰς*.

P. 57, v. 26 (cod. 11, f. 54) lege *ἐστὶν* pro *ἐστ ν*.

P. 59, v. 35 (cod. 15, f. 1ᵛ), lege *δ'* pro *δ*.

P. 65, cod. 20, f. 156-156ᵛ *Μηνὶ Μαρτίῳ κα'* — *τὸν Ἥλιον Ἰχθύες* editum in appendice.

P. 66, v. 39 (cod. 20, f. 160ᵛ) lege *καθ' ἑκάστην* pro *καθέκαστον*.

P. 71, v. 14 (cod. 23, f. 196) lege *καθαρισμένον* pro *καθαρισμὸν*, v. 17 (f. 127) lege *στίλβωνέ* pro *στίλβ νέ*.

P. 73, v. 7 (cod. 24, f. 181) lege *κινηθήσεται* pro *κινηθήσηται*.

P. 74, cod. 26, f. 149-150 «edetur in appendice» deleatur.

P. 75, v. 18 (cod. 27, f. 76) lege *Εὐρώπην* pro *Εὐρόπην* et *Γήπαιδες* pro *Γήπεδες*.

P. 77, v. 4 (cod. 28, f. 14ᵛ) lege *παῤῥησιάζεσθαι* pro *παῤῥησιάζεσθαι*.

P. 78, v. 16 (cod. 32, f. 115) leeg *Ῥούφου* pro *Ρούφου*.

P. 79, v. 19 lege 35 pro 53.

P. 81, v. 4 (cod. 39, f. 110ᵛ) lege *Σκοπεῖν* pro *Σκοπεῖ*, v. 5 *μελαναυγέα* pro *μέλαν*.

TO BE ADDED AND CORRECTED.

P. 9, v. 5 (cod. 2, l. 161*) read είπομεν for είπομεν, v. 9 (l. 162r) read ἀστέρος for άστερος.

P. 11, v. 17 (cod. 3, l. 15) read κ. τ. θ. γ. τ. π. for κ. τ. δ. γ. τ. π.

P. 14, v. 2 (cod. 3, f. 26r) read 'Απολλιος for Απριλιος, v. 40 (l. 31) read δίσκου for δίσκου.

P. 17 in the page title read 3 for 12-34, ibid. v. 3 (cod. 3, f. 40°) read Ηλίου for 'Ήλιου', v. 19 (l. 44) read εύρης for εὕρης.

P. 18 at f. 56–57 *will be published in the appendix, delete.

P. 20, v. 1 (cod. 3, l. 98) read Κρόνος for Κρονός.

P. 22, v. 23–24 (cod. 3, l. 108) read κατεργάζομαι for κατεργάζομια.

P. 23, v. 2 (cod. 3, l. 110) read ὀφφίκια for ὀφφίκ α, v. 16 (f. 112) read έκτην for έκτήν, v. 31 (f. 114) read φοβάσαι for φόβασε.

P. 25, v. 24 (cod. 4 praef.) read Σολομωνική for Σολωμονική, v. 30 (cod. 4, f. 1) read ζώδιον for ζώδιον.

P. 29, v. 23 (cod. 4, f. 35) read οὐδεὶς for οὐδεῖς, v. 34 (f. 36') read του for Tav.

P. 33, v. 6 (cod. 4, f. 103) read σοφωτάτου for σοφωιτούν.

P. 34, v. 21 (cod. 4, f. 124) read véa. for v a, v. 28 read ζώδια for ζώδια.

P. 36, v. 3 (cod. 4, f. 131) read νεφρά πονον for νερόπονον, v. 38 (f. 132) read Κληδιτώρ for Κληδιτ ρ.

P. 37, v. 12 (cod. 4, f. 136') read αὐγεί for αὐγει, v. 32 (f. 147) read κρεμᾷς for κρεμ ς.

P. 41, v. 3 (cod. 5, f. 18) read ζερβόν for ζερβόν, v. 8 (f. 19) read signa, for signa, v. 18 (f. 23) read τζακισθῇ for τζάκησ τη, v. 34 (f. 27) read νύχια for όνυμία, v. 36 (f. 28) read χαρακτήρας for χαρακτητήρας.

P. 44, v. 18-19 (cod. 5, f. 82) read σφραγίδα for σφραγίδα.

P. 45, v. 6 (cod. 5, f. 93) read άμαρτωλῷ for άμαρτωλῷ, v. 30 (f. 97) read ἐξεύρῃς for εξεύρ ς.

P. 46, v. 14 (cod. 5, f. 1107) read ἀπέχης for ἀπέχς.

P. 47, v. 5 (cod. 5 f. 119v) read "Ενταῦθά ἐστιν for 'Ενταῦθα ἐστὶν.

P. 49, v. 26 read ἀκίνητοί for άκινητοί.

P. 51, v. 15 read 181 for 191.

P. 55, v. 5 (cod. 10, f. 5) read ἀκούῃ for ακού, v. 27 (f. 9') before τὰς.

P. 57, v. 26 (cod. 11, f. 54) read ἐστὶν for ἐστ ν.

P. 59, v. 35 (cod. 15, f. 1), read 8' for &.

P. 65, cod. 20, f. 156–156* In the month March 21st — the Sun in Pisces published in the appendix.

P. 66, v. 39 (cod. 20, f. 160*) read καθ' έκάστην for καθέκαστον.

P. 71, v. 14 (cod. 23, f. 196) read καθαρισμένον for καθαρισμόν, v. 17 (f. 127) read στίλβωνε for στιλβωνε.

P. 73, v. 7 (cod. 24, f. 181) read κινη θήσεται for κινηθήσηται.

P. 74, cod. 26, f. 149–150 to be published in the appendix ☒ is to be deleted.

P. 75, v. 18 (cod. 27, f. 76) read Εὐρώπην for Εὐρόπην and Γήπαι δες for Γήπεδες.

P. 77, v. 4 (cod. 28, f. 14) read παρρησιάζεσθαι for παρρησιάζεσθαι.

P. 78, v. 16 (cod. 32, f. 115) read Ρούφου for Ρούφου.

P. 79, v. 19 read 35 for 53.

P. 81, v. 4 (cod. 39, f. 110') read Σκοπείν for Σκοπεί, v. 5 μελαν αυγές for μέλαν.

P. 83, v. 19 (cod. 46, f. 136ᵛ) lege *Διαληπτέον* pro *Διαληπτ ον*.

P. 84, v. 26 (cod. 47, f. 150ᵛ) lege *θέλης* pro *θέλ ς*.

P. 95, v. 16 (ad v. 207) et v. 17 lege *οἷς* pro *οἷς*.

P. 96, v. 8 lege *τοιαύτη* pro *τοαιύτη*.

P. 97, v. 2 lege *εἶδον* pro *εἶδον*, v. 14 lege *τοῦ* pro *του*.

P. 100, v. 24 lege *Ἑρμοῦ* pro *Ἑρμοῦ*.

P. 101, v. 14 lege *ὅμως* pro *ὅμως*, v. 28 lege *ἐκεῖνος* pro *ἐκε νος*.

P. 104, v. 9-10 lege *μετρούμενος* pro *μετροῦμενος*.

P. 105, 1-18 cf. Ideler, *Physici et medici Graeci minores*, II, p. 225, 34 sqq., et Berthelot, *Alchim. grecs*, II, p. 267, 16 - 268, 2.

P. 105, v. 22 lege *καὶ τὰ* pro *κα τὰ*

P. 106, v. 11 lege *ἀνάμεσα* pro *ἀναμέσα*, v. 12 lege *γίνεται* pro *γίνετια*, v. 16 lege caela pro cela.

P. 107, v. 15 lege *δυσμάς* pro *δυσμὰς*.

P. 107, v. 23-24. *γρύψ ... ἀῤῥενικοῖς ἵπποις ἀντικαθήμενος*, hic locus multum valet ad interpretandum Verg. *Ecl.* VIII, 27, quia nec Servius nec alii auctores aliquid novum ad hunc versum Vergilii addiderunt; vide Pauly-Wissowa, *Realenc.* VII (1912) p. 1923. Sed monumenta graphica gryphes contra bestias proeliantes monstrant (Vide, ibid. p. 1927).

P. 108, v. 4 lege *ἀνατολὴ* pro *ἀνατοιλὴ*

P. 116, v. 20-21 lege *εὔγαλέ τον* · pro *εὔγαλέ 'τον*.

P. 117, de paeonia. Vide praesertim Pradel, *Griechische Gebete* (Religionsgesch. Versuche und Vorarbeiten III) Giessen, 1907, p. 28 [Armand Delatte, cui et pleraque correctione quae sequuntur debemus].

P. 117, 3. Pro *εἰς ταιρενὴν* fort. <*εἰς*> *ὑστερινὴν* et *τῇ πέμπτῃ ἡμέρᾳ*.

P. 117, 6. Lege *τεσσέρας* <*γωνίαις*>.

P. 117, 7. Pro *μέλει* lege *μέλλει*

P. 117, v. 11 lege *ξεριζώσης* pro *ξυριζώσης*.

P. 118, v. 3. Pro *τρίψε* leg. *ῥίψε*?

P. 118, v. 7. Lege *ἄμετρα καεχώμενος*.

P. 118, v. 8. Pro *κοίραινε* fort. *κύριε*

P. 118, v. 8-9. Lege *ἐνεργήσατα*.

P. 118 v. 9. Pro *ἔσω* fort. *ἔσονται*

P. 118, v. 7-8 exstat hexameter integer cum enumeratione angelorum vel daemonum Iudaicorum, qui in libris Coeranidum, ut videtur (*Κοίραινε Κρόνε*), usurpatus est: *Οὐρουήλ, Ἐρεήλ, Ἀρσικός, Ῥίε, Κοίραινε Κρόνε*.

P. 119, v. 12. Pro *τὸ πρὶν* lege *τὸ πρωΐ*.

P. 119, v. 21. Pro *μερίσῃ* lege *μυρίσῃ* vel *μυρισθῇ*? — Item p. 120 v. 4 et 14; 121, 4.

P. 119, v. 3 post *αὐξάνῃ*, .

P. 120 v. 5. Pro *κεγηται* fort. *καίηται*.

P. 120, v. 17. Lege *νὰ* <*μὴν*> *στέκηται*.

P. 120, v. 22. Lege *κρατημένος*.

P. 120, 24 post *ἐγώ*.

P. 121, v. 6. Lege *οὔτε να ποίῃ*.

P. 121, v. 10. Lege *πορέσης* et *τὰς δουλείας*.

P. 121, 17-122, 20 et p. 162, 1-16. Hi textus ab A. Th. Višnjakova in opusculo de litterarum secretarum palaeographia explicantur (Collectanea palaeographica, quae ab Instituto Academico de documentis, scripturis et libris publicantur).

P. 122, v. 2 post *Χαμαντάν*, ; v. 13 lege *ὦ* pro *ὦ*, v. 30 post *καλά* ,.

P. 123, v. 4 lege *Σιών* ·, v. 8 *σταυροῦ* ·.

P. 124, v. 4 *μῆναν* ·, v. 11 lege <*οὐχ*> *οὕτως*, pro <*οὐχ*>, *οὕτως*.

P. 125, v. 17 post *ἀξιωματικούς* ,.

P. 127, v. 15. Fort. *κρούωνται* pro *κρούγουντας*

P. 127, v. 16. Lege *ἀστρονομίσῃ*.

P. 127, v. 23. Fort. *ὑμᾶς* pro *ἡμᾶς*.

P. 128, v. 8. Lege *ἀστρονομίσῃ*.

P. 134, v. 8. Pro *ἵμερον* lege *ἡμερῶν*.

P. 83, v. 19 (cod. 46, f. 136) read Διαληπτέον for Διαληπτον.

P. 84, v. 26 (cod. 47, f. 150) law θέλῃς for θέλς.

P. 95, v. 16 (ad v. 207) and v. 17 read olc for olç.

P. 96, v. 8 read τοιαύτη for τοαύτη.

P. 97, v. 2 read sldov for slóov, v. 14 read του for του,

P. 100, v. 24 read 'Ερμού for Ερμού.

P. 101, v. 14 read όμως for όμως, v. 28 read ἐκεῖνος for έκε νος.

P. 104, v. 9–10 read μετρούμενος for μετρούμενος.

P. 105, 1–18 cf. Ideler, Physici et medici Graeci minores, II, p. 225, 34 aqq., and Berthelot, Alchim. grecs, II, p. 267, 16 – 268, 2.

P. 105, v. 22 read xal và for xa tài

P. 106, v. 11 read ανάμεσα for έναμέďa, v. 12 read yíveza for yl-Varia, v. 16 read caela for cela.

P. 107, v. 15 read δυσμάς for δυσμάς.

P. 107, v. 23–24. γρύφ... ἀῤῥενικοῖς ἵπποις ἀντικαθήμενος, this passage carries great weight for interpreting Verg. Ecl. VIII, 27, since neither Servius nor other authorities added anything new to this verse of Virgil; see Pauly-Wissowa, Realenc. VII (1912) p. 1923. But graphic monuments depict griffins fighting against beasts (See, ibid. p. 1927).

P. 108, v. 4 read ἀνατολὴ for ἀνατοιλὴ

P. 116, v. 20-21 read εyahé rov for εὔγαλό του.

P. 117, on peony. See especially Pradel, Griechische Gebete (Reli- gionsgesch. Versuche und Vorar- beiten III) Giessen, 1907, p. 28 [Armand Delatte, to whom we owe this and most of the corrections that follow].

P. 117, 3. For εἰς ταιρετὴν read «εἰς> ὑστερινήν and τῇ πέμπτῇ ἡμέρα.

P. 117, 6. Read τσοσέγας <ya vlass>.

P. 117, 7. For μέλες read μέλλει

P. 117, v. 11 read spitéoons for Evgi- living.

P. 118, v. 3. For voiyε read ¿lys?

P. 118, v. 7. Read metga καε- χώμενος.

P. 118, v. 8. For xolpave perhaps xúqis

P. 118, v. 8-9. Read évegyńoata. P. 118, v. 9. For ἔσω perhaps ἔσονται P. 118, v. 7-8 there exists a complete hexameter with an enumeration of Jewish angels or demons, which appears to have been used in the books of the Coeranides (Kol- garε Κόόνε): Ουρουήλ, Ερεήλ, Αρσικός, Ρίε, Κοίρανε Κρόνο.

P. 119, v. 12. For vò nelv read rò πρωτ.

P. 119, v. 21. For μερίση read μυρίση na μυρισθῇ? -...Also p. 120 v. 4 and 14; 121, 4.

P. 119, v. 3 after aúžárn,.

P. 120 v. 5. For xsyntal perhaps «xaln 811

P. 120, v. 17. Read và <ϕ> GI it is

P. 120, v. 22. Read xgatημένος.

P. 120, 24 after ¿yá.

P. 121, v. 6. Read ούτε να ποίη.

P. 121, v. 10. Read πορέσης εἰ τὰς δουλείας.

P. 121, 17–122, 20 and p. 162, 1–16. These texts are explained by A. Th. Višnjakova in a monograph on the palaeography of secret letters (Collectanea palaeographica, published by the Academic Institute for Documents, Writings, and Books). P. 122, v. 2 after Χαμαvráv, ; v. 13 read pro, v. 30 after xalá P. 123, v. 4 read Σιών », v. 8 σταυροῦ. P. 124, v. 4 μay, v. 11 read <o³x> ούτως, for <ούχ>, οὕτως. P. 125, v. 17 after àS‹wμτxύς,. P. 127, v. 15. Perhaps xgovwvrai for κρούγουντας

P. 127, v. 16. Lege dotgovoμμløn.

nP. 127, v. 23. Fort. Jμās for úμās.nP.

128, v. 8. Lege dorgovoμlon.nP.

134, v. 8. For Lueg's lege que ethnicities.

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Codices Written in Russia.

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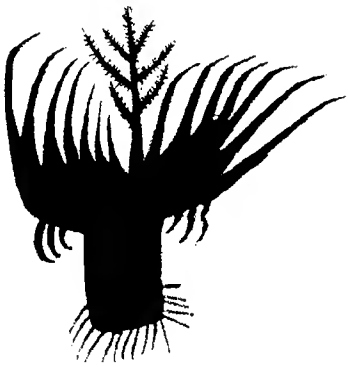

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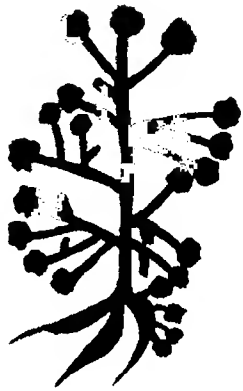

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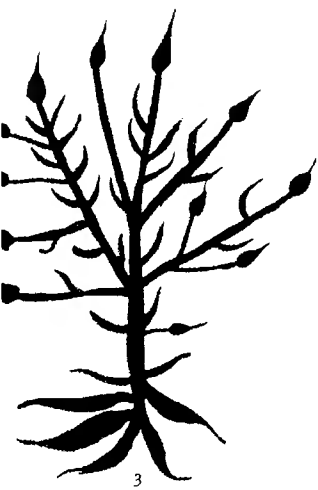

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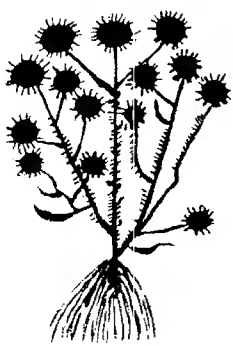

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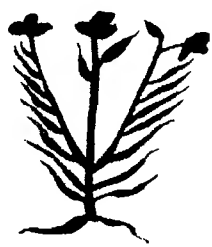

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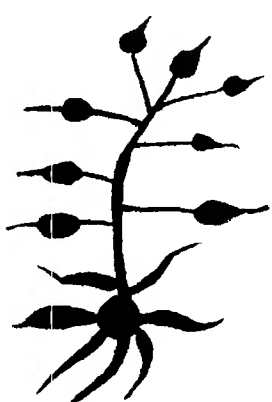

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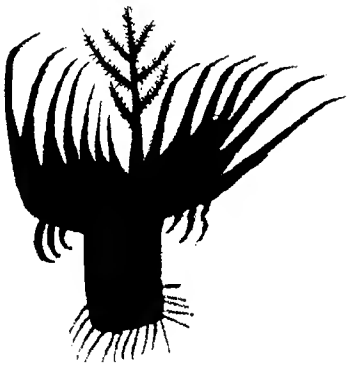

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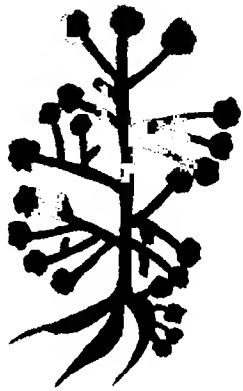

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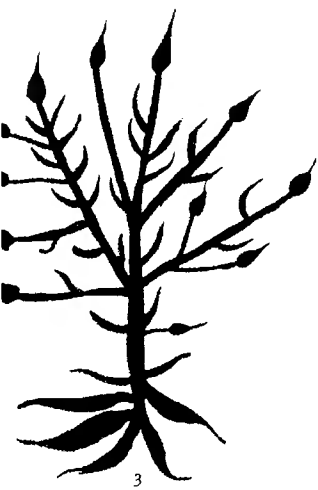

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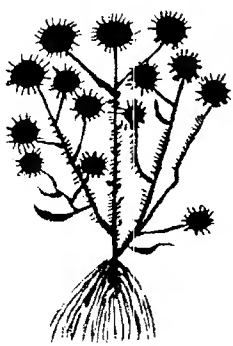

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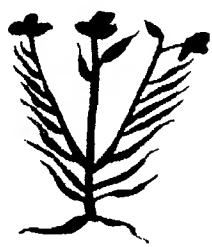

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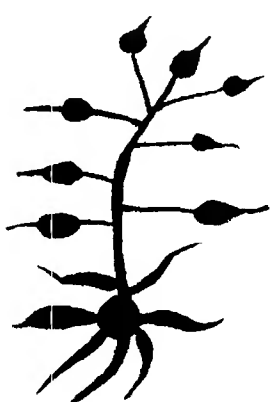

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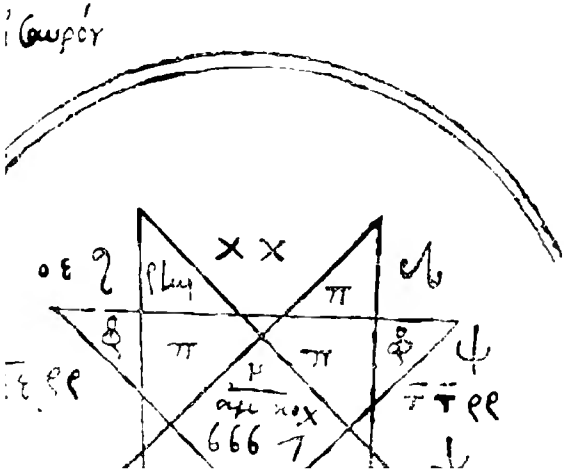

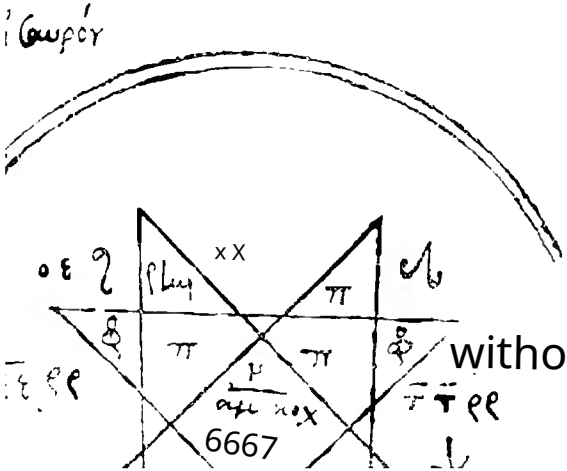

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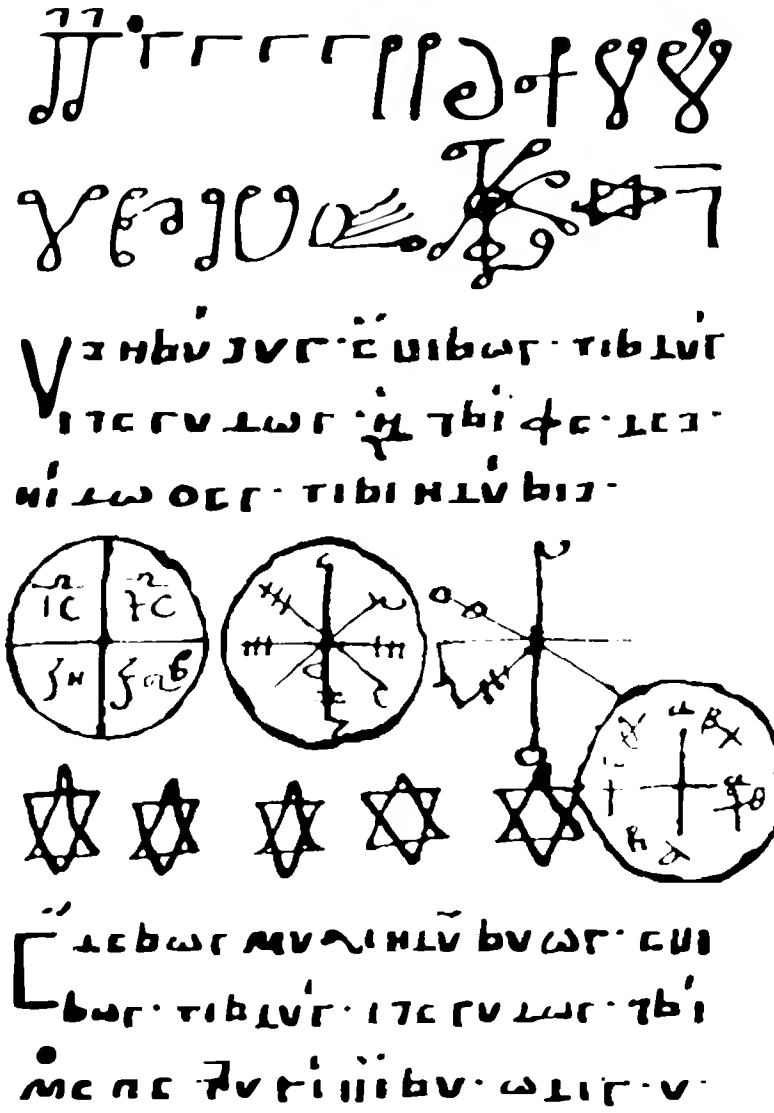

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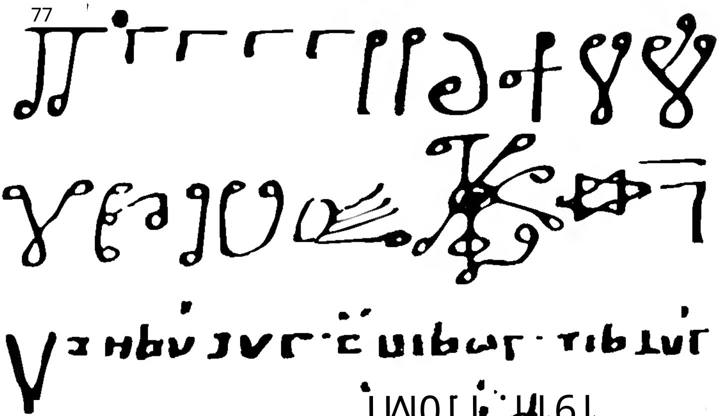

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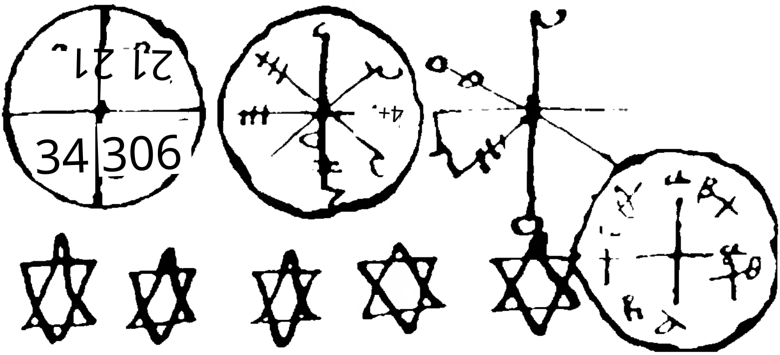

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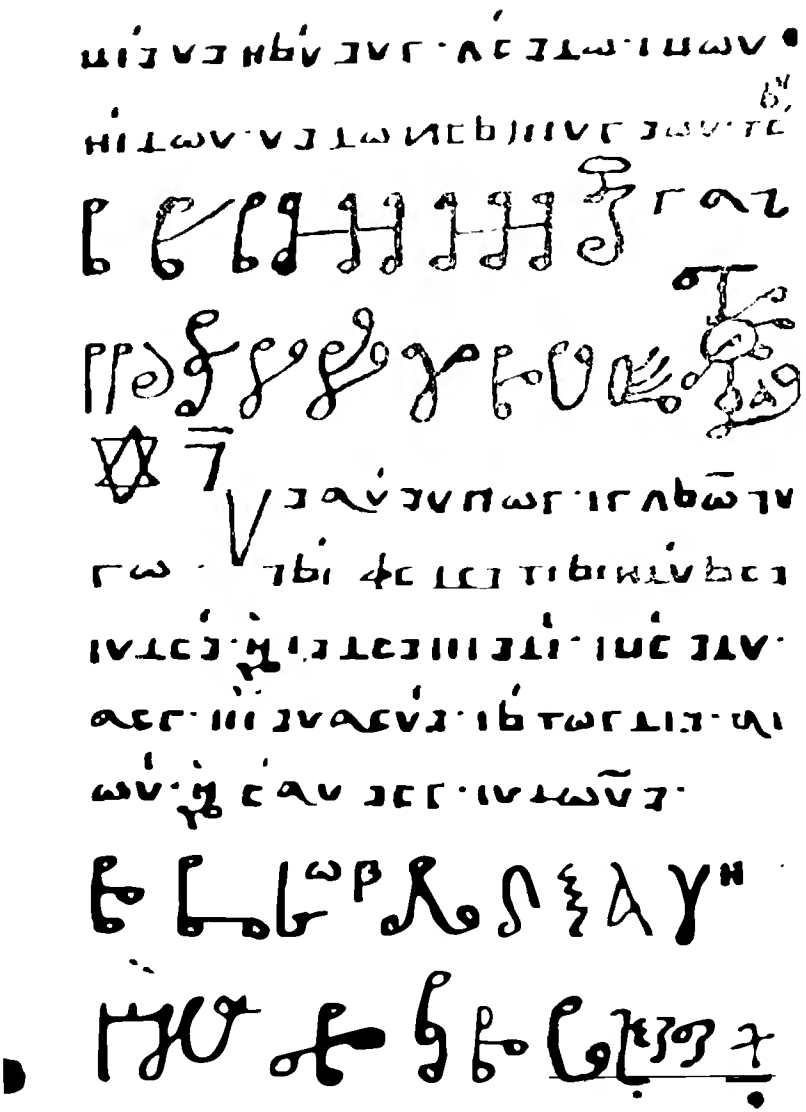

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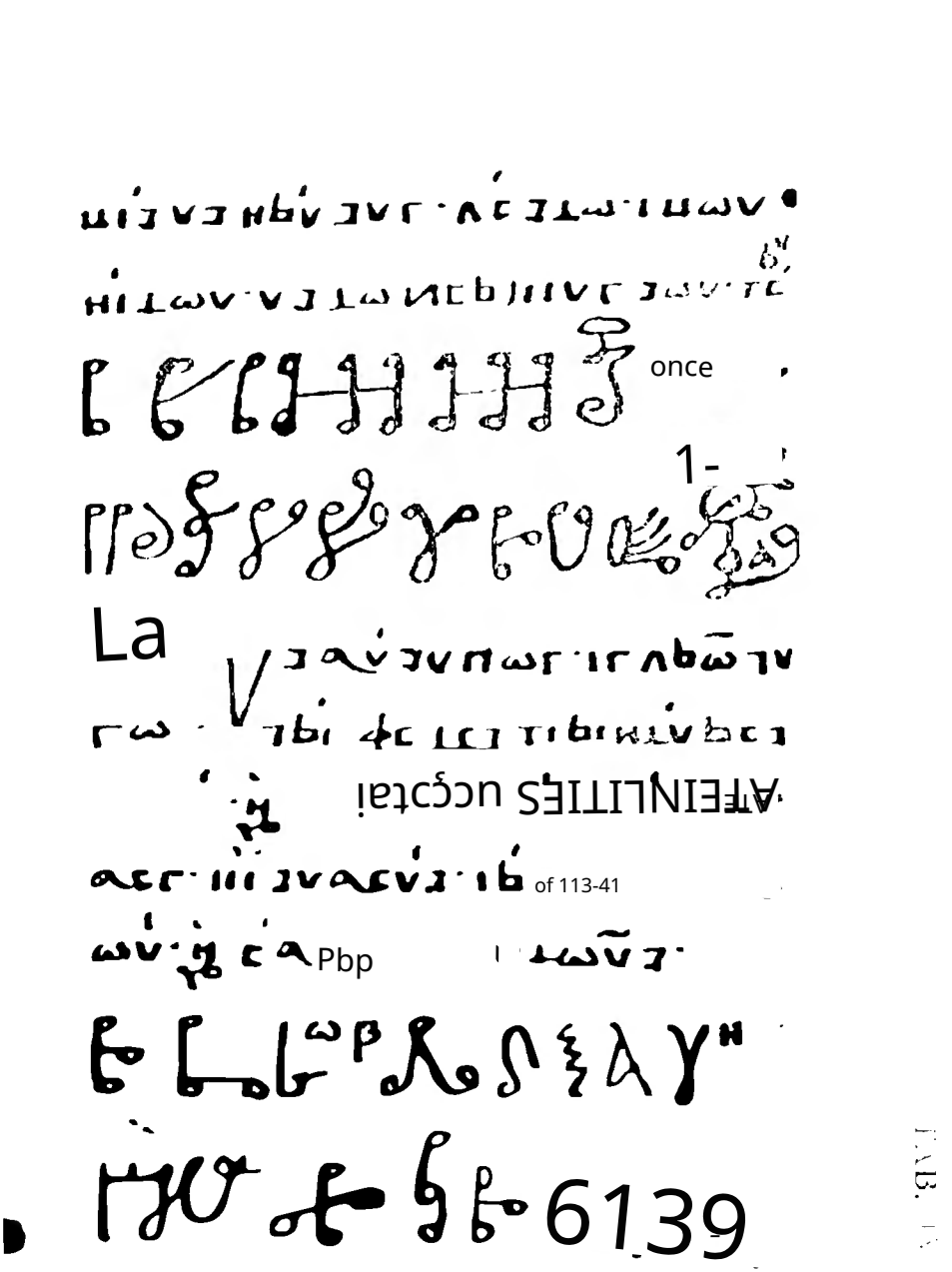

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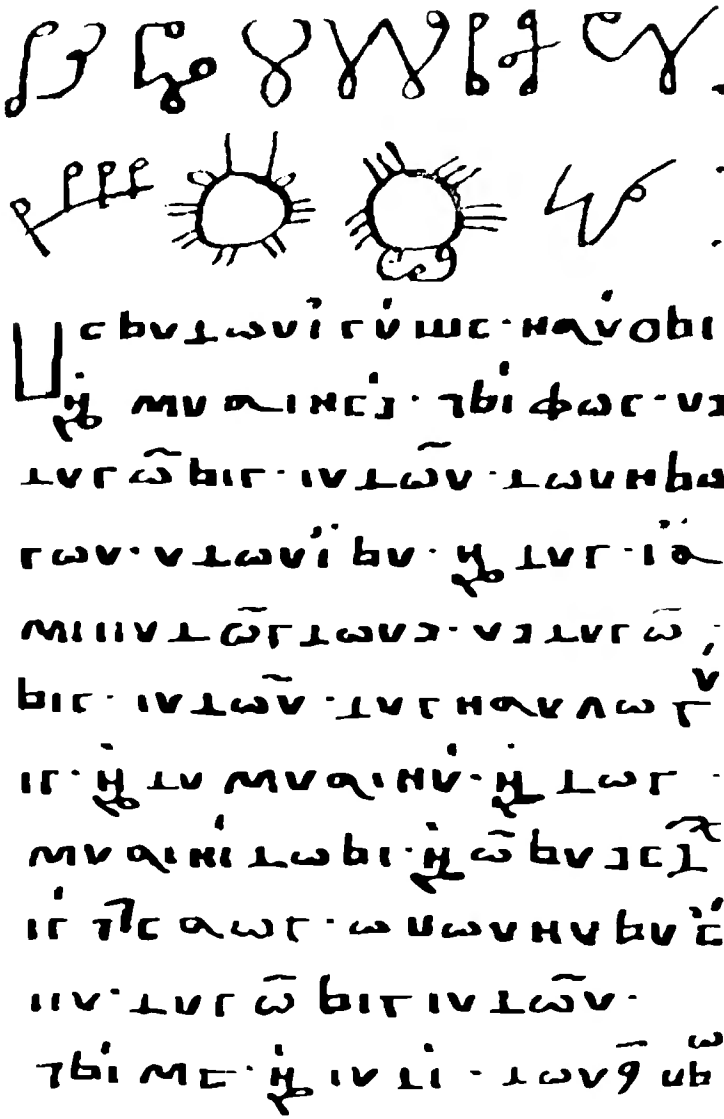

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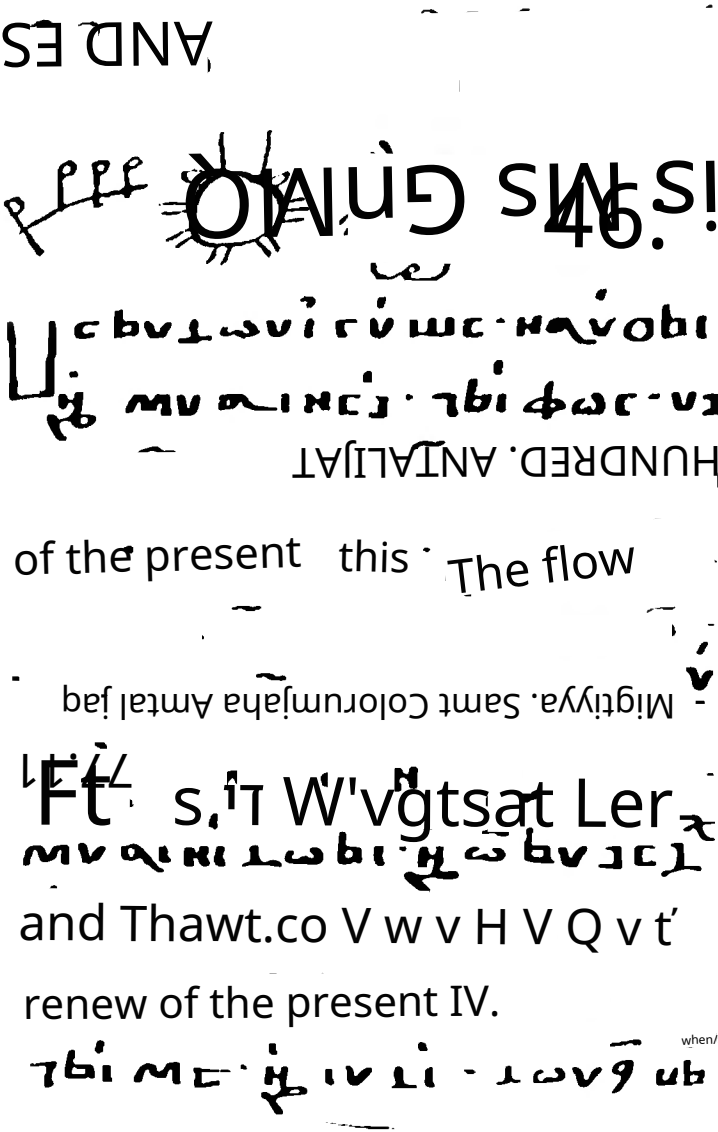

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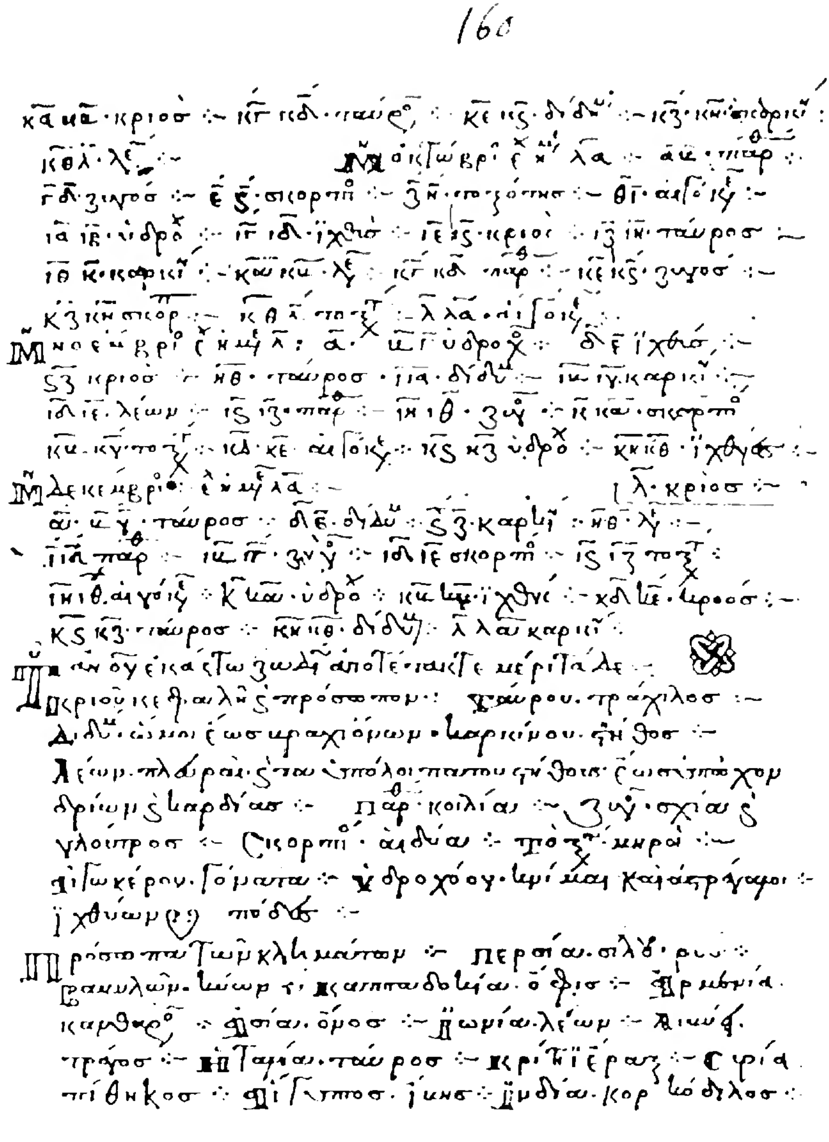

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